

THE  
HOLIE BIBLE  
FAITHFVLLY TRANS-  
LATED INTO ENGLISH,  
OVT OF THE AVTHENTICAL  
LATIN.

Diligently conferred with the Hebrew, Greeke,  
and other Editions in diuers languages.

With ARGVMENTS of the Bookes, and Chapters:  
ANNOTATIONS: TABLES: and other helpes,  
for better understanding of the text: for discouerie of  
CORRUPTIONS in some late translations: and  
for clearing CONTROVERSIES in Religion.

BY THE ENGLISH COLLEGE OF DOWAY.

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*Haurietis aquas in gaudio de fontibus Salvatoris. Isaia. 12.*  
You shal draw waters in ioy out of the Sauours fountaines.

Printed at Doway by LAVRENCE KELLAM,  
at the signe of the holie Lambe.

M. DC. IX.





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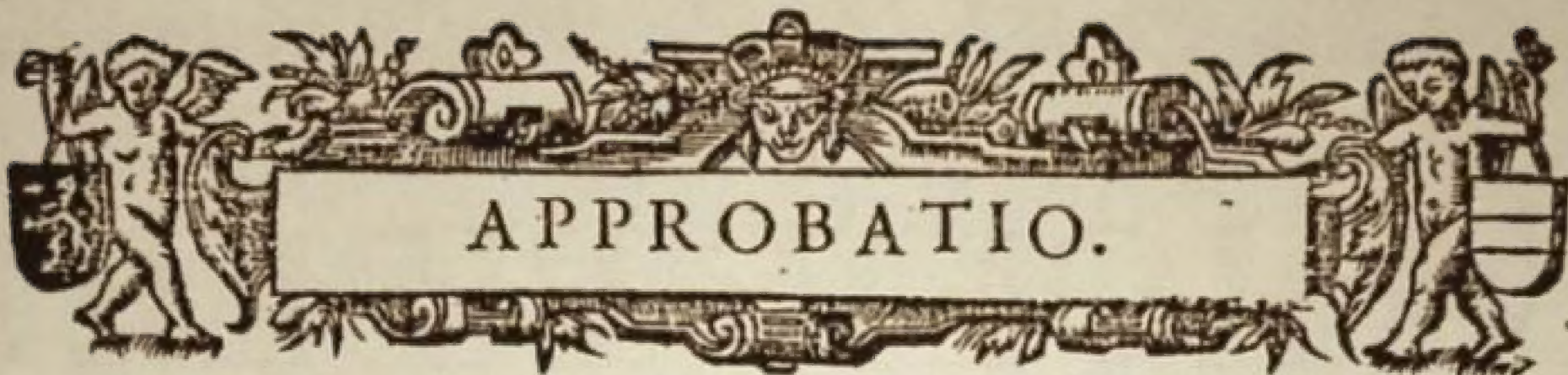
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6  
**N**os infrascripti, in alma Duacensi uniuersitate  
Sacrae Theologiae Doctores & Professores, hanc  
Anglicanam Veteris Testamenti translationem,  
quam tres diuersi eius nationis eruditissimi Theologi,  
non solum fidelem, sed propter diuersa quae ei sunt adiun-  
cta, valde vtilem fidei Catholicae propaganda ac tuenda,  
& bonis moribus promouendis, sunt testati: quorum testi-  
monia ipsorum syngraphis munita vidimus; cuius item  
Translationis, & Annotationum auctores nobis de fidei  
integritate, & eruditionis praestantia probè sunt noti:  
his rebus adducti & nixi, fructuose euulgari posse censui-  
mus. Duaci. 8. Nouembris. 1609.

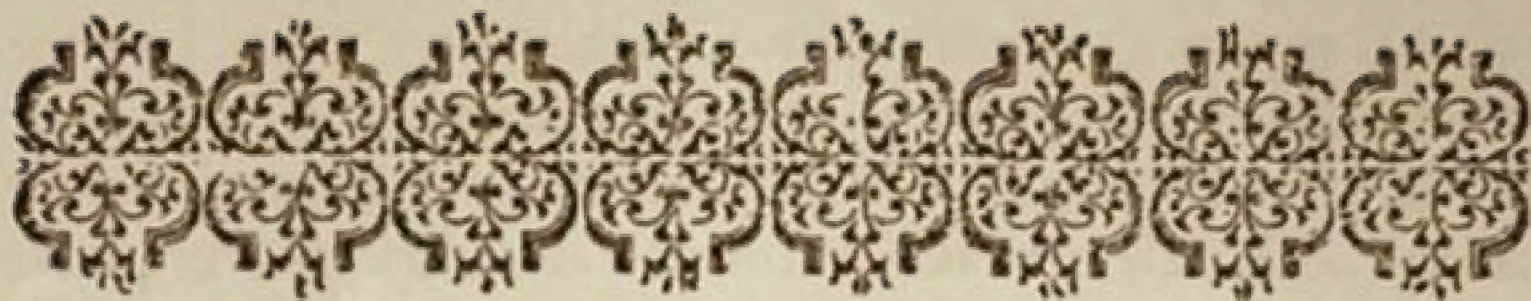
GVILIELMVS ESTIVS Sacrae Theologiae Doctör, & in  
Academia Duacensi Professor.

BARTHOLOMÆVS PETRVS Sacrae Theologiae Doctör,  
& in Vniuersitate Duacensi Professor.

GEORGIVS COLVENERIUS S. Theologiae Doctör, &  
eiusdem in Academia Duacena Professor.







TO THE RIGHT  
VVELBELOVED ENGLISH  
READER GRACE AND GLORIE  
IN IESVS CHRIST EVERLASTING.



LAST through Gods goodnes (most dearly beloued) we send you here the greater part of the Old Testament: as long since you received the New; faithfully translated into English. The residue is in hād to be finished:

and your desire therof shal not now (God prospering our intention) be long frustrate. As for the impediments, which hitherto haue hindered this vvorke, they al proceeded (as manie do know) of one general cause, our poore estate in banishment. VVherin expecting better meanes, greater difficulties rather ensued. Neuertheles you wil hereby the more perceiue our feruent good wil, euer to serue you, in that we haue brought forth this Tome, in these hardest times, of aboue fourtie yeares, since this College was most happely begune. VVherfore we nothing doubt, but you our dearest, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not wel preuent, and accept now this fruiēt of our laboures, with like good affection, as we acknowlege them due, and offer the same vnto you.

The cause of delay in setting forth this English Bible.

If anie demand, why it is now allowed to haue the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three sacred only: for further declaration of this, & other like pointes we remite you to the Preface, before the New Testament. Only here, as by an Epitome,

vWhy & how it is allowed to haue holie Scriptures in vulgar tongues.





# TO THE ENGLISH READER.

we shal repete the summe of al, that is there more largely  
discussed. To this first question therefore we answer, that  
both iust reason, & highest authoritie of the Church, iudge  
it not absolutly necessaric, nor alwayes conuenient, that  
holie Scriptures should be in vulgar tongues. For being as  
they are, hard to be vnderstood, euen by the lerned, reason  
doth dictate to reasonable men, that they were not written,  
nor ordayned to be read indifferently of al men. Experiēce  
also teacheth, that through ignorance, ioyned often with  
pride and presumption, manie reading Scriptures haue  
erred grossly, by misunderstanding Gods word. V Which  
though it be most pure in it self, *yet the sense being adulterated*  
*is as perilous* (saith Tertullian) *as the stile corrupted*. S. Ambrose  
obserueth: that *vvhere the text is true, the Arrians interpreta-*  
*tion hath errors*. S. Augustin also teacheth, that *heresies and*  
*peruerse doctrines entangling soules, and throwing them downe*  
*headlong into the depth, do not othervvise spring vp, but vvhen*  
*good (or true) Scriptures are not vvell (and truly) vnderstood, and*  
*vvhen that vvhich in them is not vvell vnderstood, is also rashly*  
*& boldly auouched*. For the same cause, S. Ierom vtterly dis-  
allowed, that al sortes of men & wemen, old & yong, pre-  
sumed to read: & talke of the Scriptures: wheras *no artice*,  
*no tradesman dare presume to teach anie facultie, vvhich he hath not*  
*first lerned*. Seing therefore that dangers, & hurtes happen in  
manie, the careful chief Pastores in Gods Church, haue al-  
waies moderated the reading of holie Scriptures, accor-  
ding to persons, times, and other circumstances; prohibi-  
ting some, and permitting some, to haue and read them, in  
their mother tongue. So S. Crylostom translated the Psalmes  
& some other pates of holie Scriptures for the Arme-  
nians, when he was there in banishment. The Slauonians  
and Gothes say they haue the Bible in their languages. It  
was translated into Italian by an Archbyshop of Genua.  
Into French in the time of king Charles the sixt: especially  
because the waldensian heretikes had corruptly translated  
it, to

Scriptures  
being hard  
are not to be  
read of al.

Manie take  
harme by rea-  
ding holie  
Scriptures.

Reading of  
Scriptures  
moderated.

Scriptures  
translated into  
diuers ton-  
gues.

lib. de  
Prescrip.

lib. 2. ad  
Gratian.  
c. 1.  
Tract. 18  
in Ioan.

Epist.  
103. c. 6.

Bibl.  
Sanct.  
lib. 4.





Lib. 1.  
Hist. c. 47  
Linvred  
Lib. 1.

it, to maintaine their errors. VVe had some partes in English translated by Venerable Bede: as Malmesburie witnesseth. And Thomas Arundel Archbishop of Canturburie in a Councel holden at Oxford, straictly ordayned, that no heretical translation set forth by wicliffe, and his complices, nor anie other vulgar Edition should be suffered, til it were approued by the Ordinarie of the Diocese: alleaging S. Ieroms iudgement of the difficultie & danger in translating holie Scriptures out of one tongue into an other. And therefore it must nedes be much more dangerous, when ignorant people read also corrupted translations. Now since Luther, and his folowers haue pretended, that the Catholique Romane faith and doctrine, should be contrarie to Gods written word, & that the Scriptures were not suffered in vulgar languages, lest the people should see the truth, & vvithal these new maisters corruptly turning the Scriptures into diuers tongues, as might best serue their owne opinions: against this false suggestion, and practise, Catholique Pastores haue, for one especial remedie, set forth true and sincere Translations in most languages of the Latin Church. But so, that people must read them with licence of their spiritual superior, as in former times they were in like sort limited. Such also of the Laitie, yea & of the meener lerned Clergie, as were permitted to read holie Scriptures, did not presume to interprete hard places, nor high Mysteries, much lesse to dispute and contend, but leaving the discussion therof to the more lerned, searched rather, and noted the godlie and imitable examples of good life, and so lerned more humilitie, obedience, hatred of sinne, feare of God, zeale of Religion, and other vertues. And thus holie Scriptures may be rightly vsed in anie tongue, to

A calumnious suggestion of Lutheranes.

VVhat part of Scriptures be most conuenient for vulgar readers.

2 Tim 3.

Iac. 1.

*teach, to argue, to correct, to instruct in iustice, that the man of God may be perfect, and (as S. Paul addeth) instructed to euerie good vvorke, when men labour rather to be doers of Gods wil & vvord, then readers or hearers only, deceiuing themselves.*





## TO THE ENGLISH READER.

But here an other question may be proposed: V Vhy we translate the Latin text, rather then the Hebrew, or Greke, which Protestantes preferre, as the fountaine tongues, wherin holie Scriptures were first written? To this we answer, that if in dede those first pure Editions were now extant, or if such as be extant, were more pure then the Latin, we would also preferre such fountaines before the riuers, in whatsoeuer they should be found to disagree. But the ancient best lerned Fathers, & Doctors of the Church, do much complaine, and testifie to vs, that both the Hebrew and Greke Editions are fouly corrupted by Iewes, and Heretikes, since the Latin was truly translated out of them, whiles they were more pure. And that the same Latin hath bene farre better conserued from corruptions. So that the old Vulgate Latin Edition hath bene preferred, and vsed for most authentical aboue a thousand and three hundered yeares. For by this verie terme S. Ierom calleth that Version *the vulgate or common*, which he conferred with the Hebrew of the old Testament, and with the Greke of the New; which he also purged from faultes committed by writers, rather amending then translating it. Though in regard of this amending, S. Gregorie calleth it *the new version of S. Ierom*: who neuertheles in an other place calleth the self same, *the old Latin Edition*, iudging it most worthy to be folowed. S. Augustin calleth it the *Italian*. S. Isidorus witnesseth that *S. Ieroms version* was receiued and *aproued by all Christian Churches*. Sophronius also a most lerned man, scing S. Ieroms Edition so much esteemed, not only of the Latines, but also of the Grecians, turned the Psalter & Prophetes, out of the same Latin into Greke. Of latter times what shal we nede to recite other most lerned men? S. Bede S. Anselme, S. Bernard, S. Thomas, S. Bonaventure, & the rest? V Vho al vniformly allege this only text as authentical. In so much that al other Latin Editions, which S. Ierom faith were in his time almost innumerable, are as it were fallen

*Tertullian  
li. 5. cont  
Marcion.  
S. Ambrose  
li. 3. de spirit.  
San. c. 11  
S. Ieron:  
li. 1. con.  
Iovinian.*

*in 49.  
Isaia.*

*li. 20. c.  
24 mora.  
Epist. de  
discat. ad  
Leandr.  
li. 2. Doct  
Christ. c.  
14 lib. 6  
Etymol.  
c. 5 & li.  
1 de Di-  
uin offic.  
c. 12.*

*Prefat.  
in Iosue.*

fallen

V Vhy we tran-  
slate the old  
Latin text.

More pure  
then the He-  
brew or Greke  
now extant.

Receiued by  
all Churches.

Turned into  
Greke.





fallen out of al Diuines handes, and growne out of credite and vse. If moreouer we consider S. Ieroms lerning, pietie, diligence, and sinceritie, together with the commodities he had of best copies, in al languages then extant, and of other lerned men, with whom he conferred: and if we so cōpare the same with the best meanes that hath bene since, surely no man of indifferent iudgement, wil match anie other Edition with S. Ieroms: but easely acknowledge with the whole Church Gods particular prouidēce in this great Doctōr, as wel for expounding, as most especialy for the true text and Edition of Holie Scriptures. Neither do we flee vnto this old Latin text, for more aduantage. For besides that it is free from partialitie, as being most ancient of al Latin copies, and long before the particular Controuersies of these dayes beganne; the Hebrew also & the Greke when they are truly translated, yea and Erasmus his Latin, in fundrie places, proue more plainly the Catholique Romaine doctrine, then this which we relie vpon. So that Beza & his folowers take also exception against the Greke, when Catholiques allege it against them. Yea the same Beza preferreth the old Latin Version before al others, & freely testifieth, that the old Interpreter translated religiously. VVhat then do our cōntriemen, that refuse this Latin, but depriue themselves of the best, and yet al this while, haue set forth none, that is allowed by al Protestantes, for good or sufficient.

Al others growne out of vse. S. Ierom excelled al other Doctōrs in translating & expounding holie Scriptures.

His Edition free from partialitie.

Preferred before al other Editions by Beza.

None yet in England allowed for sufficient.

How wel this is donne the lerned may iudge, when by mature conference, they shal haue made trial therof. And if anie thing be mistaken, we wil (as stil we promise) gladly correct it. Those that translated it about thirtie yeares since, were wel known to the world, to haue bene excellent in the tongues, sincere men, and great Diuines. Only one thing we haue donne touching the text, wherof we are especially to geue notice. That whereas heretofore in the best Latin Editions, there remained manie places differ-

VVhat is done in this Edition

Diuers readings resolved vpon, & none leift in the margent.

Luc 22.  
v. 10.  
Prefat.  
Nou.  
Testam.  
Anno.  
1556.  
Luc. 1.  
v. 1.

Preface  
before  
the new  
Testam.





# TO THE ENGLISH READER.

ring in wordes, some also in sense, as in long proceſſe of time, the writers erred in their copies; now lately by the care & diligence of the Church, thoſe diuers readings were maturely, and iuditiouſly examined, and conferred with fundrie the beſt written and printed bookes, & ſo reſolved vpon, that al which before were leiſt in the margent, are either reſtored into the text, or els omitted; ſo that now none ſuch remaine in the margent. For which cauſe, we haue againe conferred this English tranſlation, and conformed it to the moſt perfect Latin Edition. V Where yet by the way we muſt geue the vulgar reader to vnderſtand, that very few or none of the former varieties, touched Controuerſies of this time. So that this Recognition is no way ſuſpicious of partialtie, but is merely donne for the more ſecure conſeruatiō of the true text; and more eaſe, and ſatisfaction of ſuch, as otherwiſe ſhould haue remained more doubtful.

They touched  
not preſent  
controverſies.

V Why ſome  
wordes are  
not tranſlated  
into vulgar  
English.

Some Hebrew  
wordes not  
tranſlated  
into Latin,  
nor Greke.

More autho-  
ritie in ſacred  
tongues.

Now for the ſtriſtneſſe obſerued in tranſlating ſome wordes, or rather the not tranſlating of ſome, which is in more danger to be diſliked, we doubt not but the diſcrete lerned reader, deeply weighing and conſidering the importance of ſacred wordes, and how eaſely the tranſlatour may miſſe the ſenſe of the Holie Ghoſt, wil hold that which is here donne for reaſonable and neceſſarie. V Ve haue alſo the example of the Latin, and Greke, where ſome wordes are not tranſlated, but leiſt in Hebrew, as they were fiſt ſpoken & written; which ſeeing they could not, or were not conuenient to be tranſlated into Latin or Greke, how much leſſe could they, or was it reaſon to turne them into English? S. Auguſtin alſo yeldeth à reaſon, exemplifying in the wordes *Amen* and *Alleluia*, for the more ſacred authoritie therof. which doubtles is the cauſe why ſome names of ſolemne Feaſtes, Sacrifices, & other holie thinges are reſerued in ſacred tongues, Hebrew, Greke, or Latin. Againe for neceſſitie, English not hauing à name, or ſufficient terme, we either  
kepe

li. 2. Doct.  
Chriſt.  
cap. 11.





## TO THE ENGLISH READER.

kepe the word, as we find it, or only turne it to our English termination, because it would otherwise require manie wordes in English, to signifie one word of an other tongue. In which cases, we commonly put the explication in the margent. Briefly our Apologie is easie against English Protestantes; because they also reserue some wordes in the original tongues, not translated into English: as *Sabbath*, *Ephod*, *Pentecost*, *Profelyte*, and some others. The sense wherof is in dede as soone lerned, as if they were turned so nere as is possible into English. And why then may we not say *Prepuce*, *Pbase* or *Pasch*, *Azimes*, *Breades of Proposition*, *Holocaust*, and the like? rather then as Protestantes translate them: *Foreskinne*, *Passeouer*, *The feast of suete breades*, *Shew breades*, *Burnt offerings*: &c. By which termes, whether they be truly translated into English or no, we wil passe ouer. Sure it is an English man is stil to seeke, what they meane, as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and falsly translated, for aduantage of doctrine in matter of faith. VVherein as we dare boldly auouch the sinceritie of this Translation, and that nothing is here either vntuly, or obscurely donne of purpose, in fauour of Catholique Romane Religion: so we can not but complaine, and chalenge English Protestantes, for corrupting the text, cōtrarie to the Hebrew, & Greke, which they professe to translate, for the more shew, and mainteyning of their peculiar opinions against Catholiques. As is proued in the *Discoverie of manifold corruptiōs*. For example we shal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God speaking to Cain) the Hebrew wordes in Grammatical construction may be translated either thus: *Vnto thee also perteyneth the lust* THEROF, & *thou shalt haue dominion over it*: or thus; *Also vnto thee HIS desire shal be subiect*, & *thou shalt rule over HIM*: though the coherence of the text requireth the former, & in the Bibles printed 1552. and. 1577. Protestantes did so translate it: yet in the

Some vvordes  
can not be tur-  
ned into En-  
glish:

Protestantes  
leau some  
vvordes vn-  
translated.

Corruptions  
in Protestan-  
tes Translati-  
ons of holie  
Scriptures.

Of purpose a-  
gainst Catho-  
lique doctrine





## TO THE ENGLISH READER.

the yeare 1579. and 1603. they translate it the other way, rather saying, that Abel was subiect to Cain, and that Cain by Gods ordinance, had dominion ouer his brother Abel, then that concupiscence or lust of sinne is subiect to mans wil, or that man hath powre of free wil, to resist (by Gods grace) temptation of sinne. But as we heare in a new Edition (which we haue not yet sene) they translate it almost as in the first. In like sorte Gen. 14. v. 18. The Hebrew particle VAV, which S. Ierom, and al Antiquitie translated ENIM (FOR) Protestants wil by no meanes admitte it, because (besides other argumentes) we proue therby Melchisedechs Sacrifice. And yet themselues translate the same, as S. Ierom doth, *Gen. 20. v. 3.* saying: *FOR she is a mans wife.* &c. Againe *Gen. 31. v. 19.* the English Bibles. 1552. and 1577. translate *Theraphim*, IMAGES. V Which the Edition of 1603. correcting, translateth IDOLES. And the marginal Annotation wel proueth, that it ought to be so translated. . .

V With this then we wil conclude most deare (we speake to you al, that vnderstand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or professe with vs the same Catholique Religion) to you al we present this worke: daily beseeching God Almighty, the Diuine VVisedom, Eternal Goodnes, to create, illuminate, and replenish your spirites, with his Grace, that you may attaine eternal Glorie. Euerie one in his measure, in those manie Mansions, prepared and promised by our Sauour in his Fathers house. Not only to those which first receiued, & folowed his Diuine doctrine, but to al that should afterwardes beleue in him, & kepe the same preceptes. For there is one God, one also Mediatour of God and men: Man Christ Iesus. V Who gaue himself a Redemption for al. V Vherby appeareth his wil, that al should be saued. V Why then are not al saued? The Apostle addeth: that they must first come to the knowlege of the truth. Because without faith it is impossible to please God.

Against free wil.

Against Melchisedechs sacrifice.

And against holie Images.

This Edition dedicated to al that vnderstand English.

Christ redeemed al, but al are not saued.





God. This groundworke therfore of our creation in Christ by true faith, S. Paul labored most seriously by word and writing, to establish in the hartes of al men. In this he confirmed the Romanes by his Epistle, cōmending their faith, as already receiued, and renowned in the whole world. He preached the same faith to manie Nations. Amongst others to the lerned Athenians. V Where it semed to some, as absurde, as strange; in so much that they scornfully called him a *vvord-souuer*, and Preacher of new gods. But S. Augustin alloweth the terme for good, which was reprochfully spoken of the ignorant. And so distinguishing between *Reapers*, and *Souuers* in Gods Church, he teacheth, that wheras the other Apostles reaped in the Iewes, that which their Patriarches and Prophetes had sowne; S. Paul sowed the seede of Christian Religion in the Gentiles. And so in respect of the Israelites, to whom they were first sent, calleth the other Apostles *Messores*, *Reapers*, and S. Paul, being specially sent to the Gentiles, *Seminatorem a Souuer*, or *Seminarie Apostle*. V Which two sortes of Gods workmen are stil in the Church, with distinct offices of Pastoral cures, and Apostolical missions; the one for perpetual gouernment of Catholique countries: the other for conuersion of such, as either haue not receiued Christian Religion, or are relapsed. As at this time in our country, for the diuers sortes of pretended religions, these diuers spiritual workes are necessary, to teach and feede al Britan people. Because some in error of opinions preach an other Gospel, wheras in veritie there is no other Gospel. They preach in dede new doctrines, which can not saue. Others folow them beleuing falshood. But *when the blinde lead the blinde* (not the one only, but) *both fal into the ditch*. Others conforme themselves, in external shew, fearing them that can punish, and kil the bodie. But *our Lord vvil bring such as decline into* (vnjust) *obligations, vvith them that vvorke iniquitie*. The Reliques and smal flock of Catholiques in our country, haue

True faith  
first necessarie.

The twelve  
Apostles were  
first Reapers,  
before they  
were Sowers.  
S. Paul at first  
a Sower, or  
Seminarie  
Apostle.

Pastoral cures  
and Apostoli-  
cal missions.

New doctrine  
is falsly called  
the Gospel.

The seduced,  
& externally  
conformable  
are punished  
with the au-  
thors of ini-  
quitie,

great

Act. 17.  
v. 18.  
Ser. 42.  
de Sanct.

S. Aug.  
de vilit  
credul. c.  
Mat. 15.

psalms.  
124





## TO THE ENGLISH READER.

great sadnes, and sorow of hart; not so much for our owne affliction, for that is comfortable, but for you our brethren, and kinsmen in flesh and bloud. VVishing with our owne temporal damage whatsoeuer, your saluation. Now is the acceptable time, now are the dayes of saluation, the time of Grace by Christ, whose dayes manie Kinges & Prophets desired to see: they saw them (*in spirite*) and reioyced. But we are made partakers of Christ, and his Mysteries; so that our selues neglect not his heauenly riches: if we receiue & kepe the beginning of his substance, firme vnto the end; that is, the true Catholique faith; building thereon good workes by his grace; without which we cannot thinke a good thought, by which we can do al thinges necessarie to saluation. But if we hold not fast this ground, al the building fayleth. Or if confessing to know God in wordes, we denie him in deedes, committing workes of darknes; or omitting workes of mercie, when we may doe them to our distressed neighbours; brisly if we haue not charitie, the forme and perfection of al vertues, al is lost, and nothing worth. But if we builde vpon firme grounde, gold, siluer, and precious stones, such building shal abide, and make our vocation sure by good workes. as S. Peter speaketh. These (saith S. Paul) are the heyres of God, coheyres of Christ. Neither is the number of Christs blessed children couëted, as of the Iewes, an hundred fourtie foure thousand; of euerie tribe of Israel twelue thousand signed; but a most great multitude of Catholique Christians, which no man can number, of al nations, and tribes, and peoples, and tongues, standing before the throne of the lambe, clothed in white robes, and palmes (*of triumph*) in their handes: hauing ouercome tentations in the vertuous race of good life. Much more those which also indure persecution for the truthe sake, shal receiue most copious great rewarde in heauen. For albeit the passions of this time (*in themselves*) are not \* condignè, to the glorie to come, that shal be reueled in

2. Cor. 6.

Luc. 10.

Tit. 1.

Mat. 25.

1. Cor. 13.

1. Pet. 2.

Apoc. 7.

\* v. p. 40.  
thie, or  
compa-  
rable in  
dignitie.

Grace in the  
new Testamēt  
more abun-  
dant then in  
the old.

Both wicked  
workes, and  
omission of  
good workes  
are damnable.

Innumerable  
saued by  
Christ.

They are more  
happie that  
suffer persecu-  
tion for the  
truth.





TO THE ENGLISH READER.

2. Cor. 4. led in vs: yet our tribulation, which presently is momentanie, and light, worketh (*through grace*) aboue measure exceedingly an eternal weight of glorie. VVhat shal we therefore meditate of the especial prerogative of English Catholiques at this time? For to you it is geuen for Christ, not only that you beleue in him, but also that you suffer for him. A litle now, if you must be made pensive in diuers 1. Pet. 1. tentations, that the probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praise, and glorie, and honour, in the reuelation of Iesus Christ. Manie of you haue susteyned the spoile of your goodes with ioy, knowing that you haue a better and a permanent substance. Others haue benne deprived of your children, fathers, mothers, brothers, sisters, and nerest frendes, in readie resolution also, some with sentence of death, to lose your owne liues. Others haue had trial of reproches, mockeries, and stripes. Others of bandes, prisons, and banishmentes. The innumerable renowned late English Martyres, & Confessors, whose happie soules for confessing true faith before men, are now most glorious in heauen, we passe here with silence; because their due praise, requiring longer discourse, yea rather Angels, then English tongues, farre surpasseth the reach of our conceiptes. And so we leaue it to your deuout meditation. They now secure for themselves, and solicitous for vs their dearest clientes, incessantly (we are wel assured) intercede before Christs Diuine Maiestie, for our happie consummation, with the conuersion of our whole countrie. To you therefore (dearest frendes mortal) we direct this speach: admonishing ourselues & you, in the Apostles wordes, that for so much as we haue not yet resisted tentations to (last) bloud (and death it self) patience is stil necessarie for vs, that doing the wil of God, we may receiue the promise. So we repine not in tribulation, but euer loue them that hate vs, pittying their case, and reioycing in our owne. For

English Catholiques most happie in this age.

The due praise of Martyres, and other glorious Sainctes exceedeth mortal tongues.

Patience necessary to the end of mans life.

† †

neither





TO THE ENGLISH READER.

Persecution  
profitable.

Confession of  
faith before  
men necessary  
to saluation.

neither can we see during this life, how much good they do vs; nor know how manie of them shal be (as we hartely desire they al may be) saued: our Lord and Sauour hauing paide the same price by his death, for them and for vs. Loue al therfore, pray for al. Do not lose your confidence, which hath a great remuneration. For yet a litle, and a very litle while, he that is to coine, wil come, and he wil not slacke. Now the iust liueth by faith, beleeuing with hart to iustice, and confessing with mouth to saluation. But he that withdraweth himself shal not please Christs soule. Attend to your saluation, dearest counttymen. You that are farre of, draw nere, put on Christ. And you that are within Christs fold, kepe your standing, perseuere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geuen you. AMEN.

Rom. 10.  
Hcb. 10.

From the English Colledge in Doway, the Octaues  
of AL SAINCTES. 1609.

*The God of patience and comfort gene you to be of one mind, one  
towards another in IESVS Christ; that of one mind, with one  
mouth you may glorifie God.*







# THE SUMME AND PARTITION OF THE HOLIE BIBLE.

With a brife note of the Canonical and  
Apochryphal Bookes.

S. Ierom.  
Epist. ad  
Paulin.  
de omnib.  
S. Script.  
libris.

S. Aug.  
preat in  
specul. li.  
2. de doct.  
christ. ca.  
9. li. 1. de  
Gen. co-  
tra Ma-  
nich. ca.  
4. li. de  
catechu-  
rudib. c.  
3. & 4.  
li. 2. 99. su-  
per Exod.  
9. 71. li.  
13. cont.  
Faust.  
Manich.  
cap. 2. li.  
13. ciuit.  
ca 54. de  
vera re-  
lig. c. 27.  
li. 4. cōt.  
Faust.  
ca. 2.  
S Greg.  
ho. 6. in  
Ezech. 1.



*I*n the vniforme consent of al learned Diuines, the holie Bible, or written word of God, conteyneth expressed or implied, al thinges that man is to beleue, to obserue, & to auoid, for obtaining of eternal saluation. That is, al matters of faith & maners, by which we may know and serue God, and so be spiritually ioyned with him, in this life, & in eternitie. For both the old & new Testament propose and testifie vnto vs, one and the same God, the same Christ, the same Church, and other Mysteries of our beleefe, not differing in substance, but in maner of vitering; the Old more obscurely in figures and prophecies foretelling those thinges, which the New declareth (in great part) as donne and performed. *V*herupon saith S. Augustin: In the Old Testament the New lieth hidden: & in the New the Old lieth open. And touching their names, wherein appareth difference, the one (saith the same Doctor) is called the old Testament, either because it proposeth promises of temporal thinges (*V*herewith our old corruptnes is allured) Or in respect of the New, by which it is fulfilled, and in some part abolished. The other is called the New, because by it man is renewed, and hath promise of eternal life: *V*hich shal neuer waxe old nor decay. Likewise S. Gregorie the great testifieth this conformitie, and correspondence betwen the Old and New Testament, affirming that the same is signified by the Prophet Ezechiels vision of a whele, which had foure faces, or apparence of foure wh'les, the shape whereof was, as it were, a whele in the middes of a whele. What is this saith he, nisi quod in Testamenti veteris litera Testamentum nouum latuit per Allegoriam: but that in the letter of the old Testament, the New lay hidden by an Allegorie?

And as the same is the summe and subiect of both Testaments: so both are diuided (for the more principal partes therof) into foure sortes of Bookes: Legal, Historical, Sapiential, & Prophetical. The Legal bookes of the old Testament are the five Bookes of Moyses, Genesis, Exodus, Leviticus,

How the holie Scriptures conieine al knowlege necessarie to saluation. The old and the new Testament shew the same God, Christ, Church and other Mysteries of Religion. The old more obscurely, with lesse helps. The new more expressly and yeldeth more grace.

In both Testaments, are foure sortes of Bookes.

Legal.

Numeri,

† † †





## PROEMIAL ANNOTATIONS.

Historical.

Sapiential.

Prophetical

At these books  
recited ar:  
Canonical,  
and of infalli-  
ble truth.

Apochryphal  
of two sortes.  
1. Not decla-  
red canonical.  
2. Reiected as  
erronious.

Numeri, & Deuteronomie; whereto answer in the new Testament, the foure Gospels of S. Mattheu, S. Marke, S. Luke, & S. Iohn. Historical bookes of the old Testament, are the Bookes of Iosue, Iudges, Ruth, foure bookes of Kinges, two of Paralipomenon, Eldras with Nehemias, Tobias, Iudith, Hester, Iob, & two of the Machabees; vnto which, in the new Testament, answer the Actes of the Apostles. Sapiential, of the old Testament, are the Prouerbes, Ecclesiastes, Canticles, Booke of wisdom, & Ecclesiasticus; and of like sorte are in the new Testament, the Epistles of S. Paul & of other Apostles. Prophetical bookes are Dauids Psalter (which is also Sapiential, yea like wise Legal and Historical) the Bookes of Isaias, Ieremias with Baruch, Ezechiel, Daniel, the twelue lesse Prophetes, Osea, Ioel, Amos, Abdias, Ionas, Michæas, Nahum, Abacuc, Sophonias, Aggeus, Zacharias, Malachias. And in the new Testament, the Apocalyps of S. Iohn the Apostle.

All these Bookes are vndoubtedly Canonical, as the Authores cited in the inner margent testifie. And consequently al, and al the partes therof; are of infallible truth. For otherwise as S. Augustin teacheth, if anie part were false, or doubtful, al were vncertaine. once admitting falschood (saith he, Epist. 8. ad Ieroni) in such soueraigne authoritie, no parcel of these bookes should remaine, which anie way should seme hard to maners, or incredible to beleue, but it might by this most pernicious rule be turned to an officious fiction of the author. That is: If anie error could be committed by the authores of Scriptures, either through ignorance, obliuion, or anie other humane frailtie, whatsoeuer were produced, exception might be taken, and question made, whether the author had erred, or no? True it is, that some of these bookes (as we shal particularly discusse in their places) were sometimes doubted of by some Catholiques, and called Apochryphal, in that sense, as the word properly signifieth hidden, or not apparent. so S. Ierom (in his Prologue before the Latin Bible) calleth diuers bookes Apochryphal, being not so euident, Whether they were Diuine scripture, because they were not in the Iewes Canon, nor at first in the Churches Canon, but were neuer reiected, as false or erroneous. In which sense the Prayer of Manasses, the third booke of Eldras, and third of Machabees are yet called Apochryphal. As for the fourth of Eldras, and fourth of Machabees there is more doubt. But diuers others, as the booke ascribed to Enoch, the Gospels of S. Andrew, S. Thomas, S. Bartholmew, and the like recited by S. Gelasius (Decreto de libris Ecclesiasticis dist. 15. Can. Sancta Romana) S. Innocentius the first (Epist. 3.) S. Ierom, Ep. ad Letam, S. Augustin li. 15. cap. 23. de ciuit. Dei. Origen homif. 2. in Cantica. are in a worse sense called Apochryphal, & are reiected as

Conc.  
Carth.  
An. Dni  
419.  
Conc.  
Laodic  
cap. 59.  
Florent  
Instrum.  
Armen.  
decret. 7.  
Trident  
Sess. 4.  
S. Atha.  
in Synop.  
S. Aug.  
li. 2. doct  
Christ. 8  
Isidor. li.  
6. Ely-  
mol. c. 1.  
& alibi.  
Nicep. li.  
li. 4. cap.  
15.  
Euseb. li.  
5. c. 8.

con-





PROEMIAL ANNOTATIONS.

At at. 28. 1. 20. 14. 16. Act. 2. 20. 1. Tim. 3. conteyning manifest errors, or fained by Heretikes. Neuer can a Christian Catholique be otherwise assured, Which Bookes are Divine and Canonical Scriptures, but by declaration of the Catholique Church, which without interruption succedeth the Apostles, to whom our Saviour promised, and sent the Holie Ghost, to teach al truth. For if in anie thing more then others, assuredly one chief and most necessarie point is, to know and declare, which Bookes are Gods holie Word: being of most singular importance.

The Holie Ghost declared by the Church which Bookes are Divine Scriptures.

THE SUMME OF THE OLD TESTAMENT, as it is distinguished from the new.

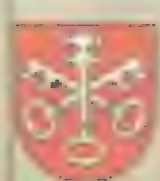
Notwithstanding the subiect, & general argument of both Testaments is one & the same in substance, as is already said, yet they differ in time, in maner of uttering of Mysteries, in varietie of precepts, & promises, also in meanes to observe the thinges exalted, & to attayne to the end proposed. In regard whereof S. Ierome saith: Lex Moyli & omne vetus instrumentum elementa mundi intelliguntur, quibus quasi elementis, & Religionis exordijs Deum discimus. The law of Moyses and al the old Testament are vnderstood the elements of the world, by which, as by first rudiments & beginnings, we lerne to know God. For that in it we haue first the Law of nature: and afterwards a law written, with promises of temporal rewards; as long life, land flowing with milke & honie, & the like; but it brought nothing to perfection, as S. Paul saith, when giftes & hostes were offered, which could not according to conscience, make the observer perfect. For the helpes of that time, were but infirma & egena elementa: Weake & poore elements. Likewise in general, touching the punishments that sometimes happened to the people of the old Testament, when they transgressed, the same Apostle affirmeth, that al the same chanced to them in figure, & are written for our correption, vpon whom the ends of the world are come. So that the old Testament, or Law was but our pedagogue in Christ. Yet it setteth forth to vs the whole course of Gods Church, for the space of foure thousand yeares, that is, from the beginning of the world until Christ our Redemer. which Diuines diuide into six ages, wherein was varietie & change of her state, three vnder the Law of nature, and three others vnder the written Law. The seventh & last age being this time of grace (wherin we now are) from Christ, to the day of general Iudgement: as the world was made in six dayes, and in the seventh God is said to haue rested, and therefore sanctified it, in oiber sort, then the former six. The eight wil be after the Resurrection, during for al eternitie.

The old and new Testament differ in time. In maner of uttering. Varietie of Precepts. Promises. Meanes.

The old Testament conteineth figures of the new. A continual visible Church from the beginning of the world to Christ. The same Mystical bodie, but different in state. Diuided into six ages. The first age continued. 1656. yeares.

Which six ages of the ancient Church, & old Testament, are thus distributed. The first from the Creation to Noes flood, conteyning the space of 1656. years.

† † †





## PROEMIAL ANNOTATIONS.

<p>The second 368. or 398. The third. about. 410.  The fourth 480.  The fifth 410. The sixth, were 640. At the time from the crea- tion to Christ about. 4000. yeares.</p>	<p>yeares. The second from the flood to the going of Abraham out of his countrie, 368. or counting Canan (Gen. 11. iuxta 72. &amp; Luc. 3.) 198. yeares. The third from Abraham his going forth of his countrie, to the parting of the children of Israel out of Egypt. Which some count to haue continued 720. yeares, others (whom we follow) but 410. And thus farre in the law of nature before the written law. The fourth age dured, 480. yeares, from the deliuerie of the children of Israel forth of Egypt, to the fundation of the Temple in Ierusalem. The fifth age was from the fundation of the Temple, to the captiuitie &amp; transmigration of the Iewes into Babylon, about 410. yeares. And the sixth age dured about 640. yeares, from the Captiuitie of Babylon to Christ. In al which times God was acknowledged and rightly serued, by a continual visible Church, with true Religion, the same &amp; no other, which now that Church holdeth, that is called and knowne by the name of Catho-lique. As we intend, by Gods assistance, to shew by brieife Annotations, concerning diuers particular points now in Controuersie, as the bolie Text giveth occasion. And especially by Way of Recapitulation after euerie one of the six ages, when we come to those passages in the Historie, where the same are ended.</p>	<p>Gen. 2. Gen. 12. Gene- brard Chro- nolog. S. Aug. li. 15. c. 8. com. 11. Gal. 3. Exo. 16. 3. Reg. 6. 3. Reg. 7. 1. Esdras 1.</p>
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### OF MOYSES THE AVTHOR OF THE five first bookes.

<p>MOYSES. signifieth, ta- ken from the water.  The excellen- cie of Moyles   His sepulchre not known to any man.</p>	<p><b>M</b>Oyses (so called because he was taken from the water, as the name signifieth) was borne in Egypt, the sonne of Amram, the sonne of Caath, the sonne of Leui the Patriarch, and so of Iacob, Isaac, and Abraham. His maruclous deliuerie from drowning, his education, excellent forme, singular wisdom, heroical vertues, rare dexteritie in al affayres, &amp; whole life most admirable, are gathered out of holie Scriptures, by S. Gregorie Bishop of Nissen, into a brieife summe, most worthie to be read, but too large for this place. He was borne about the yeare of the World two thousand foure hundred, long before al prophane Writers, yea before manie of the Paimines false goddes, as S. Augustin declareth in diuers places of his most excellent booke intituled of the Citie of God. He lived in this world 110. yeares. Of which 40. were in Pharaos court, as the adopted sonne of Pharaos daughter: fourtie in banishment from Egypt in Madian: and fourtie more he gouerned the people of Israel. His singular prayes are also brieisly touched in the last chapter of Deuteromie, added by Iosue. and in the booke of Ecclesiasticus. He died in the desert, and was buried in the Vaile of Moab, so secretly that no mortal man knew his sepulchre, lest the Iewes, who were very prone to Idolatrie, should haue adored his bodie with diuine honour, for the greatnes and multitude of his miracles, and for the singular estimation, they had of him for the same.</p>	<p>Exod. 6. N. m. 26. 1. Par. 6. Ioseph 15. 2. Antiq. cap. 9. S. Aug. ser. 88. de temp. S. Greg. oratio 30 laudem Basili magni. S. Aug. li. 18. co- mit. c. 39.  Deut. 34. Eccli. 45. Glos. ord</p>
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THE





# THE ARGUMENT OF THE BOOKE OF GENESIS.

16

**T**HIS first Booke of holie scripture, called Genesis, which signifie birth or beginning, was written by Moyses, when he was designed by God, to instruct & rule the children of Israel. As also the other foure bookes following. The Author and authoritie of al which fve bookes, were euer acknowledged by the faithfull, both of the old and new Testament: and so accounted and esteemed by tradition, i.e. Christ and his Apostles: who also confirmed them by thei testimonies, and allegations of the same, as of holie Scriptures. From the creation vntil Moyses Writ (which was about two thousand and foure hundred yeares) the Church exercised Religion by Reuelations made to certaine Patriarches, and by Traditions from man to man, without anie Scriptures or Law written. But the peculiar people of God being more visibly separated from other nations, & manie errors abunding in the world, God would for correction & consutation thereof, haue his wil made further known to his children, and so remaine amongst them in written record, by his faithfull seruant and Prophet Moyses. VVho therefore declareth the Author and beginning of al thinges, that is, How al creatures were made by God, and of him haue their being, and by him only are conserued. He teacheth expressly that there is one onlie God, against those that imagined and brought into the phantasies of men manie goddes. That the whole or vniuersal substance of heauen and earth, with their ornaments and accidents, were made in time; against those that thought the first fundation thereof had euer benne. That God doth gouerne the same; against those that say, al is ruled by destiny or by the starres, and not by the continual prouidence of God. That God is a rewarde of the good, and a punisher of euil; which sinners seme either not to know, or grossly to forget. And that God created al for mans vse and benefite, which should make vs grateful. VVherfore holie Moyses more particularly describeth the beginning of man; what he was at first; how he fel; how al mankind is come of one man; deducing the Genealogie of Adam, especially to Noe. Then how men being more and more defiled vpon the earth, with tricked, especially carnal sinnes, were by Gods iust wrath drowned with an vniuersal floud.

Genesis written by Moyses  
Alwayes authenticall.  
So knowne by Tradition,  
confirmed by Christ. Alleged also by the Apostles.  
Religion reueled to special persons, and so obserued by Traditions.

VVhy Scripture was written.

VVhat Moyses specially sheweth in this booke.

Man most particularly described:

The right line from Adam to Noe.

The principal Patriarches from Noe to thei2 sonnes of Isaac.

Again how a few reserved persons multiplied the world anew. But this ofspring also falling into manie sinnes, especially Idolatrie and spiritual fornication, as those of the first age did to carnal offences, God stil conserued some faithfull & true seruants. Of which Moyses specially pursueth the line of Noe by Sem his first begotten sonne. Then describeth the particular vocations, liues, maners, notable sayings, and noble factes, with sincere religion of Abraham, Isaac, Iacob, Ioseph, & other holie Patriarches: who liued before the written Law. Likewise vpon vvhich occasion, & in vvhich

MAINT,





## THE ARGUMENT OF GENESIS.

This booke  
diuided into  
eight partes.

1.

2.

3.

4.

5.

6.

7.

8.

maner, Iacob otherwise called Israel, with al his progenie, descended from the Land of Canaan into Egypt, and were there entertayned. So this booke containeth the historie of two thousand three hundred & odde yeares. And it may be diuided into eight partes. The first containeth the Creation of Heauen and Earth, & other Creatures, and lastly of Man. chap. 1. & 2. The second part is of the transgression & fall of man, & his casting out of Paradise, of multiplication of men, and of sinne, though stil some were iust, of the general floud, that drowned al except eight persons, & few other liuing creatures of the earth. from the third chap. to the 8. The third part is of the new increase, & multiplication of the same. from the 8. chap. to the 11. The fourth, of the confusion of tongues, & the diuision of nations. in the 11. chap. The fift relateth Abrahams going forth of his countrie, Gods promise, that in his seede al Nations should be blessed, & the commandment of Circumcision, from the 12. chap. to the 21. The sixth part recounteth the progenie, and other blessings, especially the great vertues of Abraham, Isaac, and Iacob. from the 21. chap. to the 37. The seuenth part reporteth the selling of Ioseph into Egypt, and his aduancement there. from the 37. chap. to the 46. The eight and last part is of Iacob, and his progenies going into Egypt, their intertainment there, and of Iacobs, and finally of Iosephs death. in the fine last cabpters.

### The signification of the markes here vsed, for direction of the reader.

The numbers in the argumentes of chapters point to the verse, where the matter mentioned beginneth.

This forme of crosse [ † ] in the text, sheweth the beginning of euerie verse.

The numbers in the inner margent ouer against the crosse, shew the number of verses in the same chapter.

This marke " signifieth that there foloweth an Annotation after the chapter, vpon the word, or wordes, wherto it is adioyned. The number also of the same verse is prefixed to the Annotation.

These foure prickes :: shew that there is an Annotation in the margent, vpon that place. And when manie occurre, the first answereth. to the first marke, the second to the second, and so forth. In like maner the citations of places in the inner margent, are applied to the authores alleaged.

But when there be more such marginal annotations, then may easely be applied, we vse the letters of the Alphabete for direction.

This forme of a starre [ \* ] in the text or annotations, pointeth to the explication of some word or wordes, in the margent.

Sometimes we put the Concordance of other Scriptures in the inner margent of the text.

¶ We haue also noted in the margent, when the Bookes of holie Scripture (or partes thereof) are read in the Churches service. For their sakes, that deale to read the same, in order of the Ecclesiastical Office.







# THE BOOKE OF GENESIS, IN HEBREW BERESITH.

## CHAP. I.

God createth heauen and earth, and al things therein; distinguishing and  
bevytyfying the same; 26. last of al the sixth day he createth man: to  
whom he subiecteth al corporal things of this inferior world.

The first part.  
Of the creatiō  
of al things.

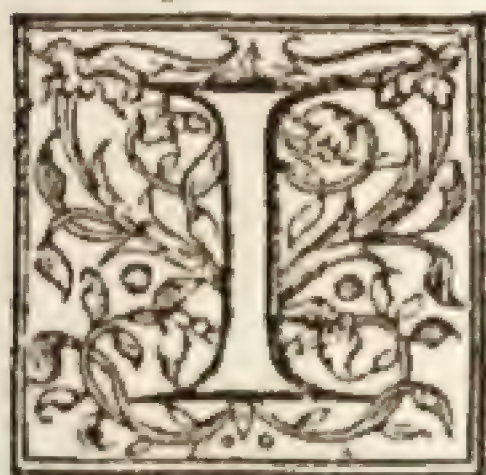
The Church  
readeth this  
booke in her  
Office from  
Septuagesima  
til Passion Sun  
day.

Also this first  
chapter & be-  
ginning of the  
second on Ea-  
ster Eve be-  
fore Masse.

:: The firma-  
ment is al the  
space from the  
earth to the  
highest star-  
res. the low-  
est part diui-  
deth betwene  
the waters on  
the earth and  
the waters in  
the ayer.

S. Aug. li. 11. de  
Gen. ad lit. c. 4

:: Likewise  
heauē is al the  
space aboue  
the earth. in  
whose lowest



1 N<sup>"</sup> THE beginning God created hea-  
2 uen and earth. † And the earth was  
voide & vacant, and darkenes was  
vpon the face of the deapth: and<sup>"</sup> the  
3 Spirite of God moued ouer the wa-  
4 ters. † And God said: Be light made.  
And light was made. † And God  
5 saw the light that it was good: & he  
diuided the light from the darkenes. † And he called the  
light, Day, and the darkenes, Night: and there was euening  
6 & morning, that made one day. † God also said: Be :: a fir-  
mament made amidst the waters: and let it diuide betwene  
7 waters & waters. † And God made a firmament, and diui-  
ded the waters, that were vnder the firmament, from those,  
8 that were aboue the firmament. And it was so done. † And  
God called the firmament, :: Heauen: and there was euening  
9 & morning that made the second day. † God also said: Let  
the waters that are vnder the heauen, be gathered together  
into one place: and let the drie land appeare. And it was so  
10 done. † And God called the drie land, Earth: and the gathe-  
ring of waters together, he called Seas. And God sawe that  
11 it was good. † And said: Let the earth shoot forth grene  
herbes, and such as may seeede, & fruite trees yelding fruit  
after his kinde, such as may haue seeede in it selfe vpon the  
12 earth. And it was so done. † And the earth brought forth

A

grene

Isa.  
14, 15.  
17, 24.  
Psalm.  
32, 6.  
135, 5.  
Eccli.  
10, 1.  
Heb. 11,  
3.  
Job. 38.  
Ier. 10,  
13.





part are birdes  
and waters, in  
the higher  
part starres.  
the hieghest is  
the Emphyrial  
heauen. Esa.  
66.  
:: The lights  
made the first  
day, are dispo-  
sed the fourth  
day in their  
proper cour-  
ses for more  
distinction of  
times. S. Di-  
onyf. ca. 4.  
de diuin. nom.  
S. Tho. p. 1.  
q. 67. a. 4.  
& q. 70. a. 2.  
:: The Sūne &  
Moone: for  
though the  
moone be the  
least visible  
starre except  
Mercurie, yet  
it geueth  
more light on  
the earth by  
reason it is  
nearer, and so  
Moyfes spea-  
keth accor-  
ding to the  
vulgar capaci-  
tie and vse of  
things. S. Aug.  
li. 2. de Gen.  
ad lit. ca. 16.

grene herbe, such as feedeth according to his kinde, & tree  
that beareth fruite, hauing seede eche one according to his  
kinde. And God saw that it was good. † And there was 13  
euening & morning that made the third day. † Againe God 14  
said: Be there lightes made in the firmament of heauen, to  
diuide the day & the night, and let them be :: for signes &  
seasons, and dayes and yeares: † to shine in the firmament of 15  
heauen, & to giue light vpon the earth. And it was so done.  
† And God made "two :: great lights: a greater light, to go- 16  
uerne the day: and a lesser light to gouerne the night: and  
starres. † And he set them in the firmament of heauen, to 17  
shine vpon the earth. † and to gouerne the day & the night, 18  
and to diuide the light & the darkenes. And God sawe  
that it was good. † And there was euening and morning 19  
that made the fourth day. † God also said: Let the waters 20  
bring forth creeping creature hauing life, and flying foule,  
ouer the earth vnder the firmament of heauen. † And God 21  
created huge Whales, and al liuing & mouing creature,  
that the waters brought forth, according to eche sorte, & al  
foule according to their kinde. And God sawe that it was  
good. † And he " blessed them saying: Increase and multi- 22  
plic, and replenish the waters of the sea: and let the birds  
be multiplied vpon the earth. † And there was euening & 23  
morning that made the fifth day. † God said moreouer: Let 24  
the earth bring forth liuing creature, in his kind, cattle,  
& such as creepe, & beastes of the earth according to their  
kindes: and it was so done. † And God made the beastes of 25  
the earth according to their kindes, and cattle, & al that  
crepeth on the earth in his kind.

And God saw that it was good, † and he said " Let vs make 26  
Man to our image, & likenes: and let him haue dominion  
ouer the fishes of the sea, and the foules of the ayre, and the  
beastes, and the whole earth, and al creeping creature, that  
moueth vpon the earth. † And God created man, to his 27  
owne image: to the image of God he created him, male &  
female he created them. † And God blessed them, and saith: 28  
" Increase and multiplie, & replenish the earth, and subdew  
it, and rule ouer the fishes of the sea, and foules of the ayre,  
& al liuing creatures, that moue vpon the earth. † And God 29  
said: Behold I haue giuen you al maner of hearbe that see-  
deth vpon the earth, and al trees that haue in them selues  
seede

Col. 3.  
10.

Mat.  
19, 4.





30 see de of their owne kinde, to be your meate: † and to al  
beastes of the earth, and to euerie foule of the ayre, & to al  
that moue vpon the earth, and wherein there is life, that  
31 they may haue to feede vpon. And it was so done. † And  
God sawe al things that he had made, and :: they were very  
good. And there was euening & morning that made the  
sixt day.

:: Euerie crea-  
ture in nature  
is good, but al  
considered to-  
gether make  
the whole  
world perfect  
most apt to  
mans vse and  
Gods glorie.  
S. Aug. li. i de  
Gen. cont.  
Manich. ca. 11.

## A N N O T A T I O N S.

## C H A P. I.

1. *In the beginnig.* ] Holie Moyles telleth what was done in the beginning  
of the world, and so forward even til his owne time, writing about two thou-  
sand and foure hundredth yeares after the beginning. Al which being incom-  
prehensible by humaine witte or discourse, he knew partly by Reuelations  
from God, for he had the gyft of Prophecie in most excellent sorte: partly by  
Traditions from his elders, who lerned of their fathers. For vntil that time the  
Church had only Traditions of such things, as were reueled to special men,  
wherby we see the great authoritie of Traditions, before there were Scrip-  
tures. And since Scriptures were written they are also necessarie, for three spe-  
cial reasons. First for that we are only assured by Tradition of the Church, that  
those bookes are in dede holie Scriptures, which are so accounted, and not by  
the Scripture it selfe, for that were to proue the same by the same, vntil we be  
assured of some part, that proueth some other partes. And this made S. Au-  
gustin to say plainly, that *he could not beleue the Gospel, except the Church told him  
which is the Gospel.* Secondly holie Scriptures being once knowen to be the  
word of God, and so of most eminent authoritie of al writings in the world,  
as S. Augustin S. Ierome, & al other Fathers agree, yet for the true vnderstan-  
ding of the same, both the Scripture it selfe, and the ancient Fathers remitte  
vs to the Church, namely to those in the Church, that are appointed by Gods  
ordinance, *in the high place that he hath chosen.* VWhich were the High Priests in  
the old Testament, as appeareth: Deut. 17. Mat. 23. Ioan. 11. And in the new  
Testament, S. Peter and his Successors for whom Christ prayed that his faith  
should not faile: and therefore commanded him to confirme his bretheren Luc.  
22. Thirdly for things not expressed in particular in holie Scripture, the Scrip-  
ture and Fathers do likewise remitte vs to Traditions, and to the iudgement  
and testimonie of the Church. Christ saying to his Apostles: *he that heareth you  
heareth me.* The Apostles doubted not to say: *It seemed good to the Holie Ghost and to  
vs.* And S. Paul willed the Theſſalonians to hold the traditions, which they had  
lerned, whether it were by word, or by his Epistle.

The Church  
had only Tra-  
ditions & no  
Scripture  
about 1400.  
yeares.

Traditions  
necessarie for  
three causes.

1

2

Scripture of  
most eminent  
authoritie.

3

Scriptures  
hard.

cont.  
Epist.  
fund. c.  
15

Luc. 10.  
16.  
Act. 15.  
18.  
1. Theſſ.  
2.

Origen.  
super.  
Gen. c. 1.  
Aug. li.  
2. de  
Gen. cont.  
Manich.  
ca. 2.

1. *In the beginning God made heauen and earth.* ] Al writers ancient and later  
find such difficultes in these first chapters, that some otherwise very lerned  
haue thought it not poss ble to vnderstand the same according to the proper  
and vsual signification of the wordes, as the letter may seme to sound, but ex-  
pound al allegorically, as that by the waters aboue the firmament should be  
vnderstood the blessed Angels, by the waters vnder the firmament wicked  
spirites, and the like. So did Origen and diuers that folow him therein. Yea  
S. Augustin in his bookes vpon Genesis against the Manichees, written  
shortly

A 1

shortly





Why Scrip-  
tures are hard.

Three spiri-  
tual senses  
besides the  
Literal.

Allegorical.  
Moral.  
Anagogical.

A figure of  
Baptisme.

Christians  
called fishes.

Light being  
an accident  
remayned  
without sub-  
iect, by the  
iudgement  
of some ler-  
ned Fathers.

shortly after his conuersion, when he could not find as he desired a good and probable sense agreeable to the wordes, in their proper signification, expounded them mystically, but afterwards in his other bookes de Genesi ad literam, he gratefully acknowledgeth that God had geuen him further sight therein, and that now he supposed he could interpret al according to the proper signification of the wordes. yet so that he durst not nor would not addict him selfe to one sense, but that he was readie to imbrace an other, lest by sticking to his owne iudgement he might faile. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Ierome, S. Bede, and other greatest Doctors found & confessed great difficulties in these first chapters, which they with much studie endeouored to explicate. And therefore it is a wonder to see our Protestants & Puritans hold this Paradox, that Scriptures are easie to be vnderstood. VVhet as both by testimonie of those that haue in deede studied & laboured in them, and by a litle due consideration, the cōtrarie is most euident. For whosoener wil looke into the holie Scriptures, shal find that some times in shew one place semeth contrarie to an other; some times the letter & phrase are obscure & ambiguous: sometimes the sentences vnperfect. Againe manie speeches are propheticall, manie parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal sense. Moreover there are three spiritual senses besides the literal, very frequent in holie Scripture. Allegorical pertayning to Christ and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ierusalem literally signifieth the head citie of Iewrie: Morally the soule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And sometimes this (and the like of others) metaphorically in the literal sense signifieth the Church militant, and not the citie of Iewrie, as in the 12. chapter to the Hebrewes: and some times the Church triumphant, as in the 21. of the Apocalips.

2. *The spirite of God.*] In the Hebrew it is signified, that the Spirite of God was on the waters to make them fertile, for that fishes and birdes were to be procreated therof; the word is *merabepheth*, *incubabat*, *sate vpon*, to produce fruit (saith S. Ierom) from the waters, as a henne by her heate, produceth life in the egges. And the same S. Ierom, and before him Tertullian teach, that this was a figure of Baptisme, which consisteth of water and the Holie Ghost. For as water in the beginning of the world receiued a certain vital vertue of the Holie Ghost to produce living creatures: so also Baptisme receiueth vertue of the same Holie Ghost to procreate new men. VVherupon Tertullian calleth Christians fishes, because they are gotten from the waters, and thence haue their first spiritual life. *Let it not therefore seme strange (saith he) that in Baptisme VVaters geue life.*

16. *Two great lights, and starres.*] Here occurreth an other example of the hardnes of holie Scripture. For if the two great lights (to wit the Sunne & the Moone) and also the starres, vvere made the fourth day, and not before, as it may seme by the wordes in this place, then what was that light, and in what subiect was it, that was made the first day? S. Basil, S. Gregorie Nazianzen, Theodoret, and some others, writing vpon this place do thinke that the light, which was made the first day, remayned though an accident without his subiect til the fourth day. And albeit most other Doctors rather think that the substance of the Sunne & Moone, & of other planets and starres were created the first day, and the fourth day set in that order and course which now they kepe, with more distinction for signs and seasons, and dayes and yeares: yet it is cleare that the foresaid ancient Doctors iudged it possible, that accidents may remaine

lib. 1. c.  
18. &  
lib. 8. c. 2.

Basil. ho.  
2. in Ge-  
nes.

Chrysost.  
epist. 44.

Amb. &  
Bede in  
examen.

Ieron. E-  
pistol. ad  
Eustoch.

Gen. 1. 7.  
3. & 14.

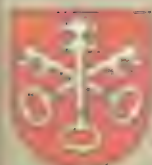
Exo. 20,  
5. & 18,  
7. 20.

Iohan. 8,  
25.

Rom. 8.

Ieron. 2.  
pistol. 83.  
ad Ocea.

Tert. de  
Baptis.





remain without their subiect. which a Sacramentarie will be loath to grant, lest it might be proved possible, as both these & al other Catholique Doctors beleue and taught, that the accidents of bread and wine remaine in the blessed Sacrament of the Eucharist without their subiects. VVhich Protestants denie.

The accidents of breade and wine can remaine by Gods power without their subiectes.

26. *Let vs make man to our Image.* ] For better consideration of Gods bountie towards vs, and stirring our selues to gratitude towards him, we may here note tenne prerogatiues bestowed on vs, by our Lord & maker in our creation aboue al other earthlie creatures. First, whereas God by an imperial word of commandment made other creatures, *Fiat lux, fiat firmamentum: Et tunc light: Et tunc a firmamentum:* intending to make man, he procedeth familiarly, by way, as it were, of consultation, and as to his owne vse and service to make man saying: *Let vs make man to our image and likenes,* that is to say, a reasonable creature with vnderstanding and free wil, which beastes haue not. Secondly, in this worke God first insinuateth the high Mysterie of the B. Trinitie, or pluralitie of Persons in one God (because man is to beleue the same) signifying the pluralitie of Persons by the wordes *Let vs make,* and *to our:* and the vnitie in substance, by the wordes *Image and likenes,* the first in the plural number, the later in the singular. Thirdly, other creatures were produced by the waters and earth, *Let the waters bring forth (fishe and foule) Let the earth bring forth (grasse and cattle, & other beastes)* but God brought forth man, not by the earth, though of the earth, nor by water, nor by heaven, nor by Angels, but by him selfe, geuing him a reasonable soule, not sensual only as to beastes, and the same not produced of anie creature, but created immediatly of nothing. Fourthly, God gaue man Paradise a most pleasant place to dwel in. Fifthly, God gaue man dominion and imperial authoritie ouer all liuing creatures vnder heaven. Sixthly, man was created in that innocencie of life, and integritie of al vertues, that his mind was wholly subiect to God, his sense to reason, his bodie to his spirite, and al ether liuing creatures obedient to him: euen the terrible Lions, the cruel Tigres, the huge Elephants, and the wildest birdes. Seuently, God brought them al to man, as to do him homage, and to take their names of him. VVhich by his excellent knowledge he gaue them conformable to their natures. Eightly, God gaue man in some sorte an immortal bodie, that if he had kept Gods commandment, he had liued long and pleasantly in this world, and so should haue bene translated to eternal life without dying. Ninthly, God did not only adome man with al natural knowledge, and supernatural vertues, but also with the gift of prophecie. VVherby he knew that Eue was *a bone of his bones, and flesh of his flesh,* though being a slepe he knew not when she was made. Tenthly (which was the chiefe benefite of al) God conuersed familiarly with man, and that in shape of man, which was a token of his meruelous great loue to man, and a singular incitement of him to loue God. Reade more, if you please, of the dignitie of man, and the benefites of God towards him in his creation, in S. Bernard vpon the 29. Psalme. And vpon the 61. chapter of Esaie.

1. made like to God.
2. The Mysterie of the B. Trinitie insinuated in his creation.
3. produced by God him selfe.
4. placed in paradise.
5. Lord of al earthlie creatures.
6. innocencie.
7. excellent knowlege.
8. powre to liue euer.
9. gift of prophecie.
10. God conuersed familiarly with man.

28. *Increase and multiplie.* ] VVhether this be a commandment or no, at least it is a blessing, for so the wordes before conuince, *God blessed them and said: Increase and multiplie.* He said the same also to bruse creatures, which are not capable of a precept, but by this were made fertile. VVherby we see that Gods blessing alwayes worketh some real effect: as of fertilitie in this and other places, of multiplication of the loaves and fishes, Ioan 6. And some real effect Christs blessing must nedes worke also in the blessed Sacrament. Mat. 26.

Gods blessing alwayes effectual. Especially in the holic Eucharist.





VVhich can be no other but changing bread and wine into his bodie & bloud, seing him selfe expressly sayeth: *Thi u my bodie. thi u my bloud.*

Not al men & women com-  
manded to  
marie.

And though Gods blessing in this place, be also a precept, yet it is not to al men for euer, but for the propagation of mankind, which being long since abundantly propagated, the obligation of the precept ceaseth the cause ceasing. So S. Cyprian, S. Ierome, S. Augustin, and other Fathers expound this place. And confirme the same by the text, for immediatly God signifying to what end he spoke, saith: *and replenish the earth.* VVhich benig replenished, Gods wilis therin fulfilled.

## CHAP. II.

God createth  
not new kin-  
des of crea-  
tures, yet still  
worketh. 10.  
3, 17. confer-  
ring & gover-  
ning al things  
and createth  
soules, grace,  
and glorie of  
the same kind  
S. Aug. li. 4 de  
Gen. ad lit.  
c. 12.

*The worke of six dayes being finished, God rested the seuen day & blessed it.*

*8. Then placing man in paradise (planted with beuotiful & sweete trees,  
& watered with foure riuers) 16. Comanded him not to eate of the tree of  
knowledge of good & euil. 18. & formed a woman of a ribbe of Adam.*

:: Mans soule  
is immediatly  
created by God  
not produced  
of other sub-  
stance as the  
soules of  
beastes and  
plants are.  
:: Vvwhether  
this paradise  
be now extant  
is vncertayne,  
though it be  
certaine that  
Enoch and  
Elias are yet  
liuing in  
earth. S. Aug.  
li. 2. cont. Pe-  
lagi. c. 23. See  
Petrus. li. 3.  
q. 5. & li. 7.  
q. vltima.

**T**HE heauens therefore & the earth were fully finished, 1  
and al the furniture of them. † And the seuenth day 2  
God ended his woorke which he had made: & :: rested" the  
seuenth day, from al woorke that he had done. † And he 3  
blessed the seuenth day and sanctified it: because in it he had  
ceased from al his woorke which God created to make.

† These are the generations of heauen & earth, when 4  
they were created in the day, when our Lord God made the  
heauen, and the earth. † And euery plant of the filde, be- 5  
fore it thot vp in the earth. And euerie herbe of the ground  
before it sprang: for our Lord God had not rayned vpon the  
earth: and man was not to til the earth: † But a spring rose 6  
out of the earth, watering al the ouermost part of the earth.  
† Our Lord God therefore formed man of the slyme of the 7  
earth: and :: breathed into his face the breath of life, & man  
became a liuing soule.

† And our Lord God had :: planted a Paradise of pleasure 8  
from the beginning: wherein he placed man whom he had  
formed. † And our Lord God brought forth of the ground 9  
al manner of trees, fayre to behold: and pleasant to eate of:  
the tree of life also in the middle of Paradise: and the tree of  
knowledge of good & euil. † And a riuier issued out of the 10  
place of pleasure to water Paradise, which from thence is di-  
uided into four heades. † The name of the one is Phison: 11  
that is it which compasseth al the land of Heuilitch, where  
gold groweth. † And the gold of that land is very good: 12  
there

Exod.  
20, 11.  
Deut. 5,  
14.  
Heb. 4,  
4.

1. Cor.  
15, 45,





13 there is found bdellium, & the stone onyx. † And the name of the second riuer is Gehon: that is it which compasseth al  
14 the land of Ethiopia. † And the name of the third riuer is Tygris: that same passeth along by the Assirians. And the fourth riuer, the same is Euphrates.

15 † Our Lord God therfore tooke man, & put him in the  
16 Paradise of pleasure, to woorke, & keepe it. † And he commanded him saying: Of euerie tree of Paradise eate thou:  
17 † But of the tree of knowledge of good & euil eate thou not. For in what day soeuer thou shalt eate of it, thou shalt  
18 dye the death. † Our Lord God also said: It is not good for man to be alone: let vs make him a helpe like vnto him  
19 selfe. † Our Lord God therfore hauing formed of clay al beastes of the earth, and foules of the ayre, brought them to Adam that he might see what to cal them: for al that Adam called any liuing creature, the same is his name.

20 † And Adam called al beastes by their names, and al foules of the ayre, and al cattel of the filde: but vnto Adam there  
21 was not found an helper like him selfe. † Our Lord God therfore cast a dead sleepe vpon Adam: and when he was fast a sleepe, he tooke one of his ribbes, & filled vp flesh for it. † And our Lord God :: built the ribbe which he  
22 tooke of Adam into a woman: and brought her to Adam.  
23 † And Adam said: This now, is bone of my bones, and flesh of my flesh: she shal be called woman, because she was taken  
24 out of man. † Wherfore man shal leaue his father & mother, & shal cleaue to his wife, & they shal be :: two in one  
25 flesh. † And they were both naked; to wit Adam & his wife: and were not ashamed.

:: As we say brick is made of earth, and a house is built of bricke: so Adam was made of earth and Eue built of a ribbe of Adam. And that of one ribbe, as if God should build a house of one bricke, or as in dede he fedde 500. men with five loaves. Chriſ. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho. p. 1. q. 92. 2. 3. :: Not three, nor foure, nor more. for then two were changed to another number. S. Ier. li. i. cont. Iou.

## A N N O T A T I O N S.

## C H A P. II.

2. The seventh day. ] Al creatures benig made in their kindes in six dayes, complete and perfect, God not neding (as men often do in their workes) to perfect, polish, or amend the same, rested the seventh day: and therfore the natural perfection of Gods workes is attributed to the seventh day, and the supernatural perfecting of men in eternal life, after the Resurrection, is attributed to the eight day. as S. Augustin and other fathers teach. And for this cause God blessed and sanctified the seventh day. and after we haue in the Decalogue, or tenne commandments, that this day al should rest and abstaine from workes, yea and kepe it festiual, occupying them selues in spiritual exercises service and special worshipec of God, as the Iewes did euen til Christs, and his

Observation of holie dayes by Gods institution.

Apo. Ies

Mat.  
19, 5.  
Mar.  
10, 7.  
1. Cor. 6  
16.  
Epb. 5,  
31.

In 7sa.  
6. 11.





Observatio of  
festiual dayes.  
is religious,  
not Iudaical,  
nor heath-  
nish.

Honour of  
Sainctes is to  
the greater  
honour of  
Christ.

VVhy a parti-  
cular positive  
law besides  
the general la-  
wes of God &  
nature, was  
geuen to man.  
first reason.

2. reason.

The finne of  
disobediēce.

Ioyned with  
damage to  
him that diso-  
beyeth.

Ioyned with  
damage of  
him that for-  
bidderh.

Apostles time, praying and hearing the word of God read and expounded in the Sabbath day. VVherby we see that distinction of dayes pertaineth to Religion, the people of God thus obseruing the Sabbath in memorie of the Creation, & diuers other feastes in memorie of other benefites. And we now kepe the Sunday holie, in memorie of Christs Resurrection, and other feastes in grateful remembrance of other Mysteries of Christs Natiuitie, the coming of the Holie Ghost, and the like. Yea also feastes of his blessed Mother, and other Sainctes, for the benefites receiued from Christ by them, and for more honour to Christ in them. So this Catholique obseruation of feastes is neither Iudaical (which also in the law was good but now is abrogated) nor heath-nish, for we honour not Iupiter, nor Iuno, nor any false god or goddesse, but our Lord God Creator & Redemer, & for his sake, his best seruants. VVherof see the Annotations in the English new Testament. 4. chap. to the Galatians. VVherto we here only adde these wordes of S. Basil. VVhich may serue for a general answer to the most common obiection. *Honor seruorum redundat in communem Dominum. The honour of the seruantes redoundeth to the common Lord, or Maister.* So, saith he, the honour of Sainctes is the honour of Christ their Lord and ours.

17. *Of the tree of knowledge.* Besides the law of nature, by which Man was bound to direct al his actions according to the rule of reason; and besides the supernatural diuine law, by which he was bound to beleue, and trust in God, and to loue him aboue al things, hauing receiued the giftes of faith, hope, and charitie: God gaue him another particular law, that he should not eate of the tree of knowledge of good and euil. And that for two special reasons, which S. Augustin noteth vpon this place. First, that God might declare him selfe to be Lord of man. VVhich was absolutely necessarie for man, and nothing at al profitable to God, who nedeth not our seruice, but we without his dominion should vtterly fal to nothing. *Nec enim ipsa non create, &c. For he not creating vs, neither could we haue bene, nor he not conseruing vs, could we remayne, nor he not governing vs, could we liue rightly. VVherfore he oule is our true Lord, vvhom not for his, but for our owne profite and soluation we serue.* The other reason was, that God might geue man matter wherin to exercise the vertue of obedience, and to shew him selfe a subiect of God. VVhich could not be so properly and effectually declared by keeping other lawes, nor the enormitie of disobedience appeare so euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it selfe indifferent, & only made unlawful, because it was forbid. But let vs heare S. Augustins owne wordes.

*Nec potuit melius aut diligentius commendari quantum malum sit sola inobedientia, &c.* Neither could it (saith this great Doctour) be better, nor more exactly signified how bad a thing sole disobedience is, then where a man became guiltie of iniquitie, because he touched that thing contrarie to prohibition, which if he, not forbidden, had touched, he had not sinned at al. For he that saith, for example sake, Touch not this herbe, supposing it is poysonful, and doth forwarne one of death, if he touch it, death assuredly falleth on the contemner of the precept: yea though no man had prohibited, and he had touched, for he should dye because the same thing bereueth him of health and life, whether it had benne forbidden him or no. Also when one forbidderh that thing to be touched, which would not in dede preiudice him that toucheth, but him that forbidderh, as if one take an others money, being forbid by him, whose the money is, it is a finne in him that is forbidden, because it is iniurie to him that forbidderh. But when that thing is touched which neither should hurt him

that

Act. 17,  
14.  
Leuit. 23.

Homid.  
in 40.  
Marty-  
res.

lib. 8. de  
Gen. ad  
lit. c. 11.  
Psal. 15.





that toucheth, nor any other, if it were not forbid, wherefore is it prohibited, but that the proper goodnes of obedience, and the euil of disobedience might appeare? Thus S. Augustin sheweth, that disobedience is a sinne, because it is against a precept, though otherwise the thing that is done were not euil. And amongst other good notes, teacheth that true obedience inquireth not, wherefore a thing is commanded, but leauing that to the Superior, promptly doth that is appointed.

Math. 9,  
Luc. 10.  
S. Epiph.  
in comp.  
fidei Cat.  
S. Aug.  
epist. 80.

Caluin 1.  
3. inst. c. 4  
parag. 31.  
c. 31.

Rom. 5.

lib. 11. de  
ciuit. c. 6.  
lib. 2. de  
pec. mer.  
c. remis.  
c. 34.  
Gen. 17  
Ioan. 3.  
S. Greg.  
li. 4. Mo-  
ral. c. 2.

17. *Of the tree eate thou not.* ] This example of our first parents transgression sheweth, how friuolous an answer it is to say; that breaking of commanded fastes, or eating meates forbidden can not hurt vs, the meate being good and holtsome: for so the fruite of the tree was good, and should haue hurt no man, if it had not benne forbidden. Euen so al meates of their owne nature are good, yet the precept of fasting (foretold by our Sauour in general, and determined by his Church in particular) and so of anie other like law, though it be in things otherwise indifferent, proceeding from lawful Supetiors, bindeth the subiects in conscience. And the transgression is properly disobedience, what other sinne soeuer may also be mixed therewith.

17. *Thou shalt dye the death.* ] Against the new doctrine, denying that after sinne is remitted, anie temporal punishment remaineth for the same, this place declareth that death (whereof God forewarned Adam, if he should eate of the fruite forbidden) remained due, and was at last inflicted vpon him, for his sinne, which was presently remitted vpon his repentance.

Againe for somuch as we are al subiect to death, it proueth that we were al guiltie of this sinne, by which death came vpon al men, as S. Paul teacheth. Els God should punish vs without our fault, which is vnpossible that his goodnes should do. Especially it appeareth in infants, who dying before they come to vse of reason, can neuer comit other sinne. for though they were circumcised, or had Sacrifice offered, or other remedie vsed for them before Christ, or baptised since Christ: yet they suffer (as S. Augustin noteth) both death and manie other penalties, of sickenes, cold, heate, hunger, and the like, which can neither be to them matter of merite (as to others it may be) nor profite them for auoiding of other sinnes, seing they dye in their infancie. Yea moreover if they dyed without circumcisiō, or other remedie of those former times, their soules perished from their people; and now without Baptisme can neuer enter into the kingdome of heauen, which could not stand with Gods iustice, if they were not guiltie of sinne.

True obedi-  
ence is blind  
and prompt.

Not meate,  
but the diso-  
bedience hur-  
teth him that  
transgresseth  
the precept of  
abstinence.

Lawes in  
things indif-  
ferent bind in  
conscience.

Temporal pu-  
nishment due  
after sinne is  
remitted.

Death due to  
al for Origini-  
al sinne.

Yea to infants  
who haue no  
other sinne.

Also other pe-  
nalties infli-  
cted vpon in-  
fants.

CHAP. III.

By the craft of the Diuel speaking in a serpent, our first parents transgressed Gods commandment. 7. who being ashamed would hide them selues. 9 but are reprovved by God. 14. and besides other particular punishments (yet with promise of a Redemer) are cast out of Paradise.

The second  
part. Of the  
fal of man,  
and propaga-  
tion of man  
and of sinne.

8. 22

1 **B**UT the serpent also was more subtile then al the beasts of the earth, which our Lord God had made. Which said to the woman: " Why hath God commanded you, that you

Serpents most  
craftie to e-  
scape harme.





when they  
hurt men: so  
is the diuel.

you should not eate of euerie tree of Paradise? † To whom 1  
the woman answered: Of the fruite of the trees that are 2  
in paradise, we doe eate: † but of the fruite of the tree 3  
which is in the middes of paradise, God hath commanded vs  
that we should not eate: and that we should not touch it,  
lest perhapes we die. † And the serpent said to the woman: 4  
No you shal not dye the death. † For God doth know that in 5  
what day soeuer you shal eate therof, your eyes shal be ope-  
ned: and you shal be as gods, knowing good & euil.

2. Cor.  
11, 3.

After sinne  
they were a-  
shamed, not  
before, s. Chrys.

† The woman therefore sawe that the tree was good to 6  
eate, and fayre to the eyes, and delectable to behold: and  
she tooke of the fruite therof, and did eate, and gaue to her  
husband, who did eate. † And the eyes of them both were 7  
opened: and when they perceiued themselues to be naked,  
they sowed together leaues of a figge tree, and made them-  
selues aprons.

Eccle. 25.  
1. Tim.  
2, 14.

Althys curse  
pertaineth to  
the diuel that  
spake in the  
serpēt. S. Aug.  
l. 2. de Gen. ad  
lit. cap. 36. S.  
Beda in hunc  
locum.

Earthlie or  
worldlie and  
carnal men s.  
Greg. in Psal.  
101.

Though  
good men re-  
sist tentations  
at the first as-  
saits, and so  
bruiſe the ser-  
pēt's head, yet  
he eluoreth  
hil to deceiue  
especially in  
the end of  
mans life, sig-  
nified by the  
heel. S. Gre.  
in cap. 1. Iob.

† And hearing the voice of our Lord God walking in 8  
paradise at the after none ayre: Adam hid himselfe and so  
did his wife from the face of our Lord God, amidst the  
trees of paradise. † And our Lord God called Adam, and 9  
said to him: Where art thou? † Who said: I heard thy voice 10  
in paradise: and I feared, because I was naked, and I hid me.  
† To whom he said: And who hath told thee that thou 11  
wast naked, but that thou hast eaten of the tree, whereof  
I commanded thee that thou shouldest not eate? † And 12  
Adam said: The woman, which thou gauest me to be my  
fellow companion, gaue me of the tree, and I did eate.

† And our Lord God said to the woman: Why hast thou 13  
done this? who answered: The serpent deceiued me, & I  
did eate. † And our Lord God said to the serpent: Because 14  
thou hast done this thing, accursed art thou among al  
cattle, & beasts of the earth: vpon thy brest shalt thou goe,  
& earth shalt thou eate al the dayes of thy life. † I wil put 15  
enmyties betwen thee & the woman, and thy seed and  
the seed of her: she shal bruiſe thy head in peeces, & thou  
shalt lye in waite of her heele. † To the woman also he said: 16  
I wil multiplie thy trauailes, and thy child bearinges: in tra-  
uaile shalt thou bring forth children, and thou shalt be vn-  
der thy husbands power, and he shal haue dominion ouer  
thee. † And to Adam he said: Because thou hast heard the 17  
voice of thy wife, and hast eaten of the tree, whereof I com-  
manded.

1. Cor. 14





manded thee, that thou shouldest not eate, cursed is the  
 earth in thy woorke: with much toying shalt thou eate  
 18 thereof al the dayes of thy life. † Thornes and thystles shal it  
 bring forth to thee, & thou shalt eate the herbes of the  
 19 earth. † In the sweat of thy face shalt thou eate bread, til  
 thou returne to earth, of which thou wast taken: because  
 "dust thou art, and into dust thou shalt returne.  
 20 † And Adam called the name of his wife, Eue: for be-  
 21 cause " she was mother of al the liuing. † Our Lord God also  
 made for Adam and his wife garments of skynnes, and clo-  
 22 thed them. † And said: Loe Adam is become as it were one  
 of vs, knowing good & euil: now therefore " lest perhapes  
 he reach forth his hand, and take also of the tree of life, &  
 23 eate, and liue for euer. † And our Lord God sent him out of  
 the paradise of pleasure, to worke the earth of which he was  
 24 taken. † And he cast out Adam: and " placed before the pa-  
 radise of pleasure Cherubins, & a flaming, and a turning  
 sworde, for to keepe the way of the tree of life.

Al men tra-  
 uel one way or  
 other: & such  
 as suffer wiles  
 to ouergrowe  
 (in their soules)  
 that after this  
 life either su-  
 staine the fyre  
 of Purgatorie  
 or eternal  
 paine. S. Aug.  
 li 2. c. 10. de  
 Gen. cō. Man.  
 "She was mo-  
 ther rather of  
 al the dying:  
 but in figure  
 of our B. Lady  
 who is mother  
 of Christ, life  
 it selfe, she is  
 called mother  
 of the liuing.  
 S. Epiph. her.  
 78.

## ANNOTATIONS.

## CHAP. III

1 *Why hath God?* [Here we may see how sinne came first amongst men. For Sinne entred  
 the diuel enuying mā's happie state tempted Eue the weaker person, beginning among men  
 with a question, therby to allure her into conference, and by such a question by the enue  
 24 as might bring her into suspicion of Gods affection towards man, saying: & craft of the  
 10an. 8. *Why hath God commanded you, that you should not eate of euery tree of paradise?* insi-  
 44. nuating by these words, and withal internally suggesting, that God dealt hard-  
 5. Aug. ly with them, abridging their libertie without cause. And when he had got sententious.  
 lib. 14. de so much of her, that she was displeased with the precept, which she shewed by  
 ciuit. 1. adding of her owne (to make it seme more greuous) that they were forbidden  
 11. to touch the tree: and againe by reporting the punishment as doubtful, saying: then in words  
 Rupert. *lest perhaps we dye*, then the tempter auouched boldly, and falsely, that they last in deedes.  
 li. de Tri- should not dye, and charged God to be enuious of the benefite they should get  
 nit. by eating of that tree, saying *their eyes should be opened, and they should be as Goddes*,  
 apertibus knowing good and euil. Vpon which perswasion, and liking also she had to the  
 ann. 1. 4. fruite, she did take and eate, and perswaded Adam also to eate. And forth-  
 11b. de with they saw that they would not haue scene, knew euil which they had better  
 vera Re- not to haue knowen, were ashamed, and endeuored to couer, and hide them  
 ligione. selues. Even thus the diuel dealeth with men euer since, assaulting the weaker  
 14 persons, and weaker part, as the best and sensualitie, and by them setteth vpon  
 Lib. 1. the stronger and superior part, to get consent of freewil, without which there  
 Reuail. is no sinne. According to that famous saying of S. Augustin: *Peccatum adeo fit*  
 c. 13. *voluntarium, ut nulla modo sit peccatum, si non voluntarium. Sinne is so voluntarie, that*  
 it can be without  
 freewil.

Bad sequels of  
 sinne.

No sinne can  
 be without  
 freewil.





Concupiscence in a wife it can be sinne, if it be not voluntarie. wherfore it was no sinne in Eue to be tempted by the serpent, which she could not auoide, nor in Adam to be tempted by Eue, but they sinned when they consented to the euil suggestions. And now in the regenerate, though concupiscence remaine, which is the effect of sinne past, & occasion of sinne in those that yeld againe to tēations, yet is it not sinne, but punishment of sinne, and matter of exercise in the iust, and if we resist, of merite: and therefore S. Paul exhorteth vs, to walke in the spirite, and the lusts of the flesh we shal not accomplish. And in an other place sheweth, that he which fighteth lawfully, shal be crowned.

The Latin text defended against Kemnissius and other Protestants. See Card. Belarmin. li. 2. c. 12. de verbo Dei. Both readings yeld the same sense.

15. *she shal bruiſe* } Protestants wil not admitte this reading, *ipsa conteret*, she shal bruiſe, lest our Blessed Ladie should be said anie way to bruiſe the serpents head. And Kemnissius amongst others saith, that al ancient Fathers read, *ipsum*, not, *ipsa*. But he is conuincied of lying by Claudius Marius Victor. lib. 1. in Gen. Alcimus Auitus lib. 3. carm. c. 6. S. Chrysostom hom. 17 in Genes. S. Ambrose lib. de fuga seculi cap. 7. S. Augustin lib. 2. de Gen. si contra Manichaeos, cap. 18. & lib. 11. de Genesi ad literam cap. 26. S. Gregorie lib. 1. Moralium cap. 38. And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira vpon this place, S. Bernard ser. 2. super Misus est. And manie others, who read *ipsa* as the Latin text now hath.

But whether we read, *she shal bruiſe*, or, *her ſede*, that is her sonne Christ, shal bruiſe the serpents head, we attribute no more, nor no lesse to Christ, nor to our Ladie by the one reading, then by the other: for by the text, *I wal put enmitie between thee and the woman, between thy ſede, and her ſede*. It is clere, that this enmitie and battle pertained to the woman and her ſede on the one partie, and to this diuel, that spake by the serpent, and al the wicked, on the other partie, and that the victorie should happen to mankind. VVhich being captiue by Adams sinne, occasioned by a woman, should be redeemed, both sexes, though in farre different sorte, concurring therto. And so it is most true, that Christ by his owne proper powre, and his blessed mother by her most immediate cooperating to his Incarnation (and consequently to other Misteries) did bruiſe the serpents head, breake and vanquish his powre. \* As manie ancient Fathers do excellently discourse: namely S. Bernard, writing vpon these wordes in the Apocalips. cap. 12. *A great ſigne appeared in heauen, a woman clothed with the ſunne*: Albeit (saith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman al losses are repaired, and that not without great increase of graces. For the benefite doth farre excede the losse. Our merciful father geuing vs for a terrestrial Adam Christ our Redemer, & for old Eue Gods owne mother. Moreouer as the same S. Bernard sheweth, this blessed Virgin in singular sorte bruiſed the serpents head, in that she quite vanquished al maner suggestions of the wicked serpent, neuer yelding to, nor taking delight in anie euil moued by him.

19. *Dust thou art* } By these wordes Adam was admonished to humble himselfe, considering the matter wherof his bodie was made, and into which he should be resolved againe. wherupon it came to be a ceremonie amongst penitents, to cast ashes on their heads. As appeareth in holie Scriptures. for which cause the Church now also vseth this ceremonie the first day of Lent, putting ashes on her childrens heades: willing them to remember, that dust they are, and to dust they shal retorne, to moue vs by this meditation to more serious penance.

22. *Let perhaps* } Notwithstanding Gods eternal decree in disposing al things, and his omnipotencie which nothing can resist, yet he produceth good

\* S. Irenaeus li. 3. c. 33. & lib. 5. circa med. S. Epiph. Har. 78. S. Ieron. ep. 22. ad Eustoch. S. Aug. (ser. S. Fulgent) ser. 18 de sanctis. de side & symb. de Agone Christi. ser. 2. super Misus est.

Iob 41. Esai. 58. Ierem. 6. Iona. 3. Mat. 23.





de grat. good, and either auoideth or disposeth of euil which he suffereth, by ordinarie reth with  
 & liber. meanes, as appeareth Act. 17. v. 31. and that because man hath freewil, with mans free wil.  
 arb. c. 6. which God concurrerth, & destroyeth not nor forceth. as S. Angustin teacheth.  
 de cor- 24. Placed Cherubim ] Man being cast out of paradise. the same is defended Paradise defen-  
 rept. & with duple gard. with Angels, that are watchful, wise, and potent; and with fire ded by Angels  
 grat. ad & sword, most terrible armour to man. wherby againe we see, that God and by fire &  
 art. falso vseth ordinarie meanes in his prouidence, as the ministrie of Angels & humane sworde.  
 impos. terror, and would neither destroy the tree, nor deprive it of the vertue to pro- God destroy-  
 long life, nor bereue man of freewil, by which he might desire to returne: eth not nature  
 but conseruing nature in al creatures, preventeth inconueniences otherwise.  
 s. Aug. These Angels also hinder the diuel, that he can not enter paradise, lest he Good Angels  
 lib. 11. de should take of the fruite of the tree, and geue it to men to prolong their hinder diuels  
 Gen. ad liues, and therby draw them to his seruice. of their de-  
 in. c. 40. fires.

## CHAP. IIIL.

*vv'ed Cain li'berth holie Abel. 9. vv'ose blond cryeth for reuenge. 12.  
 Cain a cursed vacabond, 17. hath much issue. 25. Adam also hath seib,  
 and Seth Enos.*

1 **A**ND Adam knewe Eue his wife: who conceiued and  
 2 brought forth Cain, saying: I haue gotten a man  
 3 through God. † And againe the brought forth his brother  
 4 Abel. And Abel was a shepehard, & Cain a husbandman.  
 5 † And it befel after manie dayes that Cain " offred of the  
 6 frutes of the earth giftes to our Lord. † Abel also " offred  
 7 of the first begotten of his flocke, and of their fat: and our  
 8 Lord " had respect to Abel, & to his giftes. † But to Cain,  
 9 and to his giftes he had not respect: & Cain was exceeding  
 10 angrie, and his countenance abated. † And our Lord said  
 11 to him: Why art thou angrie? and why is thy countenance  
 12 fallen? † If thou doe wel, " shalt thou not receiue againe:  
 but if thou doest il, " shalt not thy sinne forthwith be present  
 at the dore? but the lust therof " shal be " vnder thee, and  
 thou shalt haue dominion ouer it.

13 † And Caine said to Abel his brother: Let vs goe forth a-  
 14 broad. And when they were in the filde, Caine rose vp against  
 15 his brother Abel, and slewe him. † And our Lord said to  
 16 Cain: Where is Abel thy brother? Who answered: I know  
 17 not: am I my brothers keper? † And he said to him: What  
 18 hast thou done? " the voice of thy brothers bloud crieth to  
 19 me out of the earth. † Now therefore cursed shalt thou be  
 20 vpon the earth, which hath opened her mouth, & receiued  
 21 the bloud of thy brother at thy hand. † When thou shalt til

:: A figure of  
 the Lambe  
 that was  
 slaine from  
 the beginning  
 of the world.  
 Apoc. 13, v. 8.

:: VVilful  
 murder is  
 one of the  
 finnes that  
 crieth to God  
 for reuenge

B 3.

it, it





it, it shall not yield to thee her fruit: a roag and vagabound shalt thou be upon the earth. † And Cain said to our Lord: 13 Myne iniquitie is greater, then that I may deserue pardon. † Loe thou doest cast me out this day from the face of the 14 earth, and from thy face shall I be hid, and I shall be a vagabound & fugitiue on the earth: euerie one therefore that findeth me, shall kil me. † And our Lord said to him: No, it shall 15 not so be: but whosoever shall kil Cain, shall be punished seven fold. And our Lord put a marke on Cain, that whosoever found him should not kil him.

By the increase of Abraham's seed (by the line onlie of Isaac and Jacob, besides the issues of Ismael and Esau) in little more then 400. yeates to about six hundred thousand men able to beare armes (Num. 1.) it appeareth that Caines progenie in as many yeates might suffice to people a citie, yea a whole countrey. S. Aug. 1. 15 clu. c. 8. This Lamech of Cains issue, is the first that is noted in Scripture, to have taken two wiues.

† And " Cain went forth from the face of our Lord, and 16 dwelt as a fugitiue on the earth at the east side of Eden. † And Cain knewe his wife, who conceived, and brought 17 forth Enoch: And he built a citie, & called the name thereof by the name of his sonne, Enoch. † Moreover Enoch begat 18 Irad, and Irad begat Mauiael, and Mauiael begat Mathusael, and Mathusael begat Lamech. † Who tooke two 19 wiues, the name of the one was Ada, and the name of the other Sella. † And Ada brought forth Iabel, who was the 20 father of them that dwel in tents, and of heardsmen. † And 21 his brothers name was Iubal: he was the father of them that sing on harpe & organes. † Sella also brought forth Tubal- 22 cain, who was a hammerer & worker in al worke of bras & iron. And the sister of Tubalcain was Noema. † And Lamech 23 said to his wiues Ada and Sella: Heare my voice ye wiues of Lamech, harken to my talke: for I haue slaine a man to the wounding of my selfe, and a stripling to mine owne 24 drie blowe brewing. † Seven fold vengeance shall be taken of Cain: but of Lamech seven times seven fold. † Adam also knewe his wife again: and she brought forth a 25 sonne, and called his name Seth, saying: God hath giuen me other seede for Abel, whom Cain slewe. † But to Seth also 26 was borne a sonne, whom he called Enos, this man began to inuocate the name of our Lord.

## ANNOTATIONS.

### CHAP. IIII

3. Offered gifts.] Either God him selfe taught Adam, and he his children, or els they knew by instinct of nature, that sacrifice must be offered to God, to acknowledge thereby his supreme domination ouer man, and mans due subjection





Lib 10.  
de ciuit.  
c. 5  
Leuit. 1  
Dan 12.  
Mal. 1.  
Luc. 22.

Lib. 10.  
ciuit.  
cap. 4.  
Aristot.  
li. 1. Me-  
taphis.  
Ethic. 9.  
Polit. 7.  
c. 8.

20. 3. 9.  
4.  
Quest.  
Hebraic.  
Lib 15.  
ciuit. c. 7.  
Mala. 1.  
Hebr. 11.  
Leuit. 9.  
Iudic. 6.

2. Par. 7.  
3. Reg.  
11.  
2 Mac. 1.

Mat. 16.  
Rom. 2.

Pible  
1579.

Lib 15 c.  
7. ciuit.

iection to his diuine Maiestie. And that not only in internal affection, which (as S. Augustin, and al Catholique Doctor teach) is principally required, but also in external things, because we consist of bodie, and not only of soule, and haue, by Gods goodnes, the vse of corporal things. As here we see example in the law of nature: and the same was ordained by written precept in the law of Moyses: the Prophetes also foretold, that external Sacrifice should be offered in the law of grace, and new Testament, to wit, the same which Christ instituted, and left in his Church, to continue to the end of the world. Moreouer this homage of offering Sacrifice is so peculiar to God only, that albeit manie other exterior rites and seruices are vsed both to God & men, as to be bare head, to bowe, to kneele, & the li e before them, *culter of great humilitie* (saith S. Augustin) or of pestiferous flatterie, to such as are *homines colendi, venerandi, si autem eis multum addatur, & adorandi*: men to be worshipped, reuerenced and if much be giuen them, adored (for this terme of adoring is also applied to men in holie Scriptures Gen. 21. v. 7. 17. v. 19.) yet Sacrifice is due to God only, and to no creature how excellent so euer. In so much (saith the same Doctor) that as al nations founde it necessarie to offer Sacrifice, so none durst sacrifice to anie *nisi ei, quem Deum aut semit, aut putauit, aut finxit*: but to him whom they either knew, or thought, or fained to be God.

4. *Itadvent to Abel* (Both Cain and Abel did wel in offering external Sacrifice, but they differed much in sinceritie and maner of choosng or diuidng their oblations, touching Gods part and their owne, as S. Iustinus Martyr, S. Hierom, S. Augustin and others teach. For Abel offered of the best things, of the first begotten of his flock, and of their fatte. And therefore God respected and approved it. But to Cain and to his giftes he had not respect, because he wanted sincere deuotio. VVhich difference of Gods acceptance appeared doubtles, as S. Hierom and S. Augustin supposed, by some external signe, otherwise Cain had not vnderstood it. Most like it was by fire sent from God, which inflamed and consumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holie Scriptures.

7. *Shalt thou not receive:* Reward of good workes, and punishment of euil are clerly proued by this place. God saying to Cain: *If thou dost wel, shalt thou not receive againe?* what els but wel for wel doing? as Abel receiued consolation of his Sacrifice wel offered. *but if thou dost it, shal not thy sinne leape forth with thee at the dore?* afflicting thy conscience, and not suffering thy mind to be in quiet, for remorse of thy wicked fact, and feare of iust iudgement. For hence it came that Cains countenance fel, and his stomack boyled with angrie: punishment so beginning even in this life, & much more in the next world our Saviour wil render (as him selfe saith) to euery man according to his workes: which the Apostle expresth more distinctly, *eternal life, or wrath & indignation*.

7. *Vnder thee* (This Text so plainly sheweth freewil in man, also after his falle, that the English Protestants to auoid so clere a truth, for these wordes, *the last thereof* (to wit of sinne) *shal be vnder thee, and thou shalt have dominion over it*, corruptly translate in some of their Bible thus: *Vnto thee his desire shal be subiect, and thou shalt rule over him*. As if God had said, that Abel should be vnder Cain. As the phantastical Manichees peruerred the sense, whose absurditie S. Augustin controlleth maintayning the true construction of the wordes, *In domus est illius, nunquid fratris? absit. Cuius igitur vis uicari? Thou shalt rule over what, over thy brother? Not so. Over what then but sinne?* In other English Editions, namely in the last, which we suppose they wil stand to, it is better, but yet obscure thus, *Vnto thee shal be the desire thereof, and thou shalt have rule of it*.

Let vs

External Sa-  
crifice due to  
God in euerie  
Law.

Sacrifice due  
to God onlie,  
and to no cre-  
ature.

Abels Sacri-  
fice declared  
acceptable, &  
not Cains, by  
some external  
signe.

Reward and  
punishment  
according to  
our workes.

Freewil in mā  
also after his  
falle.

Heretical trans-  
lation.





The Hebrew  
also & Greeke  
text proue  
freewil in  
Cain.

Freewil testifi-  
ed by antiqui-  
tie, vniuersa-  
litie, and con-  
sent of lerned  
& reasonable  
persons.  
Luther abhor-  
red the name  
of freewil.

Caluin also  
misliketh the  
word freewil.

VVhere is ne-  
cessitie there  
is nether re-  
ward nor pu-  
nishment due.

Going forth  
of the Church  
a marke of  
Heretikes.

Scripture hard

Let vs therefore examine the sense, and if S. Hierome, the great scripture Do-  
ctor did rightly vnderstand it, God did speake to this effect to Cain: *Because thou*  
*hast freewil, I vvarne thee, that sinne haue not dominion ouer thee, but thou ouer sinne.*  
The Hebrew hath thus: *ad te appetitus eius, et tu dominaberis in eum, or, ei.* Vnto  
thee the appetite thereof, and thou shalt rule over it. Thargum Hierosolomitatum  
concludeth Gods speach to Cain thus: *Into thy hand I haue given power of thy con-*  
*cupiscence, and haue thou dominion thereof: whether thou wilt to good or to evil.* The  
Greeke hath thus: *To thee is the conuersion thereof, and thou shalt beare rule over it: to*  
*wit, appetite, lust, concupiscence is vnder thy wil.* Finally, al antiquitie vniuer-  
salitie and vniforme consent of Christian Doctors, and other lerned Philoso-  
phers, and reasonable men hold it for certaine and an euident truth, that man  
yea a sinner hath freewil. Yet Luther, the father of Protestants, so abhorred this  
truth, that he could not abide the very word, nor voutsafe (when he writ  
against it) to title his beaustlie booke, *Contra liberum arbitrium, Against freewil:*  
but, *De seruo arbitrio. Of seruil arbitrement.* And denieth that man is in anywise  
free to chioose, to resolue, or determine, but in al things seruil, tyed, constrai-  
ned, and compelled to whatsoever he doth, saith, or thincketh. Further, that  
man in al his actiōs is like to a hackney, that is, forced to goe whither the rider  
wil haue him. And knowing the whole world aganst him, shameth not to con-  
fesse, that he setteth them al at naught in respect of him selfe, concluding thus:  
*I haue not (saith he) conferred with anie in this booke, but I haue affirmed, and I do*  
*affirme Neither wil I that anie man iudge hereof, but I counsaile al to obey, or yeelde to my*  
*opinion.* Caluin also for his part, conspireth in this heresie with Luther, but  
more faintly rather wisheth, then imagineth that men be so madde as to flee  
from the name of freewil. I (saith Caluin) *neither my selfe would vse this word,*  
*and would wish others, if they aske me counsaile, to abstaine from it.* But we wil be  
bold to oppose S. Hieromes reason against Luther, Caluin, al Manichees, and  
others that denie freewil. God made vs (saith he) *with freewil, neither are we*  
*drawen by necessitie to vertues nor to vices; otherwise where is necessitie, there is neither*  
*damnation nor crowne.*

16. *Cain went forth* ] It is a marke of Heretikes to make breach, and goe  
forth of the Church. And commonly it cometh of enuie. *Some runne into heresies*  
*and schismes (saith S. Cyprian) when they enuie Bishops, whilst one either complai-*  
*neth that himselfe was not rather ordained, or disdaineth to suffer an other aboue him.*  
*Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, because his*  
*owne workes were wicked and reiecte: and his brothers iust, and esteemed.* So  
going forth became obstinate, obdurate, and desperate in his sinne, and  
being reprobate of God, began a wicked Citie, opposite to the Citie of God.  
VVherfore Moyses, as S. Augustin noteth, intending to describe, and shew the  
perpetual continuance of Gods Citie, the true Church, from Adam, which he  
doth by the line of Seth to Noe, and so forward to his owne time, would not  
omit to tel also the progenie of Cain, euen to the floode, wherein al his of-  
spring was finally drowned and destroyed, that the true Citie of God might  
apppeare more distinct, more cōspicuous, & more renowned. And that in deede  
the same only (and not anie broken and interrupted companies or conuenti-  
cles) might be knowen to be the true Church of God.

23. *I haue saine* ] So hard and obscure is this place, that S. Hierom required  
by S. Damasus Pope to expound it, dareth not asarme anie one sense for cer-  
taine, but proposing diuers, which the text may seme to beare, witherth the  
Pope (who was also very lerned) to examine al more at large: putting him in  
mind that Origen writ his twelfth and thirteenth bookes vpon this onlie place.

The

Quaest.  
Hebraic.  
in Gen.  
S. Au-  
gustin.  
li. de ve-  
ra Rel.  
ca. 14.

lib. de  
seruo ar-  
bitrio.

lib. 2. c.  
2. par. 2.

lib. 2. ad-  
uers. Io-  
uianum

1. Ioan. 2.  
Tract. de  
Zelo &  
linore.  
1. Ioan. 3.

lib. de  
Pastore.  
c. 8. & c.  
10.

Tom. 3.  
ad 1.  
quaest.  
Damasu





The most probable exposition seemeth to be gathered out of the Hebrewes A probable Tradition, that this Lamech of the issue of Cain ( for there was an other La- sense accor- mech of Seths progenie ) much addicted to hunting; and his eyes decaying, ding to the used in that exercise the direction of a young man his nephew, the sonne of Hebrewes Tubalcain. VVho seeing something more in bushes, supposing it to be a wild Tradition. beast; willed his grandfather to shoote at the same: which he did, and stroke the marke with a deadlie wound, and approaching to take the pray, found it to be old Cain. VVhereupon sore amazed, afflicted, and moued with great passion, did so beate the young man, for his ill direction, that he also died of the drie blowes. After both which mishappes; and his passion at last calmed, Lamech lamenteth as the text saith, that he had killed a man and stripling, to wit, the one with a wound, the other with drie blowes, for which he feared seuenfold punishment more then Cain suffered for killing Abel. Neuertheles S. Hierom & other Fathers thinke it probable; that Lamech killing the one of ignorance, the other in passion, was not so seuerly punished as he feared. And so they vnderstand the rest of this passage, that seuenfold vengeance was taken of Cain, by prolongation of his miserable life til his seuenth generation, when one of his owne issue slew him, and an other of the same linage with him. And Lamech was punished seuentie seuenfold when his seuentie seuen children ( for so manie he had, as Iosephus writeth ) and al their offspring perished in the flood. Mystically by seuentie seuen may be signified that the sinne of man- Mystical sense kind should be punished and expiated in Christ our Redemer, who was borne in the seuentie seuenth generation from Adam.

15. *beginne to inuocate.* ¶ Seth was a most holie man, and so brought vp his children, that they were called the sonnes of God. Gen. 8. Adam also and Eue were penitent, and became great confessors, and are now Sainctes. And so it can not be doubted but amongst other spiritual exercises they prayed and in- uocated God. And therefore that which is here said: He ( to wit Eue ) began or ( as the Hebrew hath ) then was begune, to inuocate the name of our Lord, can not be vnderstood of priuate, but of some publique prayer of many meeting toge- ther; & obseruing some rites & set forme in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude. And that besides Sacrifice, which was also before, as appeareth both by Cain & Abel. Publike pray- er besides Sa- crifice in the Church of God.

Lib. 1. Antiq. ca. 1. Origen in Gen. Luc. 3. Midas vocabula Seth. Ioseph. 1. 1. Anti. 2. Anti. epist. 77. ad Exod.

domini regni

CHAP. V

The progenie of Adam, & number of their yeares ( with the death of the rest, & translation of Enoch ) in the line of Seth, to Noe & his three sonnes.

1. **T**HIS is the booke of the generation of Adam. In the day, when God, created man, to the likenes of God made he him. ¶ Male and female created he them; and bles- sed them: and called their name Adam, in the day when they were created. ¶ And Adam liued a hundred and thirtie yeates; and begat to his owne image and likenes, and called his name Seth. ¶ And the dayes of Adam, after he begat Seth, came to eight hundred yeates: and he begat sonnes and



and daughters. † And al the time that Adam liued, came 5  
to nine hundred and thirtie yeares, and he died. † Seth also 6  
liued a hundred fve yeares, and begat Enos. † And Seth 7  
liued after he begat Enos, eight hundred and seven yeares,  
and begat sonnes and daughters. † And al the dayes of Seth 8  
came to nine hundred & twelue yeares, and he died. † And 9  
Enos liued nintie yeares, and begat Cainan. † After whose 10  
birth he liued eight hundred & fiftene yeares, and begat  
sonnes and daughters. † And al the dayes of Enos came to 11  
nine hundred and fve yeares, and he died. † Cainan also li- 12  
ued feuentie yeares, & begat Malaleel. † And Cainan liued 13  
after he begat Malaleel, eight hundred & fourtie yeares,  
and begat sonnes & daughters. † And al the dayes of Cainan 14  
came to nine hundred and ten yeares, and he died. † And 15  
Malaleel liued sixtie fve yeares, and begat Iared. † And Ma- 16  
laleel liued after he begat Iared, eight hundred and thirtie  
yeares, and begat sonnes and daughters. † And al the dayes 17  
of Malaleel came to eight hundred nyntie fve yeares, & he  
died. † And Iared liued a hundred sixtie two yeares, and be- 18  
gat Enoch. † And Iared liued after he begat Enoch eight 19  
hundred yeares, and begat sonnes and daughters. † And al 20  
the dayes of Iared came to nine hundred sixtie two yeares, &  
he died. † Moreouer Enoch liued sixtie fve yeares, & begat 21  
Mathusala. † And Enoch : walked with God : & liued after 22  
he begat Mathusala, three hundred yeares, and begat sonnes  
and daughters. † And al the dayes of Enoch came to three 23  
hundred sixtie fve yeares. † And he walked with God, and 24  
was seene no more: because God: tooke him. † Mathusala 25  
also liued a hundred eightie seven yeares, & begat Lamech.  
† And Mathusala liued, after he begat Lamech, seven hun- 26  
dred eightie two yeares, and begat sonnes and daughters.  
† And al the dayes of Mathusala came to : nyne hundred 27  
sixtie nine yeares, & he died. † And Lamech liued a hundred 28  
eightie two yeares, and begat a sonne; † and he called his 29  
name Noe, saying: This sonne shal comfort vs from the  
workes & labours of our handes on the earth, which our  
Lord cursed. † And Lamech liued, after he begat Noe, fve 30  
hundred nintie fve yeares, and begat sonnes and daughters.  
† And al the dayes of Lamech came to seven hundred se- 31  
uentie seven yeares, and he died. And Noe when he was  
fve hundred yeares olde, begat Sem, Cham, and Iaphat.

ANNO

∴ This He-  
brew phrase  
walked with  
God, signifieth  
that he liued  
wel & pleased  
God.

∴ The feuentie  
two Interpre-  
ters say, God  
translated him  
and so doth S.

Paul. Heb. 11.  
∴ This is the  
longest life of  
al here recited

But if we con-  
sider that A-  
dam was as  
strong of bod-  
ie, the first  
day he was cre-  
ated, as these  
others were  
at the age of  
60. yeares (be-  
fore which,  
none are said  
to haue begot  
children) and  
so subtract 60.  
yeares from  
Mathusala,  
then Adam li-  
ued in mans.  
state longer  
then he by 21.  
yeares.

∴ The second  
prophecie be-  
fore Maie on  
Easter Eve.





## ANNOTATIONS.

## CHAP. V.

3. Aug. li. 15. c. 10. **4. Begate sonnes and daughters.]** Moyſes in this genealogie reciteth not al- The continual wayes the fiſt begotten, nor the whole progenie by their names (for then he ſucceſſion of ſhould haue repeated Cain and Abel, and haue named many others) but thoſe Gods Church, onlie by whom the Church of God continued, ſignifying the reſt in general, and interrup- tion of other whole ſucceſſion was cut of by the flood.

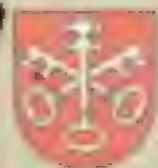
2. R. 14. **5. And he died.]** By this Gods word is verified ſaying, that Adam ſhould communicate. dye, if he ſhould eate of the forbidden tree. And the diuel is proued a lyer, ſay- ing, they ſhould not dye. It is alſo moſt true that Adam dyed that day in which he did eate. For he began that very day to decline to death, and ſo doth al man- kind euer ſince, as truly ſaid the woman of Thecua to king David: *we doe al die, and as vnto that that returne not, we ſal downe on the earth.* And what els (ſaith S. Gregorie) is this daylie decaying of our corruption, but a lingering death? And none of al theſe that liued longeſt reaching to a thouſand yeares (which with God is as one day) man dyed in that day in which he tranſgreſſed.

S. Irenaeus li. 5. ad- uer. He- ret. Cicero li. de ſenec. c. 9. 1. **Morally** ancient Fathers here note, that albeith the life of the Patriarkes ſee- Al time is meth long to vs, yet if we cōpare the ſame to eternitie it is nothing. Neither ſhort in ref- by the iudgement of Philoſophers may anie thing be counted long, that hath pecc of eter- an end: as Tullie bringing Cato wiſely diſputing, ſheweth the longeſt life to nitie. be but a ſhort moment. VVhereby againe we may ſee what loſſe we ſuſtaine by ſinne: ſeeing if ſinne had not benne, we ſhould al haue benne tranſlated from earth to heauen, and neuer haue dyed.

2. R. 14. **24. VVas ſcene no more.]** That Enoch and Elias are yet aliue is a conſtant Enoch & Elias knowne truth, in the hartes and mouthes of the faithful, ſaith S. Auguſtin in yet liuing in his fiſt booke, *de peccat. merit & remiſſ. c. 3.* and conſirmeth the ſame in di- bodie. uers other places. And it is teſtified by very many both Greeke and Latin Do- ctors. S. Irenaeus li. 5. S. Iuſtinus Martyr, q. 85. ad Orthodoxos. S. Hippolytus li. de Antichriſto. S. Damascen, li. 4. de Orthodoxa fide. S. Hierom. epiſt. 61. ad Pamach. c. 11. S. Ambroſe in Pſalm. 45. S. Chryſoſtom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epiſt. 2. ad Theſſ. ho. 12. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11, ho. 12. in Ezech. S. Proſp. li. vlt. de promiſ. S. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat. and others innumerable.

Malac. 4. **Touching Elias** it is manifeſt in Scriptures, that he ſhal come, & preach, & be as yet liueth, and ſhal be ſlaine & an o- ther with him. Apo. 11. **Of Enoch** Moyſes here maketh the matter more then probable, ſaying of eue- ric one of the reſt, *he dyed*, onlie of Enoch ſaith not ſo, but that *he appeared*, or *was ſcene no more*. For which the ſeuentie two interpreters ſay, *And he was not found*, for God tranſlated him. VVhich can not ſignifie death, but transpor- ting, or remouing to an other place. VVhereto agreeth the author of Eccleſi- aſticus, ſaying: *Enoch pleaſed God, and was tranſlated*. But moſt clearly S. Paul ſaith. *Enoch was tranſlated, that he ſhould not ſee death. and he was not found for*

Eccle. 44. **Co l tranſlated him.** VVith what plainer wordes can any man declare, that a Theſe Scrip- tures ſpeake ſpecial perſon were not dead, then to ſay: *He was tranſlated*, or cōueyed away, of temporal of ſpiritual death. For ſo Adam being eternally ſaued (as S. Irenaeus li. 3. c. 34. not of ſpiritual Epiphano. con. hēteſim 46. S. Agula in epiſt. 99 ad Euodium, and others teach, al death.





The Fathers  
proue by the  
scriptures that  
Enoch is not  
dead.

Causes why  
Enoch & Elias  
are reserved  
aloue.

1

2

3

See D. Sand.  
lib. 8. c. 35. de  
Monar. Eccl.  
And F. Pereri-  
us in c. 12. Da-  
nielis.

and the whole Church beleueeth) was preserved from that death, and so vndoubtedly were Seth, and Enos being most holie. and the rest here recounted, as is most probable. Neuertheles for further confutation of the contrarie opinion of Protestants, the reader may also obserue the iudgement of S. Chrysostom, who affirmeth that *Though it be not a matter of faith, whether Enoch be now in Paradise from whence Adam and Eue were expelled, or in some other pleasant place: Dicunt tamen sacra scriptura quod Deus transtulit eum, & quod uiuentem transtulit eum, quod mortem ipse non sit expertus.* The holie Scriptures say that God translated him, and that he translated him aloue, that he felt not (or hath not experienced) death. And S. Augustin as exprestly saith. *Non mortuus, sed uiuus translatus est.* He, (to wit Enoch) is translated, not dead but aloue. Yea he teacheth how his life is sustayned thus many thousand yeares vpon earth. And sheweth moreouer that both Enoch and Elias shal dye. For seeing Enoch and Elias (saith he) are dead in Adam, and carrying the offspring of death in their flesh, to pay that debt, are to returne to this life (of common conuersation) and to pay this debt which so long is deferred.

Diuers reasons are also alleaged, why God would reserve these two aloue. First to shew by example, that as their mortal bodies are long conserued from corrupting or decaying, in like sorte Adam and Eue and al others not sinning, should haue bene conserued, and according to Gods promise, neuer haue died, but after some good time translated to heauen, and indued with immortalitie. Secondly to giue vs an argument of immortalitie, which is promised after the general Resurrection. For seeing God doth preserve some mortal, so long from al infirmitie, we may assuredly beleue that he wil geue immortal & eternal life of bodie and soule to his Saintes, after they haue payed the debt of death, and are risen againe. Thirdly these two (one of the law of nature, the other of the law of Moyse) are preserved aloue, to come amongst men againe towards the end of the world, to teach, testifie, and defend the true faith and doctrine of Christ, against Antichrist, when he shal most violently oppugne & persecute the Church. Of Enoch it is said in the booke of Ecclesiasticus, that he was translated, *ut det gentibus penitentiam*, that he geue repentance to the nations, by his preaching, & reducing the deceiued from Antichrist. And of Elias Malachie prophicieth, that he shal come before the great and terrible day of our Lord, and shal turne the hart of the fathers (that is the people of the Iewes) to the sonnes (the Christians) and of the sonnes (the deceiued Christians) to the fathers, the ancient true Catholiques.

ho. 21. in  
Gen.lib. 1. de  
pec. mer.c. 2 & 3.  
1.9. de Ge.

ad lit.

c. 6.  
S. Tho. inc. 11. ad  
Hebreos.

S. Chrys.

ho. 21. in  
Gen. et in2. Thes. 2.  
Theodor.9. 45. in  
Gen.Aietas,  
in 11.

Apoc.

S. Greg.  
lib. 14.Moral. c.  
vlt. &ho. 12. in  
Ezech.Eccl. 44.  
Mala. 4.

Eccl. 48.

## CHAP. VI.

*Man's sinnes cause of the deluge. 4. Giants were then vpon the earth. 8. Noe being iust was commanded to build the Arke, 18. vtherin be with seuen persons more, and the seede of other liuing things were saved.*

The profess-  
sors of true  
religion were  
called the  
sonnes of God.  
the followers  
of errors the  
sonnes of men.

AND after that men began to be multiplied vpon the earth, & had procreation of daughters: † The sonnes of God seeing the daughters of men, that they were faire, tooke to them selues wiues out of al, which they had chosen: And God said: My spirit shal not remaine in man for euer, because

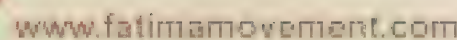




∴ God who is  
immutable, &  
subiect to no  
passion, yet by  
the enormitie  
of sinnes se-  
meth prouo-  
ked to wrath,  
and to repent  
that he had  
made man. S.  
Amb. li. de  
Noe & atca.

∴ In all generations God reserved some just. Much more, in the law of Grace.

physics





payres of al sortes that enter in with thee, that they may  
 live. † Thou shalt take therfore with thee of al meates, that  
 may be eaten, and thou shalt lay them vp with thee: and  
 they shall be meate for thee and them. † Noe therfore did  
 al thinges, which God commanded him.

A right ex-  
 ample of a iust  
 man.

Hob. 11.

## ANNOTATIONS.

### CHAP. VI.

**Sonnes of God** 2. *Sonnes of God.*] The progenie of Seth, professing true faith & Religion, and sonnes of were called the sonnes of God: and those of Cains issue and congregation, men was then following erroneous and wicked opinions, were called the sonnes of men. such a distinction, as now wardes were the termes of Iewes and Gentiles: after Christ, Christians and Catholiques Paganes: and lastly true and false Christians are distinguished, by the names of Catholiques and Heretikes. As S. Augustin teacheth, in his questions vpon Genesis, & other places. Which is confirmed by the like iugement of S. Ciril Alexandrinus li. 9. aduers. Iulianum. S. Ambrose li. de Noe & arca. c. 4. S. Pacianus epist. ad Symphorianum. Theodoret. & manie others vpon this place.

**This warning and expectation of repentance sheweth freewill in mā.** 3. *An hundred and twentie yeares.*] Mans life was not here shortned to an hundred and twentie yeares, as some haue misunderstood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the 11. chapter of Genesis. And Abraham liued 175. yeares (c. 25.) Isaac 180. (c. 35.) Iacob 147. (c. 47.) and Ioiadas borne 1500. yeares after, liued 130. yeares (2. Par. 24.) But 120. yeares were granted before the flood for that generation to repent in, as the Chaldee Edition expresth more plainly: *Terminus dabitur ei centum viginti annorum si forte conuertatur.* The tearme of an hundred and twentie yeares shall be geuen them, if perhaps they may conuert. And so S. Chrysostom. S. Hierom. and S. Augustin expound this Scripture. Yet whether God cut of 10. of these yeares, and brought the flood after a 100 (for Noe had his sonnes when he was 500. yeares old, & the flood came in the 600. yeare of his age) or that this warning was geuen twentie yeares before anie of his sonnes were borne, is not so easely decided by the holie Doctours. How easie soeuer Protestants say al Scriptures are. Though vnder correction of better iudgement, it seemeth more probable, that Moyses by anticipation ioyneth the birth of Noes sonnes (when he was 500. yeares old) to the rest of the genealogie of the first Patriarkes, in the former chapter, and then telleth of this admonition, geuen 20. yeares before their birth. And so God expected the peoples repentance the whole time of 120. yeares prescribed.

Scriptures  
 not easie.

Erronious o-  
 pinions con-  
 cerning these  
 giants.

4. *Giants were vpon the earth.*] Some haue thought that these gigantes were not men, nor begotten by men, but that either diuels, which sel at first from heauen, or other Angels allured with concupiscence, begate them of the daughters of Cain. Philo Iudeus in his booke de Gigantibus, writeth that those whom Moyses here called *Angels*, the Philosophers called *Genies*. *Qui sunt animalia aërea, vbi sunt creaturæ vultu aërie* bodies. Iosephus (li. 1. Antiq.) saith that Angels begate these giants. Tertullian also li. de habitu muliebri) holdeth the same error, and diuers more otherwise good authors.

But S.





But S. Ciril of Alexandria (li. 9. aduer. Iulian) S. Chrysostom (homil. 22. in Gen) S. Ambrose (de Noc & arca. c. 4.) S. Augustin (li. 15. c. 23. de ciuit) S. Hierom (Tradit. Hebraic) and other most principal Doctors teach it to be untrue, yea vnpossible, that these giants should haue bene begotten by anie other creatures then by men. For that Angels and diuels are mere spirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue such generation. For the powre or force to engender belongeth to the vegetatiue soule, whose proper operations are to turne nourishment into the substance of the subiect wherein it is, and to engender new issue or offspring from the same, as Aristotle sheweth (li. 2. de anima, textu. 24.) And in what bodies soeuer there is vegetatiue soule, it must needes be, that the same was engendred, and must some times decay and die, and so diuels should be mortal. Moreouer if they could haue generation together with mankind, then such issue should be a distinct species both from man and diuel, as a mule differeth both from horse and asse. Againe, if spirits had abused women in assumed bodies, and shape of men, yet they did not take them to wiues as the Scripture saith they did, who begate these giants. Finally the holie Scripture here expressely calleth the giants men. *These be the mightie ones, famous men.* The modestie of Scripture terming them famous, whom our common phrase would call infamous being more monstrous in wickednes of mind, then in hugenes of bodie. For they were most insolent, lasciuious, couetous, cruel, and in al kinde of vices most impious.

The principal doctors proue that they were men, and begotten of men

1

3

4

5

Giants most monstrous in bodie and in minde.

Luthers argument that al mens workes are sinnes.

Heretiks like to Sisyphus.

The sinnes before the flood very greuous in foure respects,

1

2

3

4

5. *Al the cogitation bent to euil.* Luther (in his 21. article condemned by Leo the tenth) would proue by these wordes, and the like folowing, *Al flesh had corrupted his way vpon earth*, that al workes of men are sinnes. For (saith he) seeing the hartes of al men are bent alwaies to euil, and al humane actions proceede from the hart, it must needes be that the hart as the fountaine being corrupte, the streames also issuing from the same must be corrupted. Againe *al flesh* hauing corrupted his way vpon earth, there is not any iust man (saith he) not any man without sinne: and with Protestantes al sinnes are mortal. But Heretikes arguments are like to that the Poets feyne of Sisyphus laboring to carie a great stone to the toppe of an high hill, which when he hath brought almost to the height, it stil falleth from him, & tumbleth againe to the bottome. Euen so their arguments that make greatest shew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true sense of holy Scripture. In this place Moyses describeth the enormitie of sinne that reigned in the world before the flood, for which God sent that destruction. For it was haynous in deepe, and that especially in foure respects. First the malice and wickednes was general, which is signified by those wordes, *al flesh hath corrupted his way vpon earth*. Secodly it was great malice, signified by the words *much, and, al the cogitations of their hart is bent to euil*. For they committed al manner of wickednes in haughtines of pride, in al lasciuiousnes of the flesh, in al crueltie of robbing, sacking, & murthering, in al impietie, against God & man. Thirdly, it was of long conuauance, and dayly iterated. For Cain once fallen into damnable sinne neuer repented, and al his progenie was exceeding wicked and after that Adam and Seth were dead, and Enoch translated, manie of the faithful fel to the wicked sorte, and became worse and worse *omni tempore, alwaies, or euerie day*. Fourthly they were obstinate and obderate, not repenting when Noc built the arke, and preached iustice (as S. Peter testifieth) and therefore God saved him and his familie, bringing in the deluge vpon the world of the impious. Al which maketh nothing at al for Luther. For although the malice of man,

and con-





Luthers argu-  
ment an-  
swered.

and corruption of flesh; was then verie general, great, of long continuance, & obstinate, yet was it not so vniuersal, but that God him selfe excepted Noe, saying to him *I haue found thee iust in my sight in this generation*, whereby it is clere that these general termes, *al cogitation* and *al flesh*, haue exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatned, comprehend not absolutely al, and euerie one, but almost al, very few excepted. *I wil cleane take away, or destroy man whom I haue created, from the face of the earth. The end of al flesh is come before me. againe, that I may destroy al flesh wherein is breath of life vnder heauen.* These are very general speeches, that al should be destroyed, and yet eight persons of mankind, that had the same natural flesh, and amongst other liuing creatures, that had breath, diuers payres were saued aliuie. So that this place (not anie other in holie Scripture) wil not proue that Protestants paradox, that al mens actions are mortal sinnes, or that no man in this life is or can be iust: but manie scriptures tel vs plainly that some men were iust. as Noe, Iob, Daniel, Zacharias, Elisabeth, Simeon and others. Of Noe see more in the next annotation.

Ezech. 1.  
Luc. 1 &  
2. Apoc.  
22.

Noe iust and  
perfect.

*90 Noe was a iust and perfect man* ] Here Noe is not onlie called iust, but also perfect. The hebrew word *tamim* of the verbe *tamam* (which signifieth to finish or accomplish) sheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him; and that not in a vulgar and meane sorte, but in a high degree, & heroical maner, as sundrie ancient Fathers haue gathered vpon this place. VVe shal cite some few of their sayings for example. S. Hierom (Tradit. Hebraic. in Gen.) distinguishing betwen consummate iustice (of the next life) & iustice of this generation (or transitorie life) saith: *Noe the iust man was perfect in his generations: Noe did walke with God: that is, did follow his preceptes.* S. August. (li. 15. ciuit. c. 26.) saith the like, that *Noe was called iust in his generation, to wit, not as the citizens of Gods citie are to be perfected in that immortalitie, in which they shal be equal to Angels, but as they may be perfect in this pilgrimage.* And in his booke de perfectione contra Caelstium. he describeth him to be *a perfect man, that runneth without blame towards perfection, void of damnable sinnes, and is not negligent to cleanse venial sinnes, by almes, prayers, and other good workes.* S. Ambrose also testifieth, (li. de Noe & arca c. 4.) that albeit the world was verie wicked, yet some were iust, saying: *by the grace (or fauour) which Noe found, is shewed that other mens offence doth not obscure the iust man, whom praised, not by the nobilitie of his birth, but by the merit of his iustice and perfection.* S. Chrysost. most largely (ho. 23. in Gen.) setteth forth the iustice and perfection of Noe. VWhere after he hath shewed that Noe deserued in deede the name of a man, because he by flying vices, and folowing vertues conserued the image of man, when others like beastes were ledde away and ruled by their wicked lustes, proceedeth thus in his commendation. Behold (saith he) an other kind of praise: Noe is called, iust, which denomination comprehendeth al vertue. For this name iust we vse to pronounce of them, that exercise al maner of vertue. And that you may see, how he attained to the very toppc which was then also required of our nature, the Scripture saith, *he was iust, being perfect in his generation.* He performed what thinges soeuer it behoueth one to doe that embraceth vertue, for such a one is perfect, he intermitted nothing, he halted in nothing, he did not wel in this thing, and sinned in that thing, but was perfect in euerie vertue, which was requisite for him to haue. Moreouer to make also this iust man more conspicuous to vs in regard of the time, and by comparing him with others, the Scripture saith, *he was perfect in his generation: in that time, in that*

7.1

perfect





Divine  
calculo.

peruerse generation, which declined vnto euill, which would not so much as pretend anie resemblance of vertue. In that generation therefore, in those times, that iust man not only pretended, but arriued to that height of vertue, that he became perfect, and in al thinges absolute. And that which I said before, to doe wel amongst the enemies of vertue, amongst them that forbid vertue, doth alwaies testifie a greater poise of vertue, so by this occasion the iust man got greater prayses. Neither doth diuine Scripture here make an end of praising him, but further sheweth the excellencie of his vertue, and that he was approued by Gods owne censure, for besides saying: *He was perfect in his generation*, it addeth, that *Noe pleased God*. So great was the renowme of his vertue, that he deserued to be praysed of God. For *Noe pleased God* saith the Scripture, that you may know that he was approued of God. He pleased that eye, that can not be deceiued, by his good workes. Thus saith S. Chrysostom and much more to the same effect. S. Gregorie the great in his fifth booke of Morales, and 36. chapter vpon the third chapter of Iob, recounting certaine principal Patriarches among the rest saith: *Noe for that he pleased Gods examination was saued alive in the vncleane world*. and after a large catalogue of other iust men in confirmation of this doctrine, that some were iust in the law of nature concludeth thus: *Neither is it to be beleued (saith he) that only so manie were iust before the law was receiued, as Moyses contracteth in his most brieue description*.

ho. 2. in  
6. Gen.

Exod. 17.

L. 19. ciuit  
6. 27.

15. *Three hundred cubites*] Appelles an old heretike, scholar of Marcian, but after leauing him, and amongst other new coyned heresies, reiecting the Law & the Prophetes, would by this place impugne Moyses, saying it was vnpossible that in so smale rowme, as was the arke by this description, the designed payres of al kindes of beastes, foule, & serpents, should be contained, with the eight persons, and al their prouision of meate for a whole yeare. VVherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie, nor possibilitie to be true. To whom & al such calumniators it may be answered, that Moyses euen in an heretikes owne conceipt, if malice obscured not his sense, must needes be thought wise ynough, if he had benne disposed to fayne fables, to frame them probable, or possible, especially when he pretended not to signifie a miracle, in the smalnes of the rowme to receiue so much, as he reporteth. Origen to answer him supposeth a cubite here mentioned, to haue contained six ordinarie cubites: and so doubtes the arke might easily containe al thinges that are here spoken of, for so it were like to a great citie. But this opinion neither hath good warrant, that euer the Egyptians (of whom he supposeth Moyses might haue learned it) or any other nation vsed such long cubites, neither can this measure of a cubite, be agreable to Moyses meaning, who no doubt speaketh of the like cubites here, as he doth in other places. And in Exodus he describeth an Altar to be made five cubites long, five broad, and three in height. VVhich would be by Origenes measure (euerie cubite containing six ordinarie cubites, that is nine foote at least) in length, and likewise in breadth 45. foote, and 17. foote in height. Againe (Deut. 3.) Moyses telleth of an iron bed of Og King of Basan, that was nine cubites long, & foure broad. VVhich make according to Origenes measure of a cubite, fourscore and one foote in length, and in breadth 36. foote: which in deede haue no probabilitie. And therefore S. Augustin and other Doctors, supposing that Moyses in al these bookes, written for instruction of the same people, whom he brought forth of Egypt, speaketh of one sorte of cubites, do likewise iudge that he meaneth ordinarie & knowne cubites, which containe a foote & a halfe euerie

Appelles an old Heretike, that denied Christ to haue true flesh.

A general answer to al calumniators of wise and learned men.

Origenes opinion of long cubites not probable.

Moyses in other places can not be vnderstood to speake of o long cubites.

D

cubite,





cubite, as Vitruvius Agricola and others do proue, or a foote and three quarters of a foote, which is the greatest cubite, that seemeth to be mentioned in holie Scripture, called a mans cubite, or *cubite of a mans hand*. And so the Arke was at least in length 450. foote, in breadth 75. in height 45. or at most in length 525. foote, in breadth 87. and a halfe: in height 12. and a halfe. And either of these capacities was sufficient to receiue al the thinges here mentioned, considering the loftes & parrions, that were in the whole arke. Deu 3.

## CHAP. VII.

*Noe with his familie, and paires of al kindes of beastes and foules, being entred into the arke, 12. it raineth fourtie daies and fourtie nights. 21. Al men and other lining creatures on the earth, without the arke, are destroyed.*

∴ Noe was iust not only by the estimation of men, but in deede and before God.

∴ Obseruation of cleane and vncleane beastes by tradition, before the law of Moyses.

∴ The Hebrew word *Sheol* signifieth a gulfe of water, from whence new fountaynes sprang, more abundantly the euer since or before.

∴ *Arubab* signifieth great pipes or windowes, by which water fell downe in great abundance from the ayre, here called heauen.

S. Hier. quest. Heb. S. Epiph. ad Io. Hierosolom. S. Chr. ho. 15. in Gen.

AND our Lord said to him: Get thee in, thou and al thy house into the arke: for I haue sene thee iust in my sight in this generation. † Of al beastes that are cleane, thou shalt take seauen, and seauen, male & female: † but of the beastes that are vncleane two and two, male & female. Yea and of the foules also of the ayre seauen & seauen, male and female: that seede may be saued vpon the face of the whole earth. † For yet a while, and after seauen dayes, I wil rayne vpon the earth fourtie dayes and fourtie nights: and I wil cleane destroy al substance, that I haue made, from the face of the earth. † Noe therfore did al thinges, which our Lord had commanded him. † And he was six hundred yeares old, when the waters of the floud flowed ouer the earth. † And Noe entred and his sonnes, his wife and the wiues of his sonnes with him into the arke, because of the waters of the floud. † Of beastes also the cleane and the vncleane, & of foules, and of al that moueth vpon the earth, † two & two went to Noe into the arke, male and female, as our Lord had commanded Noe. † And after the seauen dayes were passed, the waters of the floud flowed ouer the earth. † In the six hundred yeare of the life of Noe, in the second moneth, in the seauententh day of the moneth, al the fountaines of the greates deapth were broken vp, and the floud gates of heauen were opened: † and the raine fel vpon the earth fourtie dayes and fourtie nights. † In the verie point of that day entred Noe, and Sem, and Cham, & Iapheth his sonnes: and his wife, and the three wiues of his sonnes with them into the arke: † they and euerie beast according to Mat. 24. Luc 17.

their





their kind, and al cattle in their kinde, and al that moueth  
 vpon the earth according to their kind, and al foule accor-  
 15 ding to their kind, al birds, and al that fly † went to Noe  
 into the arke, two and two of al feth, wherein there was  
 16 breath of life. † And such as entred in, male and female of  
 al feth did enter in, as God had commanded him: and our  
 17 Lord " shut him in on the out side. † And the floud grew  
 fourtie daies vpon the earth: and the waters increased, and  
 18 lifted vp the arke on high from the earth. † For they ouer-  
 flowed exceedingly: and filled al on the face of the earth:  
 19 moreouer the arke fleted vpon the waters. † And the wa-  
 ters preuailed out of measure vpon the earth: and al the  
 hiegh mountaines vnder the whole heauen were couered.  
 20 † Fiftene cubites higher was the water aboue the moun-  
 21 taines, which it couered. † And al flesh was consumed that  
 moued vpon the earth, of foule, of cattle, of beasts, and of al  
 22 creepers, that creepe vpon the earth: al men, † and al  
 things, wherein there is breath of life on the earth, died.  
 23 † And he cleane destroied al substance, that was vpon the  
 earth, from man euen to beast, as wel it that creepeth, as the  
 24 foules of the ayre: and they were destroied from of the  
 earth: " but onlie Noe remained, and they that were with  
 him in the arke. † And the waters held on aboue the earth  
 an hundred fiftie daies.

## ANNOTATIONS.

### CHAP. VII.

16. *shut him in*] God who by his only wil could in a moment haue drow-  
 ned al the rest of the world, sauing whom he pleased, not needing in any thing  
 the helpe of his creatures, yet would vse both natural, & supernatural meanes, God vseth  
 as the labour of Noe to build the arke, new fountaines springing, and the hea- both natural  
 uens powing downe water fourtie dayes togeather, afterwards the winde to and superna-  
 dry vp the earth, and because the dore being great ( for Elephants to enter in ) tural meanes,  
 and was to be firmed without ( as S. Ambrose noteth ) for better induring the as secundarie  
 forcible waters, could not commodiously be closed by Noe, our Lord ( by the causes, in pro-  
 ministrie of Angels ) *shut him in on the out side*, to teach vs by al this, and the like ducing, con-  
 disposition of things, that albeit his Diuine omnipotencie can do what he wil seruing, go-  
 al alone, yet he wil haue his creatures to concurte and cooperate as secundarie uerning, pu-  
 causes, sometimes naturally, sometimes supernaturally, or miraculously, as it nishing, & in  
 pleaseth his goodnes to impart to them powre and vertue. rewarding his

23. *But only Noe*] As there is not anie thing in al the old Testament, from creatures.  
 the creation of the world til the coming of Christ, more notab'e, more admi-  
 rable, or of greater importance, then this historie of the general floud; so was  
 there





Al or most things in the old Testament be in figure of the new, & no figure more exact then the flood of Noe.	there nothing (though al, or most chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Christ and his Church, with the rest of al mankind, then did Noe and the arke, & the drowning of the rest of the world in that deluge. VVhich S. Augustin declareth in many places, but most especially and of purpose in his twelfth booke against Faustus the Manichee, from the 14. chapter to the 22, and in his fifteenth booke of the citie of God, in the two last chapters: where he sheweth at large both the certaintie of the historie, and that as certainly it was a figure of things in the new Testament, and withal the great congruitie between the figure & the things figured. The same did Origen explicate (homil. 2. in Gen.) S. Gregorie (homil. 12. in Ezech.) Rupertus (li. 4. comment. in Gen. c. 71. & sequent.) and diuers other ancient Doctors, confirming their expositions by S. Peters testimonie, saying: In the arke a few, that is eight soules (or persons) were saved (from drowning) by water, whereunto Baptisme bring of the like forme now saurth you also. And by our Sauours wordes saying: As in the dayes of Noe, so shal also the coming of the sonne of man be. In summe the Doctors teach, that Noe signifying rist was a figure of Christ, the very rest of mans soule. VVhom who soeuer foloweth shal find rest for their soules. The arke signifieth the Church, the forme thereof being six times so long as broad, and tenne times so long as hiegh, resembleth the proportion of mans bodie, lying prone or prostrate. The dore in the side representeth the wound in Christs side, from whence flowed the holie Sacraments, by which the faithful enter into the Church, and are sanctified. The timber wherof the arke is made, & the water bearing it vp, signified the Crosse of Christ and Baptisme. For as Noe (saith S. Augustin) with his, was deliuered by the water and the woode, so the familie of Christ, by Baptisme signed with Christs passion on the Crosse. Likewise the squarres of the timber which both sustayned the burden of al contayned in the arke, and resisted the boystrous waues of the flood beating without, did signifie such men in the Church, as be constant & stand firmly in al sortes of tentations: especially godlie & lerned Doctors and Pastors, who by worde and example vphold and cofirme the faithful people in al afflictions within, and withstand and conuince al Heretikes, and other Infidels that oppugne the Church without. Againe the hiegher & lower rowmes with the middle chambers & third loftes, & other distinctions of cabinets, and partitions, and al sortes of liuing creatures cleane and vncleane, receiued therein, did signifie the varieties of al states & functions, and diuersitie of manners and merites in the Church, in which are persons of al degrees, Clergie and Laicie, Potentates, Princes, subiectes, good and euil. The most strong kind of glew called bitumen, signified the permanent or euerlasting stabilitie, and vnseparable conerion of the Church, by the grace and continual assistance of the Holie Ghost conserning the same. The consummation of the arke in one cubite signified the vnitie of the same Church, which is one in al times, and places. Neither would God almightie haue manie arkcs, for Noe and his sonnes or other creatures, nor manie chiefe rulers (though he would that of them should come manie Nations) but one only arke, and one chiefe gouernour thereof, and that al without the same should corporally dye, to signifie that al which dye without the Church do perish, and are eternally damned. whereupon S. Hierom, amongst other Fathers, sheweth that al within the Church, that communicate with the Sea Apostolique (wherin S. Damasus late then gouernour) are as those in the arke of Noe, and al Schismatikes, Heretikes and other Infidels are in like case, with the rest of the world, that were drowned with the flood.	1. Cor. 10. Ep. 22. l. 1. de Bap- tis. c. 18. de vni- te Eccles. ca. 5. In Psal. 103. O 131. Ser. 62. de re- pore. 1. Pet. 3. Mat. 24. Luc. 17. li. 12. de Baptis. c. 14. Epist. 57. ad Da- masum.
How the Do-ctors applie the figure to the things si-gured		
Noe signified Christ.		
The arke the Church.		
Entrance into the Church by Baptisme.		
Vertue of Sa-craments com-meth from Christs Passi-on		
Doctors and Pastores in the Church.		
Varietie of sta-tes and orders in the Church		
Good and euil in the Church		
Perpetuitie o the Church.		
Vnitie of the Church.		
One chiefe gouernour in the Church		
No saluation out of the Church		

The end of the first age.

A BRIEFE







A BRIEFE REMONSTRANCE OF THE  
STATE OF THE CHVRCH, AND FACE OF  
Religion, in the first age of the world.  
From the creation to Noes flood: the  
space of 1656. yeares.

**H**ERE according to our purpose mentioned before, we wil briefly re-  
cite certaine principal points of Religion, taught and obserued in the  
first age. In which the foundations of the true maner of seruing God (that  
should be continued to the end of the World) were laid, and prospered in  
some, as appeareth in these seuen first chapters of Genesis. But first of al,  
we shal in two words repete (as it is clerly geathered in the same holie Scrip-  
ture) the state of man before, and immediatly after his fall, being the subject  
to whom al this pertayneth.

After therfore that God had created other things, both in heauen and  
earth, last of al he made Man, to his owne image and likenes, with vnder-  
standing and freewil, therin like to Angels, and superior to al other crea-  
tures, and so made him Lord and maister of al earthlie things. Neither were  
these the greatest benefits which God bestowed on man: for his diuine goodnes  
indued also this his reasonable creature, with innocencie & original iustice,  
whereby al things were most rightly ordered within him, and about him.  
His mind, wil, and reason were obedient to God; his senses & inferior parts  
of his soule were subiect to reason; his flesh and bodie obeyed the spirite; and  
al earthlie creatures obeyed him. God also adorned man with excellent  
knowledge, both natural and supernatural. And albeit his bodie was of  
corruptible substance, yet the same, and al his posteritie, if they had not sin-  
ned, should haue benne conserued, and without dying, haue benne transla-  
ted to euerlasting life. Thus man was placed in Paradise, and Eue there  
made of a ribbe of his side, to be his mate and inseparable companion, as  
man and wife ioyned in Mariage, with Gods blessing, for increase and mul-  
tiplication. As appeareth in the two first chapters of this booke.

Man made to  
Gods image,  
and in happie  
state.

Man obeyed  
God, and al  
earthlie crea-  
tures obeyed  
man.

Man placed in  
Paradise.

Eccle. 7,  
30. say.  
2. 14.

But God hauing made man right, he intangled him selfe (as holie  
Scripture speaketh) with infinite questions. For the diuel enuying mans  
felicitie inuegled our mother Eue with questions and lies, and then by her,  
first seduced and deceined, allured also Adam to the transgression of Gods  
commandment. And so they lost original iustice, which Adam had receiued  
for him selfe and al mankind: and al proceeding from them by natural propa-

Man fel by  
yelding to  
temptation.

D 3 gation





Original  
sinne.

gation are borne the children of Wrath, in original sinne contracted from Adam, slaves of the diuel, not only subiect to temporal death, but also are excluded for euer from heavenly blisse and glorie: except by Christs redemption particularly applied, they be restored to grace & iustice in this life.

Adam and  
Eue, were pe-  
nitent.

And touching Adam and Eue, whose sinne was not original but actual, directly committed by them selues, Gods mercie so reclaimed them by new grace, that they despaired not (as Cain, and some others did afterwards) but with hope of remission were sorie and penitent, and accordingly received penance, and redemption. For God brought Adam from his sinne (as sap. 10. holie writte testifieth) and the same is collected of Eue, God shewing the like signes of his provident mercie towards them both, of which we shal by and by note some for example.

Faith in one  
God.

Now let vs see the more principal points of faith and Religion professed and obserued by the Church of God before Noes flood. First they beleued in one Eternal and Omnipotent God, who made the whole world and al things therein of nothing. which is easely confessed of al that are not plaine Atheists, and may be proued against them by reason. And therefore Adam and other Patriarches could not erre in this Article, nor others be ignorant therof, except they were very wicked.

The blessed  
Trinitie.

The Myserie also of the Blessed Trinitie, three Diuine Persons in one God, though farre aboue the reach of mans reason, yet was beleued more expressly by some, more implied by others, and conserued from age to age by tradition, at least amongst the chiefe beades and leaders. Whereupon Moyses afterwarde insinuated the same great Myserie, by diuers wordes and phrases, Writing of God and his workes. The two wordes God created if they be rightly considered importe so much. For the word Elohim, God, in the plural number, signifyeth pluralitie of Persons (for manie Gods it can not signifie, seeing there is but one God) and the verbe bara, created, in the singular number signifyeth one God in nature and substance, albeit three Persons. For whatsoever God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures do oftentimes appropriate some worke to one Diuine Person, some to another. which also proueth distinction of Persons in God. So the wordes God created heauen and earth signifie the Father, to whom powre is Gen. 1. attributed. In the beginning, signifie the Sonne, to whom wildome is appropriated, and the words, The Sprite of God moued ouer the waters, signifie the Holie Ghost, by whose bountifull goodnes, the waters were made fruitful. Likewise Gods owne wordes: Let vs make man signifie the pluralitie of Persons, and Image and likenes in the singular number, signifie one God.

Though the  
B. Trinitie  
worke ioynt-  
ly in al crea-  
tures, yet di-  
uers workes  
are attributed  
to distinct  
Persons.

Men also knew by faith manie things perteyning to them selues. As that ebt bodie was made of the slime of the earth: the soule not produced of anie thing





thing formerly existing, but created immediatly of nothing and naturally immortal: that the soule of Adam was indued with grace and iustice: that he fel from that happie state, by ylding to temptation, and breaking Gods commandment of abstinence: that for the same sinne Adam and Eue were cast forth of Paradise, and all mankind subiect to death, and other calamities.

By faith the state of man past & present was knowne.

For remedie against sinne, & restauration to grace, they beleued in Christ promised to be borne of the womans seede, who by his death should conquer the wicked serpent, deliuer man from captiuitie, and restore him to spiritual life. And this is the cause of the perpetual enmitie between the woman (especially the most blessed Virgin Mether, of whom Christ tooke flesh) and the serpent, and between her seede, the spiritual children of Christ, and the serpens seede, the whole companie of the wicked. Of this battle and conquest Terghum Hierosolimitanum thus speaketh. There shal be remedie and health to the children of women, but to thee, o serpent, there shal be no medicine, yea they shal tread thee vnder their feete, in the latter dayes, by the powre of Christ their King. Likewise Gods familiar conuersation with diuers men in mans shape (Gen. 2. 3. 4. 6. and 7. was a signe of Christs incarnation And The sacrifices immolated did prefigure his death, in respect wherof it is said in the Apocalips, The Lamb was slaine from the beginning of the world. But more expressly S. Paul testifieth, that Abel, Enoch, and Noe beleued in Christ, naming them for example of the first age, and others of other times, and in the end concludeth, that many more being approued by the same faith, receiued not the promise (to wit in their lifetime) God prouiding that they without others (of the new Law) should not be consummate, that is, not admitted into heauenly ioyes & fruition of God, until the way of eternal glorie were opened by our Lords Passion and Asension.

Beleeue in Christ to come.

Remedie for men but none for Angels that fel. Heb. 2, 16.

None admitted into heauen before Christ.

Neither did the true seruants of God, in those first dayes, only beleue in hart, but they also professed their faith, & Religion by external Rites, namely in offering of sacrifice (the most special homage & seruaice to God) which is clearly testified, cha. 4. as wel bloudie in figure of Christs Passion, as vnbloudie in figure of the holie Eucharist. Also the accepting of the one rightly offered by Abel, & rejecting the other not donne sincerely by Cain, was declared by external signes, which Cain disdainig and enuying his brothers good worke, knowing his owne to be naught, of mere malice killed his brother.

External Sacrifice.

Besides sacrifice they had also other Rites in pullique Assemblies, praying and inuocating the name of our Lord, in more solemne maner, from Enos time and so forvvard, according to that is recorded of him, in the end of the fourth chapter. for doubtles Adam, Abel, and Seth did also pray and call vpon God, and therefore it was some addition or increase of solemnitie in the seruice of God, which is referred to Enos,

Publicke prayer with other Rites.

They





Ceremonial observations.	They had moreover other ceremonies: of the seventh day particularly blessed and sanctified by God, kept holie by Adam and other Patriarches, as Abben Ezra witnesseth in his commentaries vpon the tenne commandements. Of abstaining from meates, for it semeth the more godlie sorte did eate no flesh, before the floud, which was after permitted. Observation of cleane and vn-cleane beasts for sacrifice. Of peculiar places dedicated to religious vses where people mette together to pray. Likewise diuers other things in the first age were figures of Christs Sacraments: the spirite of God geuing powre to the waters, (as Tertullian S. Hierom and others expound it) and the floud of Noe, by S. Peters testimonie, were figures of Baptisme. Mariage instituted in Paradise, is the very paterne of holie Matrimonie, a Sacrament in the Church of Christ, where one man and one wife are onlie lawfull, and not more at once in anie wife, Christ reforming that which in Moyses law was tolerated (for hardnes of mens hartes, and for auoyding murther, to put away one wife, and take an other) to this first institution as it was in the beginning, two in one flesh, not three nor more. The repentance of Adam and Eue was a perfect and exemplare figure of the Sacrament of Penance. First they were ashamed, couering their nakednes, and hiding them selues, which shewed their griefe and sorow for the sinne committed. Secondly they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saing: The woman which thou gauest me, to be my companion, gaue me of the tree and I did eate. Likewise Eue confessed sincerely, saying: The serpent deceiued me, and I did eate. Thirdly God gaue them penance (besides death before threatned and other penalties annexed) that Eue should in paine and trauel bring forth her children; and Adam should eate his bread, in the sweate of his face. And withal cast them forth of Paradise. But not forth of his fauoure, as appeared by his making them garments of skinner, granting them and their posteritie, the rest of the earth to liue and labour in, especially to serue him, and do penance, with admonition to remember, that of dust man was made, and into dust he shal returne. At which were signes of loue, and that finally he would bring them, and manie more to eternal saluation.	Gen. 2, 3.
Feastes.		
Abstinence.		Gen. 29.
Cleane & vn-cleane		Gen. 9.
Places dedicated to prayer.		Gen. 7, 2. Gen. 4. 26.
Figures of Christs Sacraments.	The first borne and heades of families were Priests at the time of the law of nature, until the law being changed; God tooke Priests only of the stock of Aaron, and the rest of the Leuites to assist them in that function, Aaron & his sonnes thou shalt appoint, saith our Lord, over the service of Priesthood, for I haue taken the Leuites of the children of Israel for euerie first borne. And S. Paul teacheth, that changing of Priesthood and changing of the law goe alwayes together, shewing evidently that euerie lawful communitie or commonweale vnder God, hath external Priesthood. So that if there had benne no distinct order of external Priesthood in the law of nature,	Gen. 1.
Baptisme		1. Pet. 3.
Mariage.		Mat. 19.
Penance.		Gen. 2, 24
Contrition.		Gen. 3.
Confession.	From hence is taken the ceremonie of ashes, on Ashwensday.	
Satisfaction.		
Priesthood.	The first borne and heades of families were Priests at the time of the law of nature, until the law being changed; God tooke Priests only of the stock of Aaron, and the rest of the Leuites to assist them in that function, Aaron & his sonnes thou shalt appoint, saith our Lord, over the service of Priesthood, for I haue taken the Leuites of the children of Israel for euerie first borne. And S. Paul teacheth, that changing of Priesthood and changing of the law goe alwayes together, shewing evidently that euerie lawful communitie or commonweale vnder God, hath external Priesthood. So that if there had benne no distinct order of external Priesthood in the law of nature,	Num. 1.
Priesthood & Law stand & change together.		10, 12.
		45.





*Lutherli. de abro- ganda missa.* of nature, or now were none in the law of grace (as Protestantes say there is not) there were no law at al. See more of this point in the Annotations, chap. 7. ad Hebre. Here we only obserue that Abel, Seth, Enos, and other Patriarches were Priests, and exercised priestlie functions: yea Cain also was a Priest (though a bad one) and offered sacrifice.

*Gen. 4.* But external offices or ministerie, without a wel disposed mind, and sincere vertues producing Good workes, did neuer iustifie anie man. And therefore Cains sacrifice, offered with a peruerse mind, was not respected by God, as Abels was: Whereupon he becoming worse, and more malicious, God sharply reprimanded his anger and enuie, conceived without iust cause, saying: If thou doest wel, shalt thou not receiue againe: but if thou doest il, shall not thy sinne forwith be present at the dore: clerly shewing that euerie one shall receiue according to his workes. *Good workes necessary.*

*Li de ser- uo arbit. li 2. In- stit. ca 2. par. 8. Gen. 3.* This place also evidently sheweth Freewil, yea in a wicked man. For this expostulation had neuer benne vttered, by our most reasonable Lord, and Master, if Cain had benne deprived of freewil. For he might haue excused himselfe, and must needs haue benne holden excused, if he had benne forced to do as he did. But God charged him as inexcusable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate, that he had, and should haue powre, and freewil ouer his concupiscence, to correct the same, if he would, saying: The lust therof shall be vnder thee, and thou shalt haue dominion ouer it. So that no sinner, be he neuer so wicked, much lesse a iust man, lacketh freewil. yet Luther abhorreth the very word, and Caluin wisheth it out of the world. *Freewil.*

Temporal punishment is proued to be due for sinne remitted, by that both death, and other penalties are inflicted, by Gods iustice vpon men, after iustification, and by the particular punishments laid vpon Adam and Eue, confessing their fautes. *Temporal paine due for sinne remitted.*

*Mat. 5.* Purgatorie is also proued by the same iustice of God. For when anie dieth penitent, and yet haue not made full satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into rest. which remnant of debt our S. Saviour calleth The last farthing, and saith, it must be payed. The lawes also at this day hold the doctrine of Purgatorie by tradition. And consequently they Pray for soules departed, not only to God, but also to the ancient Patriarches (which likewise sheweth Inuocation of Saints) in these wordes: Yee fathers which sleepe in Hebron, open to him the gates of Eden. that is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserued in the time of Iosue, about 1500 yeares after his death. The same is the place which Abraham bought, and there buried Sara: where also him selfe, and Isaac, and Iacob were buried: and so which finally *Purgatorie. Prayer for the dead. And to Saints. Sepulchers of Patriarches religiously conserued*





the bodies of the twelue sonnes of Iacob were translated from Sichem. As 10. li. 2. And Iosephus writeth. And sichem also was specially honored, because such persons had benne buried there, as S. Hierom witnesseth, of his owne knowledge Epist. ad Pamach. in his time.

Enoch translated alieue.

Againe by religious care of burying the dead in this first age, Enoch was more certainly knowen to be Translated alieue, and not to be dead. For the seuentie Interpreters, and S. Paul say He was not found, which importeth that they sought diligently for him, and that his bodie could not be found, for God translated him.

Gen. 5.  
Heb. 11.  
p. 2

Communion of Saints.

Ministerie of Angels.

Honour of Saints.

By al which we see mutual offices, and communion of good workes amongst good men alieue and dead, which is called Cōmunion of Saints.

And herein Angels lacked not their offices. For God set Cherubins to kepe the gate of Paradise, that neither man should enter, being iustly expelled

Gen. 3,  
24.

for sinne, nor diuels, as S. Augustin noteth, lest they should take fruite of the tree of life, and geuing it to men, allure them to more sinne. And now

li. 11. de  
Gen. ad  
lit. c. 40.

Saints being exalted to Angels glorie, haue like honorable offices towards other men, as Angels haue. Yea the blood of Abel vnjustly shed by Cain, and iustly to be reuenged by God, sheweth the peculiar honour, which God bestoweth vpon his Saints, for their vertues and merites in this life, & especially in their death. For Precious in the sight of our Lord, is the death of his Saints.

Gen. 4.

Psal.  
115.

General Iudgement.

Hence also is proued, that seeing in this life the good are afflicted, and the bad oftentimes prosper temporally, there must needs be an other Court of exact Iustice, and an other Reaconing day, wherein euerie one shal receiue, according as they haue donne good or euil. which was sufficiently intimated by Gods discussing, and manifesting Abels and Cains deserts, which were hidden before, and in part rewarding them accordingly, yet reseruing the full reward of the one, and punishment of the other to the next world. Of the Iudge and his sentence Enoch (alleadged by S. Iude the Apostle) professed clerly, saying: Behold our Lord cometh in his holie thousands, to doe iudgement aganst al, and to reprove al the impious, of al the workes of their impietie, wherby they haue donne impiously, and of al the hard things which impious sinners haue spoken against him. Thus holie Enoch preached touching the wicked, which thought there was no Iudgement to come, nor Iudge to be feared.

Epist.

Iude. 7.

14.

Iudge of the world.

Resurrection.

At this Iudgement al shal appeare in bodie and soule returning to life. For that Al men shal rise from death is proued, by the immortalitie of mans soule, which God did not make nor produce of corruptible matter, but immediatly Breathed into his face the breath of life, and man became a liuing soule. so the soule being immortal, and hauing a natural inclina-

Gen. 2.7.

inclina-





inclination to the bodie, mans natural perfection requireth the coniunction of bodie and soule. for neither soule nor bodie separated is a man, but both ioyned in one subsistence are a man, in so much that mankind should perish, except the bodies shal rise againe, and live with the soules. And then shal the bodies be qualified according to the state of the soules, happie or miserable for ever.

Gen. 5. Of Eternal life the translation of Enoch is a figure. For seeing God pre- Everlasting  
serveth his corruptible bodie so long, from death and infirmities, it is a token life.  
and manifest signe, that by the same powre of God, the bodies of men shal The blessed in  
at last day, after that al men are once dead, rise againe, and remaine with eternal ioy.  
the soules for ever. The good in Eternal ioy: the wicked in Eternal paine. The wicked  
Gen. 3. Both signified by the custodie of the gate of Paradise by Angels; who for in endless  
24. ever kepe out those, that are stil defiled with sinne, and so they depart into paine.  
fire everlasting, and admit the innocent and iust into the kingdome of hea-  
ven, Which is everlasting ioy and perfect felicitie.

Thus we see the face and brieft summe of Religion, in the beginning of Church ever  
the World, til the flood: and the state of the Church, which was alwayes visible.  
Visible, consisting of men good and bad, with a continual Succession of Succession of  
Rulers, as wel spiritual as temporal. For the first borne were both Priestes and Patriarches.  
Princes in euerie familie. And amongst the same one ever chief of al. From One supreme  
which ranke Cain was excluded, or rather excluded him selfe, by Going head of the  
Gen. 4. forth from the face of our Lord. Whereupon holie Moyses reciteth this Church.

Gen. 5. Monarchical succession of one chiefe, and Supreme Head, from Adam by  
the line of Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathu-  
Gen. 4. sala, Lamech, and Noc. Neuertheles he setteth downe also the progenie  
17. of Cain, the first beginner of a worldlie, schismatical, and heretical con-  
2. Aug. uenticle, opposite to the Citie of God. He denied Gods providence (as Cains nega-  
li. de Pa- Targum Hierosolomitannum testifieth) protesting to Abel, That there tive doctine.  
8. & 10. was no Iustice nor Iudge, nor other world then this, no re-  
ward for vertue, nor punishment for sinne, and so desperat-  
ly he killed Abel. of these negative principles proceeded other like  
detestable opinions, and most wicked life, savage and barbarous cruel-  
tie, and al kind of impietie. And in processe of time albeit manie True faith stil  
remained in true faith, and vnitie of the Church, yet by conuersation remained in  
with such miscreantes, especially by occasion of Mariages between the Some also iust  
Gen. 6. faithfull and infidels, almost the Whole world was corrupted in manners. and perfect.

But Noc was iust and perfect. In punishment therefore of so great and enor- Interruption  
mous sinners, God sent the general flood, whereby al Cains progenie, and al of heretical  
other infidels were wholly destroyed and extinguished, and the true Church Sinagogues.  
notibly purged; onlie iust Noc and his familie reserved. By Whom the same Continuance of  
true Church Was continued, and the World againe replenished With men. the Church.





## CHAP. VIII.

The second  
age of the  
world.

*The waters diminishing by litle and litle, 6. Noe sendeth forth a crow, 8. after him a dove, thrise: 18. lastly goeth forth with al that were with him in the arke. 20. erecteth an Altar, and offereth sacrifice.*

The third part  
of this booke.  
Of the new in-  
crease & mul-  
tiplication of  
the world.

¶ The crowe  
returned not  
into the arke,  
but (as appea-  
reth by the He-  
brew text) go-  
ing and retur-  
ning rested v-  
pon the arke.

¶ They entred  
into the arke  
the 17. day,  
the second mo-  
neth of the 6-  
thet yeare: so  
they remai-  
ned there 12.  
monethes and  
tenne dayes.

AND God remembered Noe, and al the beasts, and al the  
cattle, which were with him in the arke, and brought  
a winde vpon the earth, and the waters decreased. † And the  
fountaines of the depth, and the floud gates of heauen,  
were shut vp: and the rayne from heauen was stayd. † And  
the waters returned from the earth going & comming: and  
they begane to decrease after a hundred fiftie dayes. † And  
the arke rested the seauenth moneth, the seauen & twentieth  
day of the moneth vpon the mountaines of Armenia. † But  
the waters for al that were going and decreasing vntil the  
tenth moneth: for in the tenth moneth, the first day of the  
moneth, the topps of the mountaines appeared. † And after  
that fourtie dayes were passed, Noe opening the windowe  
of the arke, which he had made, let forth a crowe: † which  
went forth, and did not returne, til the waters were dried  
vpon the earth. † He sent forth also a dove after him, to see  
if the waters were ceased yet vpon the face of the earth.  
† Which finding not where her loote might rest, returned  
to him into the arke: for the waters were vpon the whole  
earth: and he stretched forth his hand, and caught her and  
brought her into the arke. † And hauing expected yet sea-  
uen moe dayes, againe he let forth a dove out of the arke.  
† But she came to him at euentide, carrying a bough of an  
oliue tree, that had greene leaues in her mouth. Noe ther-  
fore vnderstood that the waters were ceased vpon the earth.  
† And he expected yet neuertheles other seauen dayes: and  
he sent forth a dove, which returned not any more vnto him.  
† Therefore in the sixt hundred and one yeare, the first mo-  
neth, the first day of the moneth the waters were cleane di-  
minished vpon the earth: and Noe opening the roose of the  
arke, looked, and sawe that the face of the earth was dried.  
† In the second moneth, the seuen & twentieth day of the  
moneth the earth was dried. † And God spake to Noe, saying:

† Goe





- 16 † Goe forth of the arke, thou & thy wife, thy sonnes and the  
 17 wiues of thy sonnes with thee. † Al cattle, that are with thee  
 of al flesh, as wel in foules, as in beastes, & al creepers, that  
 'creepe vpon the earth, bring out with thee, & goe yee vpon  
 18 the earth: increase and multiplie vpon it. † Noe therefore  
 went forth, and his sonnes: his wife, and the wiues of his  
 19 sonnes with him. † Yea and al cattle, beastes, and creepers  
 that crepe vpon the earth, according to their kinde, went  
 20 forth out of the arke. † And Noe<sup>e</sup> built an Altar to our Lord:  
 and taking of al cattle and foules that were cleane, offered  
 21 Holocausts vpon the Altar. † And our Lord smelled a sweete  
 sauour, and said: I wil no more curse the earth for men: for  
 the sense and cogitation of mans hart are prone to euil from  
 their youth: I wil no more therefore strike euerie liuing  
 22 soule as I haue done. † Al the dayes of the earth, :: seed-  
 time and haruest, cold and heate, sommer and winter, night  
 and day shal not rest.

:: In the whole  
 yeare of the  
 flood was no  
 sowing nor  
 reaping, nor  
 pleasant varie-  
 tie of times,  
 but a desolate  
 & miserable:  
 hence forth  
 God promi-  
 seth more sea-  
 sonable times  
 S. Amb. li. de  
 Noe & Arca.  
 c. 23.

## ANNOTATIONS.

## CHAP. VIII.

† Noe built an Altar

20. *built an Altar*] Noe without expresse commandment, and without delay; offereth Sacrifice to God; for the benefite receiued, in his, and his families conseruation, with the other liuing creatures, in that general deluge of the world, *Not knowing* (saith S. Ambrose) *that to be true thanksgiving, which is presented, not commanded: therefore he made no delay, for the vertue of a grateful mind excludeth doubtful deliberation, and he that expecteth, till the debt of thanks be exacted, is an ungrateful person* For more solemnitie, he dedicated an apt and permanent place, for this peculiar diuine seruice, *Building an Altar to our Lord.* The Hebrew word *Altar* (of the verbe *Zabach*, to kil, or make sacrifice) and the Greeke *Thysiasion*, signifie an Altar to sacrifice on, not a common table for meate. He offered of the cleane and best things because pure and deuout Sacrifice is due to God. Moreover it was large and bountifull, for he offered of al the kindes of cleane beastes and foules. Finally he offered them in *Holocausts*, where al was burned and consumed in the honour of God. How grateful al this was to God, Moyles signifieth saying: *Our Lord smelled a sweete sauour.* not that either anie sweete corporal sauour could of it selfe delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beastes could yeld sweete sauour; but the deuout mind declared by such external dutie greatly pleased God. For God requireth both, but specially a sincere hart. As not only diuine Scriptures, and holie Fathers, but also moral Philosophers teach vs. *It were a greivous thing* (saith Plato writing of sacrifices) *if God had respect rather to the gifts, and sacrifices of men, then to their mind.* lib. pericles presencher.

Noes sacrifice  
 manie wayes  
 comendable.

1. Voluntary.  
 2. Speedie.

3. Solemne.

4. Pure.

5. Bountifull.

6. Holocaust.

Sacrifice is  
 pleasant to  
 God: not for  
 the external  
 things but for  
 the sincere  
 mind.





## CHAP. IX.

God reneweth the blessing of multiplication, 3. alloweth the eating of flesh, but not of bloud, 8. promiseth neuer againe to destroy the world by water 22. Cham saw, and reported his fathers nakednes, which Sem and Iapheth couered. 24. For which he is cursed, and they are blessed.

Of this commandment, or rather blessing see the Annotations. chap. 5. v. 28.

AND God blessed Noe and his sonnes. And he said to them: "Increase, & multiplie, and replenish the earth. † And your terror and dread be it vpon al the beasts of the earth, and vpon al the foules of the ayre, with al that moue vpon the earth: al the fishes of the sea are deliuered to your hand. † And al that moueth, and liueth shal be yours for meat: euen as the grene herbes haue I deliuered al to you. † Saying that "flesh with bloud you shal not eate. † For I wil require the bloud of your soules at the hands of al beasts: and at the hand of man, at the hand of eech man, and of his brother, wil I require the soule of man. † Who soeuer shal sheed mans bloud, his bloud shal be shed: for to the image of God man was made. † But increase you and multiplie; and goe vpon the earth, and fil it.

Leuit 17.

The rainbow was before, but was not a signe, as God saith henceforth it should be, for men to remember his promise. Seuerianus in Gen. 5. Tho. Quodlib. 1. a. 10.

† Thus also said God to Noe, and to his sonnes with him: 8 † Behold I wil establish my couenant with you, and with your seede after you: † and with euerie liuing soule, that is with you, as wel in al foules as in cattle & beasts of the earth that are come forth out of the arke, and in al beasts of the earth. † I wil establish my couenant with you, and al flesh shal be no more destroyed with the waters of a floud, neither shal there be from henceforth a floud to wast the earth. † And God said: This is the signe of the couenant which I geue between me and you, and between euerie liuing soule, that is with you, for perpetual generations: † my bowe wil I set in the clouds, and it shal be the signe of a couenant between me and between the earth. † And when I shal couer the element with cloudes, my bowe shal appeare in the cloudes: † and I shal remember my couenant with you, and with euerie liuing soule that beareth flesh: and there shal no more be waters of a floud, to destroy al flesh. † And my bowe shal be in the cloudes, and I shal see it, and I shal remember the euerlasting couenant, that was made between God,





God and euerie liuing soule of al flesh which is vpon the  
 17 earth. † And God said to Noe: This shal be the signe of the  
 couenant, which I established, betwen me & al flesh of the  
 18 earth. † The sonnes therfore of Noe, that came out of the  
 arke, were Sem, Cham, and Iaphet: and Cham he is the fa-  
 19 ther of Chanaan. † These three are the sonnes of Noe: and  
 of these was al mankind spred ouer the whole earth.

20 † And Noe a husbandman began to til the ground, and  
 21 planted a vineyard. † And drinking of the wine was made  
 22 drunke, and naked in his tabernacle. † Which when  
 Cham the father of Chanaan, had seene, to wit that his fa-  
 thers priuities were bare, he told it to his two bretheren  
 23 abroad. † But indede Sem and Iapheth put a cloake vpon  
 their shoulders, and going backward, couered the priuities  
 of their father: and their faces were turned away, and they  
 24 sawe not their fathers priuities. † And Noe awaking from  
 the wine, when he had learned what his younger sonne had  
 25 done to him, † he said: "Cursted be Chanaan, a seruant of ser-  
 26 uantes shal he be vnto his bretheren. † And he said: Blessed  
 27 be the Lord God of Sem, Chanaan be his seruant. †" God  
 enlarge Iapheth, and dwel he in the tabernacles of Sem, and  
 28 Chanaan be his seruant. † And Noe liued after the flood  
 29 three hundred fiftie yeares. † And al his dayes were in the  
 whole nyne hundred fiftie yeares: and he died.

:: By this it is  
 clere that Noe  
 had no more  
 children after  
 the flood. S.  
 Chrysost. ho.  
 29. in Gen.

## ANNOTATIONS.

### CHAP. IX.

Ad. 9. 3 *Al that meneth* } S. Iustinus Martyr, S. Chrysostom, and other ancient  
 119. Doctors proue, that flesh was lawful to be eaten before the flood: but being  
 Ho. 17. not necessarie, because men were stronger, and other things also of more  
 in Gen. force, the better sorte which were of Seths race abstained from it. But after  
 the flood flesh being more necessarie, God altereth that custome of abstinence,  
 with this limitation and commandment, that they shal not eat blood.

Voluntarie ab-  
 stinence with-  
 out com-  
 mand-  
 ment.

4. *Flesh with blood* } Though this positive precept, of not eating blood,  
 serued wel to make men more abhorre manslaughter (which is forbid by the  
 law of nature, and the reuenge thereof here and in other places seuerly thre-  
 atned) yet it was specially geuen both immediatly after the flood, and in the  
 Law of Moyse (with manie the like) to exercise men in obedience. And the  
 same was renewed, for a time, by the Apostles, to appease a controuersie in  
 the primitive Church. For that the Iewes conuerted to Christ, hauing benne  
 long accustomed to this obseruation, could not indure to see it broken, by  
 them selues, or other Christians, and being no great burden, for the Gentiles,  
 it was

Abstinence  
 from blood  
 some times  
 commanded  
 not always.





it was decreed that al should kepe it. And so peace was made. Neuertheles it was abolished when the cause ceased. As S. Augustin declareth against Faustus the Manichee. Such is the authoritie of the Church to decree, and againe to disanul an obseruation of a thing of it selfe indifferent.

Noe sinned not in drunkenness:

Noe a figure of Christ  
Sem and Iaphet a figure of the Church,  
Cham of Infidels.

21. *Drunk*] Noe sinned not, by the common iudgement of ancient Fathers, in that he was overcome with wine, because he knew not the force therof, hauing drunk only water al his life before. But this external rebuke, and worldlie disgrace happened to Noe, in figure of Christ naked on the Crosse. As S. Cyprian (Epist. 63. ad Cœcilium) S. Augustin (li. 16. de ciuit. c. 2. & li. 12. contra Faustum Manicheum. c. 23. & 24) Eucherius, Rupertus and others (vpon this place) do teach. And likewise that Sem and Iapheth were a figure of the Church consisting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Saviour sustained. Goe to now (yee Manichees, saith S. Augustin) object calumnies to the ancient holie Scriptures, doe so, yee children of Cham, to whom naked flesh seemeth vile; by which your selues were begotten. For neither could yee by anie meanes haue benne called Christians, except Christs as he was foretold by the Prophetes, had come into the world, had drunk that cuppe of his vinyard, which could not passe from him, had slept in his passion, as in drunkenness of folie (which is wiser then men) and so the infirmite of mortal flesh (which is stronger then men) had become naked, by the secreet counsel of God, which infirmite vnles the word of God had taken vpon him, the very name Christian, wherof yee also glorie, had not benne at al in the earth.

Why Chanaan is cursed rather then Cham.

25. *Curst be Chanaan*] Why Chanaan the sonne is cursed, and not his father Cham, diuers yeld diuers reasons. S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy first saw his grandfathers nakednes, and told the same to his father, and so they both derided that they should haue couered, Chams other sonnes not offending, and therefore not his whole progenie but only Chanaan & his posteritie were here cursed by Noe. S. Chrysostome supposeth that for so much as God had blessed Noe & his three sonnes coming forth of the Arke, he could not presume to curse anie of those, whom God had blessed, therefore cursed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this, for example of wicked men, escaping punishment in this life, and are punished in the next, and in their posteritie, following their vices. *What meaneth it (saith he) that Cham sinning, Chanaan his sonne had sentence of reuenge, but that the sinnes of the reprobate prosper here in this life vntill they are punished after wards?* And clere it is that Chanaans most wicked posteritie were subdued in the end, and most of them destroyed by the children of Israel (who were of Sem) vnder the conduct of Iosue, according to Noes propheticall blessing of Sem, and cursing of Chanaan.

Sinnes punished in the posteritie.

The effect of blessing and cursing.

Iapheths blessing.  
Literal.  
Mystical.

27. *God enlarge*] This blessing of Iapheth was literally fulfilled, when (according to his name, which signifieth *Latitudo* or enlargement) his plentiful issue possessed most ample countries, both in the Continent, and Ilandes. But mystically it had effect (As S. Hierom. S. Augustin. Rupertus and others expound it) when the Apostles, being Iewes of the race of Sem, first builded the Christian Church, wherin the most part of that nation refused to dwell, contemning Christs Gospel & grace, and the fulnes of Gentiles entred in, and were made inheritors. Finally Chanaan is seruant to both Sem and Iapheth, in that Heretikes being vnder the Iurisdiction of the Church, gathered of Iewes and Gentiles, serue to stir vp Catholiques diligence to more exact knowledge of al truth; and their patience to more merite and glorie.

How Heretikes serue Catholiques.

li. 1. c. 13.

S. Chrysost. ho. 29.  
S. Theod. 9. 61.  
S. Amb. c. 30. de Noe & Arca. li. 12. c. 24. cont. Faust.

9. 57. in Gen.

ho. 29.

li. 16. Moral. c. 18.

Act. 13. Rom. 11. Ephes. 2. Tradit. Hebra.

li. 16. ciuit. c. 2. li. 12 c. 24. cont. Faust.

li. 4. c. 38. in Gen.

CHAP.





## CHAP. X.

*The genealogie of Noes children, by whom the World was increased againe, after the flood.*

- 1 **T**HES E are the generations of the sonnes of Noe, Sem,  
 2 Cham, and Iapheth: and children were borne to them  
 3 after the flood. † The children of Iapheth: Gomer, and Ma-  
 4 gog, and Madai, and Iauan, and Thubal, and Mosoch, and  
 5 Thiras. † Moreouer the children of Gomer: Ascenez and  
 6 Riphath and Thogorma. † And the sonnes of Iauan: Elisa  
 7 and Tharsis, the Cetims and the Dodanim. † Of these  
 8 were diuided the Iles of Nations in their countries, ech one  
 9 according to his tongue and their families in their nations.  
 10 † And the sonnes of Cham: Chus, and Mesraim, and Phut,  
 11 and Chanaan. † And the sonnes of Chus: Saba, and Heuila,  
 12 & Sabatha, and Regma, & Sabathaca. The sonnes of Regma:  
 13 Saba, and Dadan. † Moreouer Chus begat " Nemrod: he be-  
 14 gan to be mightie in the earth, † and he was a valiaunt hun-  
 15 ter :: before our Lord. Therof rose a prouerbe: As it were :: That is  
 16 Nemrod the valiaunt hunter before our Lord. † And the in his sight  
 17 beginning of his kingdome was Babylon, and Arach, and who can not  
 18 Achad, and Chalanne in the land of Sennaar. † Out of that be decciued.  
 19 land came forth " Assur, and builded Ninieue, and the streets  
 20 of the citie, and Chale. † Resen also betwen Ninieue and  
 21 Chale: this is the great citie. † But Mesraim also begat  
 22 the Ludims, & the Anamims, & the Laabims, the Nephthu-  
 23 ims, † and the Phetrusims, and the Caslulms: of whom  
 24 came forth the Philistims & the Caphtorims. † And  
 25 Chanaan begat Sidon his first begotten, Hethæus, † and  
 26 Iebusæus, and Amorrhæus, and Gergesæus, † Heuxus and  
 27 Aracæus: Sinæus, † and Aradius, Samaræus, and Hama-  
 28 thæus: and afterwarde were spred the people of the Chana-  
 29 nits. † And the limitts of Chanaan were from Sidon as we  
 30 come to Gerara euen to Gaza, vntil thou enter to Sodoma  
 31 & Gomorra, and Adama, & Seboim euen to Lesa. † These  
 32 are the children of Cham in their kindreds, and tongues, and  
 33 generations & lands, and nations. † Of Sem also :: father of  
 34 al the children of Herber, the elder brother of Iapheth were  
 35 borne. † The children of Sem: Elam and Assur, and  
 36 Arpha-





1: Heber ha-  
ving a sonne  
borne when  
the tongues  
were divided  
called him  
Phaleg, which  
signifieth divi-  
sion S. Aug. li.  
16. c. 11. c. 11.

Arphaxad, and Lud, and Aram. † The children of Aram: 23  
Vs, and Hul, and Gether, and Mes. † And Arphaxad also 24  
begat Sale, of whom was borne Héber. † And to Heber 25  
were borne two sonnes: the name of the one was Pha-  
leg, :: because that in his dayes was the earth diuided: and  
his brothers name was Iectan. † The which Iectan begat 26  
Elmodad, and Saleph, and Asarmoth, Iare, † and Aduram, 27  
and Vzal, and Decla, † and Ebal, and Abimael, Saba, 28  
† and Ophir, and Heuila, and Iobab. al these were the chil- 29  
dren of Iectan. † And their dwelling was from Mella as we 30  
goe on as far as Sephar a mountaine in the east. † These are 31  
the children of Sem according to their kintred and tongues,  
and countries in their nations. † These are the families of 32  
Noe, according to their peoples & nations. Of these were  
" the nations diuided on the earth after the flood.

## ANNOTATIONS.

## CHAP. X.

Nemrod king  
of Babylon, a  
fierce & cruel  
giant.

An Arch-he-  
retike.

Assur, sonne  
of Sem, or  
Ninus king  
of Assirians.

First false  
goddess.

8. *Nemrod.* ] To this Nemrod the sonne of Chus, first builder and king of Babylon, Iosephus, S. Epiphanius, S. Hierom, S. Augustin, and generally al  
ancient writers ascribe the first tyrannie, and first setting vp of an earthlie citie  
opposite to the Citie of God after the flood. He was a *Valiant*, or rather a *Vio-*  
*lent hunter* a giant hunter (saith S. Augustin, according to the seuentie Interpre-  
ters) who by falsehood and force brought manie vnder his dominion. For he  
stuffed vp pride (saith Iosephus) and contempt of God in men, auouching that  
they were not beholding to God for present felicitie, but to their owne ver-  
tue; and so supposing men would fall from God to him, if he offered him selfe  
a leader, and helper against a new flood, by litle and litle drew al to tyrannie.  
He was otherwise called Saturnus, and was at length amongst others ac-  
counted a god. After him his sonne Belus Iupiter (as most authors affirme) *li. 4. c. 5.*  
raigned 65. yeares. And then succeeded Ninus the first king of the Assirians. *Eusebius*  
11. *Assur builded Ninine* ] Here is great difficultie, and much dispute  
mongst writers, who this Assur is. Briefly, we may either say with Iosephus,  
and S. Augustin, that Assur the sonne of Sem built a citie, which afterwards  
Ninus of Chams race enlarged, enriched, and changing the name called it  
Ninum: or els that this word *Assur* here signifieth (as. 4. Reg. 15. Psal. 81. Esaiæ  
10. & 36.) the king of Assirians, to wit Ninus the sonne of Belus, who as al histo-  
ries greeke and barbarous reporte (saith S. Hierom) was the first that raigned  
ouer al Asia, & among the Assirians built Ninum a citie of his owne name,  
which the Hebrewes call Ninue. He set vp the Monarchie of the Assirians,  
called the golden kingdom, which stood 1240. yeares. And made his father  
Belus to be honored for a god. To whom the Babilonians, as Plinie testifieth,  
first erected statues, altars, & temples. Of this Belus or Bel of Babylon were  
also deriued other false goddesses, as Belial the god of Libertines, or without  
yoke, Beelphegor god of the Monibites, Beelzebub of the Acharonites, Baal in  
Samaria, Baalim amongst the Philistines: and the like in other nations. *li. 1. c. 4.*  
*Antiqu.*  
*Chalda.*  
*li. 1. c. 2.*  
*in Ofce.*  
*li. 16. c. 3.*  
*4. & 17.*  
*c. 11.*  
*Eusebius*  
*Annian.*  
*li. 4. c. 5.*  
*Eusebius*  
*in chron.*  
*& alij.*  
*li. 1. c. 4.*  
*li. 16. c.*  
*3. c. 11.*  
*Eusebius*  
*in chron.*  
*Iud. 19.*  
*Num. 25.*  
*4. Reg. 1.*  
*1. Reg. 16.*

12. The





31. *The Nations*] How manie Nations and tongues were in the world immediatly after the towre of Babylon, is more cōmonly supposed, then clerly shewed by old or late writers. Only it semeth certaine and euident, that there were iust as manie tongues as Nations. But to finde precisly (as the common opinion holdeth) 72, is hard. For in this chapter (where they would count this number) are not mentioned so manie. Neuertheles if we adde certaine that begane distinct Nations afterwards, til Iacob with his children went into Egypt (in whom only the Hebrew Nation and Tongue continued to Christs time, the number wil come right. Of Iapheth were borne 7. sonnes chiefe of Nations. Againe of Gomer (besides his supposed successor, who can not be counted beginner of an other distinct nation) came 2. other heades. Likewise of Iauan (besides his first sonne) rose 3. more nations. Of Cham by his first sonne Chus were 6. nephewes princes of nations. Againe of Regma (besides his successor) came one more. And Nemrod besides his kingdom of Babylon, raysed vp other 6. By his second sonne Mesraim came 8. nations, Chams third sonne Phut made ouly one nation. And Chanaan his sonnes made 11. more. Of Sem (last mentioned for better connecting the maine Historie, and succession of the Church) came the chife and principal Nation the Hebrewes, descending from him by Arphaxad, Sale, Heber, and so directly to Iacob. Of Sem also were borne 4. other sonnes beginners of nations. Againe of Aram (besides his first sonne) were 3. fathers of nations. Likewise of Heber (besides the Hebrewes descending by Phaleg) were borne to his other sonne Iectan 13. heades of nations. These are al that are named in this place: to wit, of Iapheth, 12. of Cham 33. and of Sem 21. which make in al 66. wherunto if we adioyne Nachor (Abrahams brother) Moab, and Ammon (Lots sonnes) also Ismael (Abrahams eldest sonne) and his issue by Cetura, and finally Esau (Iacobs brother) who made 6. more distinct nations, the whole number is 72. This probable collection, with the rest, we submit to better iudgement.

The common opinion of 72. tongues is not clere in Scripture.

Yet this number of nations and tongues may be probably gathered in this and other places of Genesis.

The Hebrews chiefe of these nations.

5. Aug.  
16. c. 1.  
omit.

Gen. 14.  
19.  
17.  
25, 6.  
25, 13.

## CHAP. XI.

*God bindereth the vaine purpose of building a hiegh towre, 7. by confounding mens tongues. 9. wherof it is called Babel. 10. The genealogie of Sem to Abram.*

The fourth part of this booke.

Of the diuision of tongues and nations.

1 **A**ND the earth was of one tongue, and al one speech.  
2 † And when they remoued from the east, they found  
3 a plaine in the land of Sennaar, and dwelt in it. † And eech one said to his neighbour: Come, let vs make bricke, and bake them with fire. And they had bricke in steed of stone,  
4 and bitume in steed of morter: † and they said: Come, "let vs make vs a citie and a towre, the toppe wherof may reach to heauen: and let vs renowne our name before we be dispersed into al lands. † And our Lord descended to see the citie  
5 and the towre, which the children of Adam builded, † and he said: Behold, it is one people, and one tongue is to al: and

F 2

they





they haue begunne to doe this, neyther wil they leaue of  
from their determinations, til they accomplish them indede.  
† Come ye therfore, let vs goe downe, and there confound  
their tongue, that none may heare is neighbours voice.  
† And so our Lord dispersed them from that place into al  
lands, and they ceased to build the citie. † And therfore  
the name therof was called Babel, because there the tongue  
of the whole earth was confounded: and from thence our  
Lord dispersed them vpon the face of al countries.

∴ He that spea-  
keth so confu-  
sedly that he  
is not vnder-  
stood is said to  
babe.

∴ Moyles here  
sheweth the  
succession of  
Patriarches,  
from Sem to  
Abraham, as  
he did before  
from Adam to  
Noe. S. Aug.  
li. 16 c. 10. ci.

† These are the generations of Sem: Sem was an hundred  
yeares old when he begat Arphaxad, two yeares after the  
flood. † And Sem liued after he begat Arphaxad, five hun-  
dred yeares: and begat sonnes and daughters. † Moreover  
Arphaxad liued thirtie five yeares, and begat Sale. † And  
Arphaxad liued after he begat Sale, three hundred three  
yeares: and begat sonnes and daughters. † Sale also liued  
thirtie yeares, and begat Heber. † And Sale liued after he  
begat Heber, foure hundred three yeares: and begat sonnes  
and daughters. † And Heber liued thirtie foure yeares, and  
begat Phaleg. † And Heber liued after he begat Phaleg,  
foure hundred thirtie yeares: and begat sonnes and daugh-  
ters. † Phaleg also liued thirtie yeares, and begat Reu.  
† And Phaleg liued after he begat Reu, two hundred nine  
yeares, and begat sonnes and daughters. † And Reu liued  
thirtie two yeares, and begat Sarug. † Reu liued also after  
he begat Sarug, two hundred seauen yeares: and begat  
sonnes & daughters. † And Sarug liued thirtie yeares, and  
begat Nachor. † And Sarug liued after he begat Nachor,  
two hundred yeares: and begat sonnes and daughters.  
† And Nachor liued nine and twentie yeares, and begat  
Thare. † And Nachor liued after he begot Thare, an hun-  
dred and nintene yeares: and begat sonnes and daughters.  
† And Thare liued seauentie yeares, and begat Abram  
and Nachor, and Aran. † And these are the generations  
of Thare: Thare begat Abram, Nachor, & Aran. More-  
ouer Aran begat Lot. † And Aran died before Thare his  
father, in the land of his natiuitie in: Vr of the Chaldees.  
† And Abram & Nachor married wiues: the name of Abram  
his wife was Sarai: and the name of Nachor his wife,  
Melcha the daughter of Aran the father of Melcha, and the  
father of Iescha. † And Sarai was barren, neither had she  
chil-

∴ Vr a citie,  
or territorie  
of Chaldea.  
70. Interpret.  
and Iosephus  
li. 1 Antiq.





31 children. † Thare therfore ⁊ rooke Abram his sonne, and  
 Lot the sonne of Aran, his sonnes sonne, & Sarai his daugh-  
 ter in law, the wife of Abram his sonne, and brought them  
 out of Vr of the Chaldees, for to goe into the land of  
 Chanaan: and they came as farre as Haran, and dwelled  
 32 there. † And the dayes of Thare came to two hundred five  
 yeares, and died in Haran.

Abram was  
 commanded  
 to goe forth  
 of Chaldea,  
 as appeareth  
 Act. 7. v. 4.  
 Though this  
 journey is  
 here ascri-  
 bed to Thare  
 as the princi-  
 pal person.

## ANNOTATIONS.

## CHAP. XI.

4. *Let vs make*] Here we may see in Nemrod the common causes of he-  
 resies, and the maner of Hertikes proceeding. For he hauing a sotle proud, and  
 aspiring mind, first detracted from God, perswading men (as is noted before)  
 not to depend vpon Gods prouidence, and finding some others of like hu-  
 mour, they conspired together, and drew more followers, by bearing the sim-  
 pler sorte in hand (for it was vnpossible wise men should beleue it) that they  
 would make a towre of defence against a new floud, if God should thinck to  
 drowne the world againe. But their principal intencion was to make themsel-  
 ues great and strong for the present, and famous to posteritie. At which Cod  
 ouerthrew neither suffering them to build vp their imagined castle of strength  
 nor to be praised for their worke, but made them infamous to the worlds end.

Pride is cause  
 of schisme and  
 heresie.

False presen-  
 ces deceiue  
 the simple.

Heretikes  
 prosper for a  
 time, but are  
 confounded  
 in the end.

7. *Let vs confound*] God in dissipating this vaine worke of men, would vse  
 the ministerie of Angels. As not only Philo Iudeus, and Origen, but also S.  
 Augustin, S. Gregorie, and other fathers expound these wordes, *Come, let vs*  
*descend, and confound their tongue.* where they also note Gods singular wildome,  
 mercie, and iustice, so punishing the offence, that he turneth it to his owne  
 glorie, and the profite of al men: shewing his powre and soueraigne Maiestie  
 by two great miracles. First by so suddainly and vterly depriving al those build-  
 ers, of their vsual tongue, that presently they could neither speake it, nor vn-  
 derstand it. Secondly, by geuing diuers distinct languages to seuerall sortes or  
 families, which they immediatly vnderstood, and spoke most promptly, as if  
 they had long before lerned and vsed the same. But to no man was geuen more  
 then one language. And so, to the more commoditie of al mankind, they were  
 forced to part into sundrie coastes of the earth, which they inhabited and re-  
 plenished with distinct Nations, hauing the same Angels their spiritual Pa-  
 trones and Protectors, which had seuerally changed their language. In parti-  
 cular, it was profitable to the good who being before oppressed by the vnited  
 powre of manie wicked, were releued (as S. Gregorie teacheth) when their  
 persecutors were diuided. These good were the familie of Heber, as S. Chri-  
 stostom, and S. Augustin proue. For since the change of tongues was inflicted  
 for punishment, it appeareth that Heber and his familie were innocent of the  
 vaine attempt, whose tongue was not changed, but remained the same, and of  
 him was called the Hebrew tongue for distinction sake after there were manie  
 tongues, which before had no distinct name being the only tongue of al men.  
 Again touching the offenders (who were punished in their tongues, that  
 they could not be vnderstood commanding one an other, because they would  
 not vnderstand God iustly commanding them al) they also reaped this profite,

Ministrie of  
 Angels.

God turneth  
 the offence of  
 men to good.  
 Two miracles  
 In priuation  
 of one tongue  
 and geuing a  
 new.

Diuision a-  
 mong euil  
 men is profi-  
 table.

The member  
 offending is  
 punished.

Heber and his  
 familie cōsen-  
 ted not to the  
 building of  
 Babel.





that they were forced to leaue of that bad worke, and withal to seeke more ample habitations, who if they had there more increased in number and strength, would without doubt (saith S. Chrysostom) have attempted worse things. And infinite manlaughter would haue benne committed, amongst so manie for possession of that one citie & towre. Finally the fathers note that as God wrought here much good by diuision of tongues: so he wrought much more by communion of tongues, geuen to the Apostles, therby inabling them to gether one Church of al Tongues and Nations.

Gift of tongues most profitable to the Church.

Scriptures hard

Some think Moyses omitted Cainan for a myserie.

Refutation.

Others coniecture Cainan should not be in the text of the 70.

But neuer a- nie Catholique (nor heretike before Beza) put Cainan out of S. Lukes Gospel.

A memorable sentence of S. Beda.

Beza sacrilegiously proud.

The heretical English Editions differ in this point.

11. *Begat Sale*] Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Paralippomenon, saying Arphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan between them, as sonne of Arphaxad, and father of Sale. Eusebius also in his Chronicle, with most Greeke Doctors, and S. Augustin, count Cainan in this Genealogie of Sem. VVherupon manie do number him in this ranck, and suppose that Moyses omitted him for some Myserie, and yet writeth truly, that Arphaxad begat Sale, not his proper sonne, but his sonnes sonne: as S. Mathew sayth, Ioram begat Ozias, who was his nephewes nephew. But against this solution it is replied, that then Arphaxad should haue bene a grandfather at 35. yeates of age: which were strange in those daies, how soeuer it is now. And a greater difficultie, or rather absurditie must also be granted, that Arphaxad begat both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was also begotten the same yeare, according to the Hebrew, being both true. VVhich inconuenience is not in the Genealogie written by S. Matthew. Others therfore according to the Hebrew and Latin text, with most Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties, between the Hebrew and the Greeke, maketh no mention at al of this difference. VVhich maketh some to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at least not in those that he had, and held for the best. And at this day some haue him not. VVhich may be admitted for a probable answer touching the Hebrew and Greeke of the old Testament. But for so much as al copies, both Greeke & Latin, also S. Hieroms Edition of S. Lukes Gospel haue Cainan, the difficultie stil remaineth between Moyses and S. Luke. How then shal this doubt be solued? we can not solue it. And no maruel. For venerable Bede could not. VVhose wordes are these: S. Luke vseth rather the Greeke testimonies then the Hebrew: wherof hapeneth that I much maruel at, and for dulnes of wit, being stricken with great admirtion, I can not throughly scan, seeing in the Hebrew veritie are found only tenne generatations from the flood vnto Abraham, by what meanes S. Luke, who (the Holie Ghost gouerning his penne) could in no sorte write false, would rather set downe eleuen generatations in the Gospel, Cainan adioyned according to the sequentie Interpreters. Thus writeth S. Beda, reuerently admiring that he could not vnderstand. For being assured that the Holie Ghost gouerned the penne both of Moyses and S. Luke, and that he is not contrarie to him selfe, it must nedes be true which ech of them writeth, though other learned men can not reach the profoundnes of some difficulties that occure. And therfore Beza was extreme laucie to dash Cainan out of S. Lukes Gospel, and that wittingly and most impudently saying, in his Annotations: *Non dubitauimus expungere: VVt doubted not to put it out.* The former English Editions, otherwise corrupt in manie places, haue Cainan in the text of S. Lukes Gospel, but their latter translators are in this point pure Bezites.

The end of the second age.

1. Par. 2.

Luc. 3.

7. 36.

Li. 16. c.

10. c. 12.

Mat. 2.

Quest. Hebra.

Editio quaedam vaticane

Prefat. comment. in Acta. Apost.

1552 1577.





THE CONTINVANCE OF THE CHVRCH

AND RELIGION, IN THE SECOND AGE OF THE WORLD.

From Noes flood to Abrahams going forth of his countrie.

The space of 368. yeares.

**N**O MAN can wel doubt nor wil denie, that the same Church continued al the second age which was in the first, considering that Noe and Sem lived aboue 50. yeares after the birth of Abraham, and Sem 150. more: and that these three, and some others of that time are renowned in holie Scripture, for sincere professors of true Religion. But for more manifestation of their faith, and that the Church was then very conspicuous, we shal repete certaine principal pointes of Religion professed and practised al that time, by a continual knowne visible companie united in one mystical bodie: though in the meane while, the wicked sprong and grew in number and Worldlie force, much oppressing yet neuer suppressing the good.

Noe and Sem lived in Abrahams time.

Articles of Religion professed in the second age.

Gen. 8. First iust Noe coming forth of the arke with his familie, professed his religious mind to One God almighty, supreme Lord of al, by Offering external voluntarie, speedie, pure, solemn, and bountifull Sacrifice of Holocaustes, as a Priest vpon an Altar. After which most grateful office, God making a covenant with him and his seede, neuer againe to destroy the world by Water, confirmed the same by the signe of the rainbow, which represented the second Person of the B. Trinitie, the Sonne of God, Christ our Lord to be borne The Sonne of man, & extended vpon the Crosse: in whom Noe beleeuing was instituted heyre of the iustice, which is by faith in our Redemer.

One God. External Sacrifice Priesthood Altars. Christ. The B. Trinitie. Redemer.

Gen. 9. We haue here againe Gods operative blessing, with the effect of increase and multiplication, the issue of Noe by his three sonnes, in short time making manie Nations. By the way also we haue an example of Fathers solemn Blessing and Cursing their children. The effectes wherof succeeded afterwarde accordingly. Likewise in this age was geuen a particular precept Not to eate bloud. And Noe obserued distinction of Cleane beastes, offering sacrifice in them only, as before the flood, he was commanded to take mee of them into the arke, then of the Vncleane.

Gods blessing operative. Fathers blessing & cursing Abstinence from bloud. Cleane, and vncleane.

Gen. 10, 10. In that so ample mention is made of sinne and wickednes, there is no doubt, but Nee, the preacher of iustice, admonished and exhorted sinners to Repentance: yea he Punished Cham & Chanaan, by his curse in their posteritie. And God him selfe Threatned to exalte the bloud of man vniustly shed. In the meane time Inflicted also some punishment vpon the builders of Babel, by confounding their tongues. And that by the Ministerie of Angels.

Penance preached and inflicted. Ministerie of Angels.

Which punishment in part, and threatens of more importe a General Resur-





Resurrection  
Iudgement.  
Eternal ioy,  
and paine.

Resurrection, and Iudgement, where all things shall be exactly discus-  
sed and Iudged. And then wil follow Eternal life to the good: and  
Euerlasting paine to the damned.

At these points of Religion ( and others mentioned in the former age,  
Church visible and no doubt taught by Noe & his sonnes ) shew clerly a Visible Church,  
Good and bad consisting of good and bad. Noe remaning the same man as before the flood; Cap. 8.  
in the Church Sem and Iapheth are commended and blessed for wel doing; Chaim bla- Gen. 9.  
med, & cursed in his posteritie: yet neither he nor anie of his sonnes or daugh- Gen. 10, 21.  
ters sel into heresie, or other infidelitie, for anie thing that appeareth in Scrip-  
ture, or other authentical testimonie. Heber also and his familie are  
particularly commended by Moyses, as the right folowers, and the spiritual  
children of Sem ( Who had innumerable other carnal children ) as those that  
were innocent touching the presumptuous building of others, who for the  
same fault lost their old tongue, which the familie of Heber kept. As S. Chri- Ho. 30.  
stom and S. Augustin do proue. Againe, diuers of this familie falling af- in Gen.  
terwards by litle and litle to other nations, the Familie of Thare, saith li. 16. c.  
the same S. Augustin ( li. 16. c. 12. ) albeit not al, or not alwayes, yet euer 11. & li.  
some of them, and Abraham continually, with Sem, Heber, Phaleg, & 18. c. 17.  
manie others, not mentioned by Moyses in his brieife description ( as S. civit.  
Gregorie doubteth not to suppose ) were iust, and kept the true faith, and L. 5. c. 35.  
Vndefiled Religion. Moral in  
3. 106.

Nemrod an  
Arch-heret-  
ike.

But Nemrod Chams nephew, and sonne of Chus described for a valiant  
hunter, a violent giant, and tyrant, was an Archheretike, a deuiler and Iosep's li.  
teacher of false doctrin, against God and true faith. By subtiltie and tyrannie 1. c. 4.  
he induced manie of liking or of feare to follow him, and so in schisme he Antiq.  
maintained heresie, That men were not beholding to God, but to  
them selues, for temporal prosperitie.

His proud he-  
resie.

The first Sect  
of Infidels  
was Barbaris-  
me before the  
flood.  
The second  
Scythisme.  
Crueltie.

Wherof begane a new & cruel confederacie, against the Citie of God, &  
the second great Sect of Infidels. For Barbarisme being the first, begun by  
Cain and ended by the flood: The second mother of all sectes beginning  
after the flood ( as S. Epiphanius writeth ) was Scythisme: so called of Li. de he-  
the Scythians a most cruel people. Who according to Nemrods heresie ( not resibus.  
thinking themselves beholding to God for temporal happines, but to their  
owne forces ) tyrannized ouer the weaker, and manie wicked banning toge-  
ther extremely oppressed the more peacable, especially the Church and true ser-  
uants of God. And this was one special cause of building Babylon, besides  
their ambitious desire of perpetual fame, and their bearing the simple in band  
of a defence against a new flood, to make it in dede, a strong hold for tyrants  
to offend others, and to defend themselves. Wherfore God ( who before de-  
stroyed all Infidels by the flood ) confounded these builders by diuiding their  
tongues, and so forced them to breake, and part into manie countries.

Thus





Thus mankind being divided vpon the earth, opinions also were multiplied concerning Religion. For shortly the perswasion of mens trusting in themselves, and in other mortal men appeared absurde, euen the strongest feeling aduersities, or fayling sometimes of their purposes, saw there was neede of supernal helpe, and that earthlie things depended much vpon diuine wil and powre. But hauing forsaken God Almighty, the onlie maker and conseruer of al, they begane to imagine and serue false goddes, both famous dead men, which had prospered in this world, and diuers other things, by which they receiued commoditie, or feared damage.

Vntutues are  
vncoustant.

Hence therfore rose the third principal sect called Grecisme, beginning also in this second age, as the same S. Epiphanius writeth. For Ninus the first king of the Assyrian great Monarchie, brought to passe that his father Belus Jupiter was esteemed and worshipped for the onlie great God by the Assyrians. To him the Babylonians erected first Temples Altars and Statues. Nemrod also by the name of Saturnus, as the progenitor of Belus, and first great King or Tyrant of Babylon, was accounted a god, and the father of goddes.

The third Sect  
was Grecisme.

Idolatrie.

Satur  
deorum.

About this time likewise begane the Dynastie among the Egyptians, and not sower, as they vainly brag to haue benne before the flood: yea much longer then in deede the world hath benne. Moreover the Chaldees worshipped the fire. Others the sunne, the moone, and innumerable other feared goddes.

Dynastie were  
those that rai-  
gned in Egypt  
by force and  
politic: & af-  
ter were great  
goddes, and li-  
tle goddes.

Against al which (and likewise against al heresies) are two special arguments. First that they were not from the beginning, as the true God, and al truthe is knowne and receiued by continual Tradition, but brought in afterwards by men, and comonly by ill men. Secondly they are not accepted and esteemed for goddes, or truthe, in al places, but with great diuersitie and dissention, one sort allowing that others despise, as holie Athanasius notably writeth in his oration against Idols in these wordes. Quot sunt gentes totidem deorum genera consinguntur &c. How manie nations (saith he) so manie kindes of goddes are feared. Also the same countrie, the same citie dissenteth within it selfe in superstition of Idols. The Phenicians certes acknowledge not the Egyptians goddes, neither doe the Egyptians adore the same Idols with the Phenicians: Nor the Scythians receiue the goddes of the Persians, nor the Persians of the Scythians: The Pelasgics refuse the Thracian goddes, the Thracians know not the Thebians. The Indians are against the Arabians, the Arabians against the Ethiopians: and in like sorte the Ethiopians differ in their religious affaires from the Arabians. The Syrians worship not the goddes of the Cilicians, and the nations of Capadocia besides al these haue goddes of other names. The Bithinians also feared diuers goddes, the Armenians againe diuers from them. What neede we manie wordes? Those that are in the continent honour other goddes from the Island-people. In brieft eche citie and eche village not knowing the goddes of their neigh-

Idolatrie and  
Heresie are con-  
futed, by that  
they beginne  
disorderly;  
and are at dis-  
sention in their  
imagined Re-  
ligions.

bours,





Luthers progenies differ as much in opinions of Religion, as Painters do in their false goddesses.

Sectes in England diuers from Luther, and each one from the rest.

Proud and contentious spirits are hardly perswaded to the truth.

Unlearned Catholiques beleue the same faith in all points with the learned.

The succession of Patriarches from Noe to Abraham.

Abraham a principal Patriarch.

11. boures, setteth forth their owne, & esteeme them only in place of goddesses. Thus saith S. Athanasius. Name we like countries, prouinces, cities, and townes in these partes of Europe, where Luthers scholars haue set their seate, consider the forme of Religion, and opinions which they hold, and we shall see as vnderlie beginnings, and as horrible dissensions in heresies (which S. Hierom calleth the Idols of the New Testament) as the ancient fathers haue in. c. 11. O. cc. discried in Paganisme. For Lutherans or Protestants hauing no lawfull generation, but proceeding of bastards race, vpspring of vnknowne progenie, are no lesse at discordes among them selues, only all agreeing against Catholiques, like syncretisantes against their common enemies, or Herod, Pilate, & the Iewes against Christ. And in England alone are diuers Sectes without possible meanes to agree in one. For albeit the ciuil state endeuoreth prudently and seriously to bring all to vniiformitie, at least in publique shew, yet they are but like manie faces vnder one hood, euery sorte keeping their owne opinions; yea almost euery preacher and meane scholar (to say nothing of artificers and common ministers) arrogating to be his owne Iudge, contemneth to stand to Luther or Calvin, to Geneva or Parliament, to Connocation or Synod of their owne, but to his owne only vnderstanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is pressed with that he once said, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes against him, so hard it is to make a decciued Protestant or Puritan confesse that he is conuicted, except by very pregnant meanes you can first cast out of him, or bind fast the spirite of presumption, dissension and contention: whereas the simplest Catholique in the world hath the selfe same faith in all points, with the whole Church, in which he remaineth; and vpon whose iudgement he dependeth.

To returne therefore, from whence we are not vnneccessarily digressed, we conclude with S. Augustin; When Moyses had shewed the beginning and progresse of Nemrods earthly citie, leauing it in Babylon, that is confusion, as needles to prosecute it futher, he returneth to declare the pertual succession of the Citie of God, the Church, as before the flood from Adam to Noe, by the line of Seth, so after the flood from the same Noe, by the line of Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare, and Abraham. The rest of Sems children, and all the progenies of Iapheth and Cham, as not pertaining to this purpose, omitted, so connecting those in order of generations, by whom the succession is directly brought to Abraham, Prince of the elected people, a most special Patriarch, to whom new and great promises are made of multiplication of his seede, and possession of the land of Chanaan, but especially of Christ our Redemer, and the same manie waies confirmed, as wil appeare in the next age.

li. 16. c. 10. cinit.

CHAP.





## CHAP. XII.

*Abram commanded by God to leaue his countrie, with promise to be blessed in his Seede, 5. taking his wife Sarai, and his nephew Lot, 6. Wandreth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. an other in Bethel. 10. Thence by occasion of famine passeth into Egypt. 14. Where his wife (called his sister) is taken into the kings house, 19. but vntouched is restored to him.*

The begining of the third age.

The fifth part of this booke. Of Abrahams leauing his countrie, Gods blessing of his seede, & commandment of Circumcision.

:: In Christ borne of Abrahams seede al nations are blessed. Gal. 3.

:: Abram dedicated Altars to God especially in those places where he receiued promises, or benefites. S. Chrysost. ho. 31. in Gen.

- 1 **A**N D our Lord said to Abram: Goe forth of thy countrie, and out of thy kinred, and out of thy fathers  
 2 house, and come into a land, which I wil shew thee. † And I wil make thee into a great nation, and I wil blesse thee,  
 3 and magnifie thy name, and thou shalt be blessed. † I wil blesse them and blesse thee, and curse them that curse thee,  
 and :: I N T H E E shal al the kindreds of the earth be blessed.  
 4 † Abram therefore went out as our Lord had commanded him, and with him went Lot: seauentie five yeares old was  
 5 Abram when he went forth out of Haran. † And he rooke Sarai his wife, and Lot his brothers sonne, and al the substance which they had possessed, and the soules which they had gotten in Haran: and went forth to goe into the land  
 6 of Chanaan. And when they were come into it, † Abram passed through the countrie vnto the place Sichem, as farre as the noble vale: and the Cananite was at that time in the  
 7 countrie. † And our Lord appeared to Abram, and said to him: To thy seed wil I giue this land. Who builded there :: an  
 8 altar to our Lord, that had appeared to him. † And marching on from thence to a mountaine, that was on the east side of Bethel, there he pitched his tent, hauing Bethel on the west, and Hay on the east: he builded there also an altar to our  
 9 Lord, and called vpon his name. † And Abram went forward going, and proceeding on to the south. † And there  
 10 came a famine in the countrie: and Abram descended into Egypt, to be as a pilgrime there: for the famine was very  
 11 fore in the land. † And when he was nere to enter into Egypt, he said to Sarai his wife: I know that thou art a  
 12 fayre woman: † and that when the Egyptians shal see thee, they wil say: She is his wife: and they wil til me, and reserue thee.





thee. † " Say therefore, I pray thee, that thou art my sister: 13  
that I may be wel vsed for thee, and that my soule may liue  
for thy sake.

† When Abram therefore was entred into Ægypt, the 14  
Ægyptians sawe the woman that she was passing beautiful.  
† And the princes told Pharaο, and praised her to him: and 15  
the woman was taken into the house of Pharaο. † And 16  
they vsed Abram wel for her sake. And he had sheepe and  
oxen and he asses, and men seruants, and maid seruants, and  
shee asses, and Cammels. † But our Lord :: scourged Pha- 17  
raο with very sore plagues, and his house for Sarai Abrams  
wife. † And Pharaο called Abram, and said to him: What 18  
is this that thou hast done to me? Why didst thou not tel me  
that she was thy wife? † For what cause didst thou say, she 19  
was thy sister, that I might take her to my wife? Now ther-  
fore there is thy wife, take her, and goe thy ways. † And 20  
Pharaο gaue certaine men commandment in the behalfe of  
Abram: and they conducted him, and his wife, and al that  
he had.

## ANNOTATIONS.

### CHAP. XII.

11. *Say therefore*] Abraham concealed that Sarai was his wife, and lyed not Gen. 12.  
Men are bound to do their lawful ende-  
uours, and to commit the rest to God.  
in saying, she was his sister: as he also called Lot his brother, being his bro-  
thers sonne, and she his brothers daughter. VVherby he preuented danger of  
his owne life, vsing such lawful meanes as lay in him, committing his wives  
chastitie to Gods protection, which him self could not prouide for. In which  
case if he had not donne his owne endeavour, he had rather tempted God (saith  
S. Augustin) then trusted in God. And so God preserved her, though she was  
in Pharaο his house. v. 17. li. 16. c. 19. tit. 16. in Gen.

### CHAP. XIII.

*Abram & Lot returne from Ægypt into Chanaan, 6. and being rich separate  
themselves, 10. Lot choosing the countrie about Iordain, Abram dwel-  
lesh in Chanaan. 14. where againe God promifeth him that land, and  
multiplication of his seede. 18. And he erected an other Altar to God.*

**A**BRAM therefore ascended out of Ægypt, he and his  
wife, and al that he had, and Lot with him to the south  
coast,





2 coast. † And he was very rich in possession of gold and  
3 siluer. † And he returned by the way, that he came, from  
the south vnto Bethel, euen to the place where before he  
4 had pitched a tabernacle betwen Bethel and Hay: † in the  
place of the altar which he had made before, and there he  
called vpon the name of our Lord.

5 † But Lot also that was with Abram, had flocks of sheepe, :: Foure sortes  
6 and heards of beasts, and tents. † Neyther was the land able of bretheren  
to receiue them, for to dwel togeather: for their substance in holie writte:  
7 was much, and they could not dwel togeather. † Wherupon German bro-  
also there arose strife amongst the heardsmen of Abram and thers, as Iacob  
of Lot. And that time the Chananite and the Pherisite dwel- and Esau: of  
8 led in that countrie. † Abram therefore said to Lot: Let kindred, as A-  
there be no brawle I beseech thee betwen me and thee, and brahim and  
betwen my heardsmen, and thy heardsmen: for we be :: bre- Lot: of the  
9 thren. † Behold the whole land is before thee: goe aparte same nation,  
from me, I pray thee: if thou wilt goe to the left hand, I wil as the Iewes  
take the right: if thou choose the right hand, I wil passe to and Samarita-  
the left. nes: in Religi-  
on as al Catho-  
liques.

10 † Lot therefore lifting vp his eyes, sawe al the countrie a-  
bout Iordaine, which was watered through out before that  
our Lord subuerted Sodome and Gomorre, as the paradise of  
11 our Lord, and like as Ægypt as men come vnto Segor. † And  
Lot chose vnto him the countrie about Iordaine, and he de-  
parted from the East: and they were seperated either brother  
12 from the other. † Abram dwelt in the land of Chanaan:  
and Lot abode in the townes, that were about Iordaine, and  
13 dwelt in Sodome. † And the men of Sodome were verie  
wicked, and sinners before the face of our Lord out of mea-  
14 sure. † And our Lord said to Abram, after that Lot was se-  
perated from him: Lyft vp thyn eyes, and looke from the  
place, wherein thou now art, to the north and south, to the  
15 east and west. † Al the land, which thou seest, wil I geue :: Not the chil-  
16 to thee, & to thy seed for euer. † And I wil make :: thy seed dren of the  
as the dust of the earth: if any man be able to number the flesh but the  
dust of the earth, thy seede also shal be able to number. children of  
17 † Arise and walke through the land in the length, and in promise are  
18 the breath therof: for I wil geue it to thee. † Abram ther- the seede.  
fore remouing his tent, came, and dwelt beside the vale of Rom. 9. and  
Mambre, which is in Hebron: and he builded there an altar are innumera-  
to our Lord. ble. Apoc. 7.  
1. 2.





## CHAP. XIII.

*The king of Sodom with other foure kings are ouercome in battle, by foure others: 12. where Lot is taken 14. but Abram with 318. persons prosecuting and ouercoming the victors, 16. rescued Lot, with al the captiues and pray, 18. Melchisedech King and Priest blessed Abram, 20. Abram payed tithes to him, 21. and rendered the spoile to the king of Sodom.*

**A**N D it came to passe in that time, that Amraphel the 1  
king of Sennaar, and Arioch the king of Pontus, and  
Chodorlahomor king of the Elamys, and Thadal the king  
of nations † made warre against Barra the king of Sodome, 2  
and against Bersa the king of Gomorra, and against Sennaab  
the king of Adama, and against Semebar the king of Seboim,  
and against the king of Bala, the same is Segor. † Al these 3  
came together into the Woodland vale, which now is the  
salt sea. † For they had serued Chodorlamor twelue yeares, 4  
and the thirtenth yeare they reuolted from him. † Therefore 5  
in the fourtenth yeare came Chodorlahomor, and the king  
that were with him: and they stroke Raphaim in Astaroth-  
carnaim, and Susim with them, and Emim in Sauee of Caria-  
thaim, † and the Cortheans in the mountains of Seir, euen 6  
to the Champion countrie of Pharan, which is in the wil-  
dernes. † And they returned, and came as farre as the foun- 7  
taine of Misphat, the same is Cades: and they stroke al the  
countrie of the Ameleichites, and of the Amorheans, that  
dwel in Assafonthamar. † And they went forth the king of 8  
Sodome, and the king of Gomorra, and the king of Adama,  
and the king of Seboim, moreover also the king of Bala,  
which is Segor: and they set themselues against them in bat-  
taile aray in the Woodland vale: † to wit against Chodor- 9  
lahomor king of the Elamites, and Chadal king of nations,  
and Amraphel king of Sennaar, and Arioch king of Pontus:  
foure kings against fve. † But the Woodland vale had many 10  
pitts of bitume. Therefore the king of Sodome, and of Go-  
morra turned their backes, and were ouerthrowne there:  
and they that remained fled to the mountaine. † And they 11  
tooke al the substance of the Sodomites, and Gomorrheans,  
and tooke al kind of victuales, and went their way: † and 12  
Lot also and his substance, the sonne of Abrams brother, who  
dwel-





- 13 dwelled in Sodom. † And behold one, that had escaped, told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean brother of Eschol, and the brother of Aner: 14 for these had made a league with Abram. † Which when Abram had heard, to witt, that his brother Lot was taken, he numbred of the seruantes borne in his house, wel appointed three hundred and eightene: and pursued them vnto 15 Dan. † And diuiding his companie, he ranne vpon them in the night: and stroke them, and pursued them vnto Hoba, 16 which is on the left hand of Damascus. † And he brought backe al the substance, and Lot his brother with his substance, the women also and the people. † And the king of 17 Sodom went forth to meete them, after he returned from the slaughter of Chodorlahomor, and of the kinges that were with him in the vale Sauee, which is the kings vale. 18 † But " Melchisedech the king of Salem, " bringing forth bread and wine, for he was the Priest of God most highe, 19 † " blessed him, and said: Blessed be Abram to God the high- 20 est, which created heauen and earth: † and blessed be God the highest, by whose protection, the enemyes are in thy 21 hands. And " he gaue him the tythes of al. † And the king of Sodom said to Abram: Geue me the soules, and the rest 22 take to thee. † Who answered him: I lift vp my hand to my Lord God most hiegh possessor of heauen and earth, † that 23 from the very woofe-thread vnto the shoe latchet, I wil not take of al that are thine: :: lest thou say: I haue enriched 24 Abram: † except such thinges, as the young men haue eaten, and the shares of the men, that came with me, Aner, Eschol, and Mambre: these shal take their shares.

:: Abraham enriched by God, would take no more of man, but his soldiars sustenance. The proper hite of spiritual work men, S. Christ in Gen.

## ANNOTATIONS.

### CHAP. XIII.

Tom 3.  
prope  
initium.

18. *Melchisedech* } S. Hierom being earnestly requested by Euagrius, to geue his iudgement touching Melchisedech, whom a nameles author had endeouored to proue to be the Holie Ghost, plainly confuteth that error: as also an other error of Origen and Didymus saying, he was an Angel. Likewise S. Epiphanius (*heresi* 55. & 76) relateth and condemneth a third error, of some that thought him to be the Sonne of God. These two Fathers, and S. Augustin (*ls. de heresibus her.* 34.) and diuers others, whom S. Hierom alleageth proue euidently, that he was a very man, a Priest and a king, yea the hiegh Priest (at least of that countrie) Superior to Abraham, and a figure of Christ.

Old heresies concerning Melchisedech.

Besides





A probable opinion that Sem and Melchisedech was al one.

More probable that Melchisedech was a Chananite.

Proved by S. Pauls wordes.

Christ is a Priest according to the order of Melchisedech.

VVhy the Protestants haue ministers and no Priests

The state of the contro-  
uersie.

Besides these heresies the same S. Hierom relateth two probable opinions. The Iewes Rabins generally hold that Melchisedech was Sem the sonne of Noe from whom Abraham and al the Hebrewes descended. VVhich they seme rather to asirme, as loath to confesse that anie man, of other nation then their owne, should haue bene greater and more excellent then Abraham in spiritual causes, then for anie reason they do, or can alleage. Yet manie especially latter writers as Liranus, Tostatus, Genebrardus and others do embrace this opinion as most probable. Though S. Hierom seemeth only to haue added *Ep. ad* the Hebrewes opinion (as he saith) because he would intimate al to his freind, *Euz.* when he had first cited grauer authores, S. S. Ireneus, Hypolitus, Eusebius Cesariensis, Eusebius Emisenus, Apolinarius, and Eustathius, al agreeably asirming that Melchisedech was a Chananite, king of Salem, which was afterwards called Ierusalem. To this opinion agreeth Philo Iudæus continually speaking of him, as of a stranger to the Iewes nation. Iosephus also a Iew writeth plainly (*li. 7. de bello Iudaico. c. 18.*) that he was of Chanaan, and Prince of the Chananites. Also S. Dionysius Ariopagita, (*Celest. Hier. c. 9.*) S. Epiphanius (*her. 55. & 67*) Theoderetus (*q. 63. in Gen.*) and Suidas, are of the same mind, and manie other christian Doctors. VVho confirme their assertion by that S. Paul saith to the Hebrewes: *He whose generation is not numbred among them, took eith of Abraham.* For what els can S. Paul meane, but that Melchisedechs kinred and people, was diuers from the kintred, and people of the Iewes? which he could not say of Sem, from whom Abraham & al Iewes descended: as it can not be said, that Adam and Noe are of diuers generation from anie people that now liueth, because we al come of them. Of this difficultie (not pertaining to anie controuersie of our time) the studious may see more in F. Pererius his commentaries vpon this. 14. chap. of Genesis. disp. 3.

18. *Bringing forth*) Seing the Royal Prophet Dauid, and S. Paul say Christ is a Priest for euer according to the order of Melchisedech, we demand of Protestants, if Christ fulfilled not Melchisedechs figuratiue Sacrifice offered in bread and wine, by offering his owne bodie and bloud at his last supper in formes of bread & wine, and by instituting the same to be offered by his Priests til the end of the world, what other figuratiue sacrifice of Melchisedech they can find performed by Christ, by which it may appeare that he is a Priest for euer according to that order? Calvin (*li. 4. Instit. c. 18. para 2.*) Kemnissius (*par. 2. exam. pag. 740. & 747*) Peter martyr (*in 1. Cor. 5.*) and most English Protestants grant that Melchisedech was a Priest, and that the peculiar function of a Priest is to offer Sacrifice, wherfore they hauing no sacrifice wil haue only ministers and no Priests, but they denie that Melchisedech offered Sacrifice in bread and wine. VVherupon we ioine issue with them to proue that he did. and that by this place amongst others of holie Scripture.

Kemnissius complayneth that the Latin text hath *Obtulit* for *protulit*, *Offered*, for *brought forth*. And to disproue the same, he allegeth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more iustly complaine of him, for lying. For al Latin Editions haue *Proferent*, *bringing forth*. The question therfore in controuersie is, to what end and vse Melchisedech brought forth bread and wine? Calvin and Kemnissius say it was only to refresh or feede Abraham and his men, and not for sacrifice. which their bate saying is without reason, for that there was store of victuals in the pray (*v. 11.*) and they had eaten therof. *v. 14.* Moreover the Hebrew word *Hosfi*, *brought forth*, is a word pertayning to Sacrifice, as in the 6 chap of Iudges. (*v. 18. and 19*) and importeth that the bread and wine were first offered in Sacrifice, and then doubtles they did participat: *Gen.* though





though they wanted not other sufficient corporal foode. Againe the wordes folowing *For he was the Priest of God most high*, can haue no other sense, but that he did the function of a Priest in the bread & wine which he brought, otherwise if the only cause of bringing that prouision had benne to releue the campe with victuals, the reason would rather haue benne yelded, because he was a bountifull King, a liberal Prince, a special freind to Abraham, as in deede he was, but none of these reasons, or the like fitted this purpose so wel, nor touched the cause of bringing forth bread and wine, as to signifie that he was a Priest, whose office is to offer Sacrifice.

Melchisedech offered sacrifice in bread and wine.

Here againe some Protestants take exception against the Latin text, that the causual coniunction *Enim, for*, is not agreeable to the Hebrew, but should be the copulative *Et, and*, which is a meere wrangling. For the lerned know wel ynough, that the Hebrew particle is better exprelled in such places, by *Enim* or, *quia*, *for* or *because*, then by *&*. And so the English Bible printed in the yeare of our Lord. 1552. readeth: *Melchisedech king of Salem brought forth bread and wine: for he was the Priest of the most highest God*. The latter Editions also in like places haue not the copulative *And*, but some other word as the sense requirereth. Gen. 20. v. 3. *Thou art but a dead man, for the womans sake which thou hast taken: for she is a mans wife*. where the Hebrew phrase is, *And she is married to a husband*. Gen. 30. v. 27. they read thus: *For I haue proued that the Lord hath blessed me for thy sake*, where precisly construing the Hebrew they should say, *I diuined (or coniectured) and the Lord blessed me for thy sake*. Likewise Esaie, 64. v. 5. they read: *But Lo, thou hast bene angrie, for we offended*, the Hebrew is thus. *Lo thou art angrie, and we haue sinned*. In the same place, they translate, *Yet shal we be saued*, which the Hebrew expresseth by the copulative, *And we shal be saued*. So when they thinke it conuenient, they translate the Hebrew particle, *For*, *that*, *yet*, which strictly signifieth *And*.

The latin text is iustified by other places, yea by Protestants translations

Now let vs also see the original in this place. In the Hebrew it is thus: *U MALCHI TSEDIC MELIC CHALEM HOYSI LECHEM VAIAIN. VEHV COHEN LEEL ELION. VAIE VARECHEHV, &c.* In English word for word thus: *And Melchisedech king of Salem brought forth bread and wine. And he the priest to God most high. And he blessed him, &c.* where albeit the causual word *For*, is not expressed, yet these wordes, *And he the priest*, further declaring that besides the office and dignitie of a King (which was said before) Melchisedech was also a Priest, must needs signifie that he did something about the bread and wine belonging to a Priests office. And what that something was, perhaps the Vniuersitie of Cambridge wil testifie, whose late professor of Diuinitie teacheth plainly, that Melchisedech offered Sacrifice, and was therein a figure of Christ (*Pag. 6. Reprehen*) *sacerdotes* (saith he) *q̄ vere & proprie sunt, qui sacrificia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchisedechus, & quem illi adumbrabant, Christus. Priester truly and properly are they, that offer sacrifices, such as was Aaron, and the sonnes of Aaron, and Melchisedech, and Christ, whom they prefigured*. If then both Aaron & Melchisedech were truly and properly Priests, because they offered sacrifices (according to this Professors definition) and both were figures of Christ, it must needs be granted that as Christ fulfilled the figure of Aarons bloudie sacrifices, in offering him selfe vpon the Crosse: so he also fulfilled the figure as wel of vnbloudie sacrifices of Aaron, as especially of Melchisedechs Sacrifice in some other besides that on the Crosse, seeing the prophet Dauid and S. Paul say, Christ is a Priest (not according to Aarons order, for that was to haue an end, but) *For ever* according to the order of Melchisedech. And what other Sacrifice did our Sauour offer to remaine

The Hebrew text sheweth that Melchisedech did the office of a Priest in bread and wine.

The proper office of a Priest is to offer Sacrifice.

Quilic.  
whitak.  
contra  
Gregor.  
Martin.

H

perpe-





Christ still ex- perpetual, but of his owne bodie & bloud in vnbloudie maner, vnder the formes  
 erciceth the of bread and wine, with commandment to his Apostles and Priests to do the  
 office of Priest- same til the end of the world? Let the indifferent reader weigh it wel. And  
 hood accor- whosoever is not very proud wil for his better instruction, or confirmation,  
 ding to the or- esteeme the vni forme iudgement of manie, ancient, godlie, and lerned Fathers  
 der of Melchi- writing vpon this place. VVe wil only recite their wordes, without other de-  
 sedech by the duction for breuitie sake.

ministerie of  
 Priests.

The ancient  
 fathers proue  
 that Melchise-  
 dech offered  
 Sacrifice in  
 bread & wine  
 in figure of  
 Christ, and of  
 other Priests  
 of the new  
 Testament.

S. Clemens Alexandrinus (li 4. Strom. versus finem). writeth thus: Melchise-  
 sedech king of Salem, Priest of God most hiegh, gaue wine & bread sanctified  
 nutriment in type of the Eucharist.

S. Cyprian (Epist. 63. ad Cæciliū) Christ is Priest for euer according to the  
 order of Melchisedech, which order is this coming from that Sacrifice, and  
 thence descending, that Melchisedech was Priest of God most hiegh, that he  
 offered bread & wine, that he blessed Abraham. For who is more a Priest of God  
 most hiegh, then our Lord Iesus Christ, who offered Sacrifice to God the Fa-  
 ther, and offered the same, which Melchisedech had offered, bread and wine,  
 to wit, his owne bodie and bloud. And a litle after: That therefore in Genesis,  
 the blessing might be rightly celebrated, about Abraham, by Melchisedech the  
 Priest, the image of Christs Sacrifice consisting in bread and wine went before,  
 which thing our Lord perfecting and performing, offered bread and chalice  
 mixt with wine, and he that is the plenitude, fulfilled the veritie of the, prefi-  
 gured image.

Eusebius Cesariensis. (li 5. Demonst. Euang. c. 3.) Even as he who was Priest  
 of Nations was neuer sene to offer corporal sacrifices, but only bread & wine,  
 when he blessed Abraham: so first our Lord & Sauour him selfe, then priests  
 that come from him, exercising the spiritual office of Priesthood in al nations  
 after the Ecclesiastical ordinances, do represent the mysteries of his bodie,  
 and healthful bloud in bread & wine. which mysteries Melchisedech knew so  
 long before by diuine spirite, and vsed as representations of things to come.

S. Ambrose (li 5. de Sacramen. c. 1.) VVe know the figure of the Sacraments  
 went before, in Abrahams times, when Melchisedech offered Sacrifice.

Idem. in cap. 5. Heb. It is cleare that oblations of cattle are vanished, which  
 were in Aarons order, but Melchisedechs institution remayneth, which is ce-  
 lebrated al the world ouer in administration of the Sacraments.

S. Hierom. (Epist. ad Marcellianum vt migret Bethleem.) Haue recourse to  
 Genesis, and you shal find Melchisedech king of Salem, prince of this citie,  
 who euen then in figure of Christ offered bread and wine, and dedicated the  
 Christian mysterie in our Sauours bodie and bloud. Idem Epist. ad Euagriū:  
 Melchisedech offered not bloudie victims, but dedicated the Sacrament of  
 Christ in bread and wine, simple and pure sacrifice. Idem. Quest. in Gen. c.  
 14: Our mysterie is signified in the word of order, not by Aaron in imolating  
 brute victims, but in offering bread and wine, that is the bodie and bloud of  
 our Lord Iesus. Idem in c. 26. Matthei: Melchisedech the Priest of God most  
 hiegh, by offering bread and wine, prefigured the Mysterie of the Eucharist.

S. Chrysostom (ho. 35. in Gen.) Seeing the figure, thinck also I pray thee, of  
 the veritie ho. 36. After that Melchisedech king of Salem brought bread and  
 wine (for he was Priest of God most hiegh) Abraham receiued his oblations.

S. Augustin (Epist. 95.) Melchisedech bringing forth the sacrament (or  
 mysterie) of our Lords table, knew how to figurate his eternal priesthood.  
 Idem li. 16. c. 22. ciuit. There first appeared that sacrifice, which is now offered  
 to God by Christians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and

vpon





upon the Psalme. 109. li. 1. contra aduers. Leg. & prophet. c. 20. Ser. 4. de Caluincōtem- Sanctis Innocentibus. But it is bootles or needles to cite more places, or more neeth al the au- authors. for whoſoeuer wil not submit their iudgements to theſe, would not, it cient fathers. is like, beleue, if their owne maiſters, ſhould riſe agane and warne them, in ca. 9. Heb. leſt they be damned for their incredulitie.

Bible

1579.

Heb. 7.

Iofue 8.

Ex. 22.

3 Reg. 8.

19. *Blessed him* } Calvin (in cap. 7. v. 9. Heb.) Musculus (locis com. c. de Miſſa Papist) and ſome other Proteſtants to auoid the connexion of Melchisedechs *Prieſthood* and bringing forth of bread and wine, wil nedes haue theſe wordes, *He was a Prieſt*, referred only to that which ſolloweth, *he blessed A- braham*. And ſome English translators for this purpose haue corrupted the text, *Heretical* by changing, *And into Therefore*, ſaying thus: *And he was a Prieſt of the most translation* *high God, therefore he blessed him*. which is alſo a falſe glosse. For Melchisedech did not bleſſe Abram becauſe he was a Prieſt, for Abram was alſo a Prieſt, but becauſe he was a greater Prieſt then Abram. which S. Paul vrgeth ſaying: *Without al contradiction that which is leſſe, is blessed of the better*, concluding therupon that Melchisedech was greater then Abraham. Agane *The greater* other Superiors that are not Prieſts may bleſſe their inferiors. As Iofue and bleſſeth the *lelle*. Salomon bleſſed the people, and parents bleſſe their children.

20. *Gauetithes* } This is an other prerogative of Melchisedech, that Abram Paying of *tithes in the* payed tithes to him, which S. Paul likwiſe explicateth (Heb. 7.) and proueth *law of nature* therby that Chriſts Prieſthood is greater then the Leuitical. Moreover this paying of tithes by Abraham ſheweth the antiquitie of this tradition, being practiſed in Abrahams time, that the ſpiritual Superiors receiued tithes of their inferiors.

## CHAP. XV.

*Abram doubting and lamenting that he should haue no childe, God promi- ſeth him much iſſue, 6. who beſeining is iuſtified, 9. offereth Sacrifice pre- ſcribed by God, 13. and is forwarned that his ſeede ſhal be in ſtrange land 400. yeares. 14. ſhal be deliuered from ſeruitude 18. and poſſeſſe Chanaan.*

1 **V** H E N theſe things therfore were done, the word of our Lord was made to Abram by a viſion ſaying: Feare not Abram, I am thy protector, & thy reward exceeding great. † And Abram ſaid: Lord God, what wilt thou geue me? I ſhal goe without children: and the ſonne of the ſtu- ard of my houſe is this Damascus Eliezer. † And Abram added: But to me thou haſt not geuen ſeede: and loe my ſer- uant borne in my houſe, ſhal be myn heire. † And immedi- atly the word of our Lord came to him ſaying: He ſhal not be thy heyre: but he that ſhal come out of thy wombe, him ſhalt thou haue thin heire. † And he brought him forth abroad, and ſaid to him: Looke vp to heauen, and number the ſtar- res, if thou canſt. And he ſaid to him: So ſhal thy ſeed be.

H 1

† Abram





:: These three kinds of be-  
 astes and two of birdes signi-  
 fie that the Is-  
 raelites should  
 be three gene-  
 rations in a  
 strange land,  
 the fourth in  
 the desert, the  
 fifth in posses-  
 sion of Cha-  
 naan, Theod.  
 9. 65. in Gen.  
 :: Abraham  
 and his seed  
 were in strange  
 land 400 and  
 odde yeares,  
 but in seruitu-  
 de and afflicti-  
 on about 140.  
 :: God defer-  
 reth to punish,  
 either that the  
 wicked may  
 amend, or the  
 good be exer-  
 cised by them.  
 S. Aug. Psal. 54.  
 or because the  
 iniquity is not  
 come to that  
 great measure  
 which his  
 wilddome for-  
 seeth, and  
 wil punish in  
 the end, to his  
 owne more  
 glorie, and  
 more good of  
 others. S. Greg.  
 ho. 11. in 3.  
 Ezech.  
 To beleue  
 God's word  
 without stag-  
 gering is an  
 act of iustice.

† Abram " beleued God, and it was reputed to him vnto 6  
 iustice. † And he said to him: I am the Lord that brought 7  
 thee out from Vr of the Chaldees for to giue thee this land,  
 and that thou mightest possesse it. † But he said: Lord 8  
 God, how may I know that I shal possesse it? † And our 9  
 Lord answered, and said: :: Take me a cowe of three yeares  
 old, and a shee goat of three yeares, and a ramme of three 10  
 yeares, a turtle also, and a pigeon. † Who taking al these, di-  
 uided them by the mydes, and laid ech two peeces arowe  
 one against the other: but the birdes he diuided not. † And 11  
 the foules lighted vpon the carcases, and Abram droue  
 them away. † And when the sunne was setting, a deepe 12  
 sleepe fel vpon Abram, and a great and darke some horrour  
 inuaded him. † And it was said vnto him: Know and fore- 13  
 know that a pilgrime shal thy seede be in a land not their  
 owne (and they shal bring them vnder bondage, and afflict 14  
 them) :: foure hundred yeares. † But the nation, whom they  
 shal serue, I wil iudge: and after this they shal goe forth 15  
 with great substance. † And thou shalt goe to thy fathers  
 in peace, buried in a good old age. † But in the fourth gene- 16  
 ration they shal returne hither: for :: as yet the iniquities of  
 the Amorrheanes are not at the ful vntil this present time.  
 † Therefore when the sunne was set, there arose a darke 17  
 mist, and there appeared a fornace smoking, and a flake  
 of fire passing betwene those diuisions. † That day God 18  
 made a couenant with Abram, saying: To thy seede wil I  
 geue this land from the riuer of Ægypt euen to the great  
 riuer Euphrates, † the Cineans, & Cenezites, the Cedmoni- 19  
 tes, † and the Hethits, and the Pherezits, the Raphaims also, 20  
 † and the Amorreans & the Cananites, and the Gargasites, and 21  
 the Iebusites.

Ro. 4.

Gal. 3.

Iac. 2.

Ab. 17.

Exo. 12.

## ANNOTATIONS.

## CHAP. XV.

6. *Beleued God* ] S. Hilarie (li. 9. de Trin) and S. Ambrose (li. 1. de Abra-  
 ham. c. 3) by this example teach vs, what maner of faith is reputed to iustice.  
 to wit, such a faith as without tergiversation, or requiring of prooffe or reason,  
 doth simply beleue that which God once saith, because he is omnipotent, how  
 far soeuer the thing that is said surmounteth our vnderstanding. For so heroical  
 was the act of Abrahams faith, promptly beleuing Gods word in a matter most  
 hard.





hard to his former conceipt, that for the same he receiued singular prayse; and for the like afterwards was called *The father of many nations* (c. 17. v. 5) and by S. Paul. *The father of al that beleue* (Ro. 4. v. 11) where the Apostle teacheth that Abraham had no iustice, nor estimation of iustice before God, vntil he beleued in Christ (v. 18. 19, 20) because al workes before that faith are insufficient. Neyther was this a sole faith but had other necessarie vertues of hope, and charitie, humilite, reuerence, obedience, & the like ioyned with it. wherefore S. James testifieth that Abraham was iustified by workes (that is by workes folowing faith not going before faith. For Faith (saith he) if it haue not workes, is dead in it self. (c. 2. v. 17) And by workes Abrahams faith was consummated. v. 22. And concludeth thus: Do yee see, that by workes a man is iustified and not by faith only. v. 24.

Not workes before faith but ioyned with faith are meritorious. Onlie faith doth not iustifie.

## CHAP. XVI.

*Sarai begetteth her handmaid Agar as a wife to Abram. 4. Who conceiuing despiseth her mistresse, is therefore afflicted, & flyeth away. 7. But is warned by an Angel to returne and humble herselfe, 15. which she doth and beareth Ismael.*

- 1 **S**ARAI therefore, the wife of Abram, had brought forth  
 2 no children: but hauing an handmaid an Egyptian named Agar, † she said to her husband: Behold, our Lord hath  
 3 closed me, that I might not beare: Goe in vnto my handmaid, if happely of her at the least I may haue children. And  
 4 when he agreed to her in this request, † she toke Agar the Egyptian her handmaid tenne yeares after that they first  
 5 dwelled in the land of Chanaan: and gaue her vnto her husband " to wife. † Who did companie with her, but she  
 6 perceauing that she was with childe, despised her mistresse. † And Sarai said to Abram: Thou doest vniustly against me:  
 7 I gaue my handmaid into thy bosome, who perceauing herself to be with child, despiseth me. Our Lord iudge between me and thee. † To whom Abram making answere:  
 8 Behold, saith he, thy handmaid is in thine owne hand, vse her as it pleaseth thee. When Sarai therefore did afflict her, she  
 9 ranne away. † And an angel of our Lord hauing found her, beside a fountaine of water in the wilderness, which is in  
 10 the way to Sur in the desert, † he said to her: Agar, the handmaid of Sarai, whence comest thou? and whither goest thou? who answered: From the face of Sarai my mistresse  
 11 doe I flye. † And the angel of our Lord said to her: Returne

:: Some obey whilest they are rude, or in low state, but hauing got a litle knowlege, or advancement disdain their aduancers S. Gregorie. li. 21. 127. Reg. 3.

H. 3

to thy





to thy mistresse, and humble thy selfe vnder her hand. † And 10  
 again: Multiplying, sayth he, wil I multiplie thy seed, and it  
 shal not be numbred for the multitude therof. † And againe 11  
 after that: Behold, saith he, thou art with child, and thou  
 shalt bring forth a sonne: and thou shalt cal his name Is-  
 mael, because the Lord hath heard thin affliction. † He shal 12  
 be a wild man: his hand shal be against al men, and al mens  
 hands against him: and ouer against al his bretheren shal he  
 pitch his tents. † And she called the name of our Lord that 13  
 spake vnto her: Thou the God which hast sene me. For she  
 said: verily here haue I sene the backe partes of him that  
 hath sene me. † Therefore she called that wel, the Wel of 14  
 him that liueth and seeth me. The same is betwen Cadesse,  
 and Barad. † And Agar brought forth a sonne to Abram: 15  
 who called his name Ismael. † Eightie and sixe yeares old 16  
 was Abram when Agar brought him forth Ismael.

## ANNOTATIONS.

## CHAP. XVI.

Manichees,  
 condemned  
 pluralitie of  
 wifes in the  
 Patriarches.  
 Luther allo-  
 weth it in  
 Christians.  
 Other Pro-  
 testants in  
 some case.

Two sortes of  
 precepts in the  
 law of nature.

3. To wife ] The Manichees did calumniat holie Abraham, and other Pa-  
 triarches for hauing manie wifes, condemning them of incontinencie and  
 adulterie for the same. Luther in the contrarie extreme hold it not vnlawful,  
 but indifferent, now in the law of grace, for a man to haue more wifes then  
 one at once. And some English Protestants hold, that for adulterie, the inno-  
 cent partie may marie an other, the first liuing. But the Catholique doctrin  
 distinguishing times and causes, sheweth how pluralitie of wifes was lawful  
 sometimes, and at other times, especially since Christ, altogether vnlawful,  
 and vndispensable. The summe of which veritie is this. By the first institution  
 of Mariage in the state of innocencie, and law of nature, and by the law of  
 Christ, it is vnlawful for anie man to haue more wifes, and for anie woman to  
 haue more husbands, then one: In the one part of which Law notwith-  
 standing God sometimes dispensed. For there be two kinde of precepts  
 pertaining to the law of nature. One sorte are as first principles of the law of  
 nature, in which God neuer dispeseth, much lesse anie man. As that one woman  
 may not haue more husbands then one, because the same would rather hinder  
 procreation, and so were directly against the fruiet of mariage. The other  
 sorte are as conclusions drawne from the first principles, in which God some-  
 times dispeseth, but neuer anie man. As in this present example: seeing it is  
 against natural procreation that one woman should haue manie husbands, it  
 is conuenient also, there being ordinarily as manie men as women in the  
 world, that euerie man likewise should be restrained to one wife, for so procre-  
 ation may rather be increased, then if some men haue manie wifes, and others  
 by that occasion haue none at al, except in some special case. As after the flood,  
 when there was scarcetie of people, God dispensed with such men as in  
 deede were like to make greater procreation by pluralitie of wifes. VVhich  
 appe-

3. Aug.  
 li. 22. c.  
 27. cont.  
 Faust.  
 Luther  
 proffit.  
 62. 65.  
 1166.1

3. Aug.  
 de bono  
 coniuga-  
 li. ca. 17.





appeareth sufficiently by that Sarai perswaded her owne husband, to marie an other wife, and he a true seruant of God agreed thereto, not as a new thing but as a lawfull practise of those times. And Moyses here and in other places still speaketh of it, as of a custome knowne to the people for lawfull. *If a man (saith he) haue two wiues, one beloued and the other hated, and they haue children by him, and the sonne of the hated be first borne, he cannot preferre the sonne of the beloued.* wherby is clere that two wiues were then lawfull, and the children of both legitimate, and that the first borne must be preferred, without respect of first or last mariage. Yet this dispensation either ceased before Christs time, the cause ceasing, when the world was replenished; or at least our Sauour tooke it away, restoring Matrimonie to the first institution of two in one flesh. who pleaseth to see the Doctours that vnderstand, and expound the Scriptures to this effect, may read S. Augustin li. 22. c. 30. & 47. con. Faust. Manich. li. 16. c. 25. & 38. ciuit. & li. 1 de adulter. coniugijs. S. Chrysostom ho. 56. in Gen. S. Amb. li. de Abraham. c. 4. Also S. Chrysost. S. Hierom. and S. Bede in. 19. Mathei.

Pluralitie of  
wiues someti-  
mes allowed.

By the law of  
Christ in no  
case lawfull.

## CHAP. XVII.

*God renewing his promises to Abram, 5. changeth his name, 10. and com-  
mandeth Circuncision. 15. changeth also his wifes name, promiseth a sonne  
of her. 20. Likewise that Ismael shal prosper. 23. and the same day Abra-  
ham circuncised him selfe, and Ismael, and al the men of his house.*

- 1 **A**N D after that he beganne to be nyntie and nyne yeares  
old, our Lord appeared vnto him: and said vnto him:  
I am the God almightie: walke before me, and be :: perfect. :: He is perfect  
2 † And I wil make my couenant betwen me and thee: and in this life, that  
3 I wil multiplie thee exceedingly. † Abram fel flat on his sincerely & di-  
4 face. † And God said to him: I am, and my couenant is ligently ten-  
5 with thee, & thou shalt be a father of manie nations. † Ney- deth towards  
ther shal thy name be called any more Abram: but thou perfection of  
shalt be called Abraham: because a father of " many nations the next life.  
6 I haue made thee. † And I wil make thee encrease exceeding. And this God  
ly, and I wil make thee into nations, and kinges shal come here comman-  
7 forth of thee. † And I wil establish my couenant betwen ded to Abra-  
me and thee, and betwen thy seede after thee in their gene- ham, & Christ  
rations by a perpetual couenant: to be thy God, and thy to al Christi-  
8 sedes after thee. † And I wil geue to thee, and to thy seed ans. Math. 5.  
the land of thy peregrination, al the land of Chanaan for a S. Aug. li. de  
9 perpetual possession, and I wil be their God. † Againe God perfect. cont.  
said to Abraham: And thou therfore shalt keepe my coue- Cælest.  
10 nant, and thy seed after thee in their generations. † This is See Gen 6. v. 9  
my couenant which you shal obserue betwen me and you,  
and





∴ Circumcisi-  
on and name  
received the  
eight day si-  
gnified the  
association of  
Saints in hea-  
uen after the  
seuen dayes  
trauel of this  
world. Ser. de  
circum. apud  
S. Cyprian.

∴ Abraham  
laughed not  
doubting but  
reioycing. S.  
Ambro. li. de  
Abraham c. 4.  
S. Aug. li. 16 c.  
26. de ciuit.

∴ Temporal  
blessings were  
common to  
Ismael, but  
spiritual per-  
tained proper-  
ly to Isaac and  
Israel, & their  
successors.

∴ Conformi-  
tie in Religi-  
on conserueth  
peace in every  
familie. Tho.  
Anglus in  
hunc locum.

and thy seede after thee: Al the malekind of you " shal be cir-  
cumcised: † and you shal circumcise the flesh of your pre- 11  
puce, that it may be for a signe of the couenant betwen me  
and you. † An infant of ∴ eight daies shalbe circumcised a- 12  
mong you, al malekind in your generations: aswel the  
homebred shal be circumcised, as the bought seruant of  
whosoever he is, not of your stocke: † and my couenant shal 13  
be in your flesh for a perpetual couenant. † The male, whose 14  
flesh of his prepuce shal not be circumcised, that soule  
" shalbe destroyed out of his people: because he hath broken  
my couenant. † God said also to Abraham: Sarai thy wife 15  
thou shalt not cal Sarai, but Sara. † And I wil blesse her, 16  
and of her I wil giue thee a sonne, whom I wil blesse, and he  
shalbe into nations, and kings of peoples shal spring of him.  
† Abraham fel vpon his face, & ∴ laughed, saying in his hart: 17  
Shal trowest thou to him that is an hundred yeare old a  
sonne be borne? and Sara that is nyntie yeares old shal she  
beare? † And he said to God: I would that Ismael may liue 18  
before thee. † And God said to Abraham: Sara thy wife 19  
shal beare thee a sonne, and thou shalt cal his name Isaac, and  
I wil establish my couenant to him for a perpetual coue-  
nant, and to his seed after him. † Concerning Ismael also I 20  
haue heard thee. behold, I wil blesse him, and increase, and  
multiplie him exceedingly: twelue dukes shal he beget, and  
I wil make him into a great nation. † But my couenant I wil 21  
establish with ∴ Isaac, whom Sara shal bring forth to thee  
at this time an other yeare. † And when he had least of spea- 22  
king with him, God ascended from Abraham. † And A- 23  
braham tooke Ismael his sonne, and al the homebred of his  
house: and al whom he had bought, al the males of al the  
men of his house: and he circumcised the flesh of their pre-  
puce forthwith the very same day, as God had commanded  
him. † Abraham was nyntie and nyne yeares old, when he 24  
circumcised the flesh of his prepuce. † And Ismael his sonne 25  
was ful thirtene yeares old at the time of his circumcision.  
† The selfsame day was Abraham circumcised and Ismael 26  
his sonne. † And ∴ al the men of his house, as wel the home- 27  
bred, as the bought seruantes and strangers were circumcised  
together.

ANNO-





## ANNOTATIONS. CHAP. XVII.

5. *Manie nations*] Abram signifying *High* or *Noble father*, changed into Changing of Abraham, which signifieth *Father of many* (nations) and Sarai signifying *My names is my-Princess*, changed into Sara, which absolutely signifieth *Princess*, importe great Rical. S. Aug. Mysteries intended by God. For by this changing of names was declared and li. 16 c. 28 & 39. confirmed, that Abraham by the issue that he should have of Sara, should be civit. S. Hier. the father of manie nations, which S. Paul expressly applieth to his spiritual rom. Tradit. children, those especially that should beleue in Christ, of the Gentiles pre-Hebraicis. gured by *Isaac*. one of the *free woman*, by the promise, as the Jewes were prefigured by *Hagar* borne of the *bond woman* according to the flesh, concluding with the prophet Esai, that *Manie* are the children of the *desolate*, that *before* was barren. For albeit Abraham was natural father of foure nations, The Ismaelites, Madianites, Idumeans, and the Israelites, yet he was spiritual father of manie more, to wit, of al nations that beleue in Christ from his owne time to the end of the world, of which some are Jewes, but the greatest part Gentiles. as the same Apostle sheweth. Rom. 4. Gal. 4. Ephes. 3. Collos. 1. and in other places. whereby is clere, that the Church of Christ doth alwayes consist of manie nations, not as Donatistes and Protestants absurdly say, sometimes of few invisible or vnknown persons, for so Abraham should sometimes be father of few or no nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he should not maintaine his promise, made to Abraham for ever.

Abraham natural father of foure nations: spiritual father of al that do beleue in Christ. Rom. 4, 11. The Church of Christ euer consisteth of many nations.

10. *Shal be circumcised*] The Sacrament of Circumcision here first instituted, about 400. yeares before the Law of Moyse, is a perfect figure of Baptisme, resembling it in foure things. First by both these Sacraments the faithful are distinguished from infidels. Secondly profession of faith is made in them both, either by those that receiue the same, if they be of discretion, or by others for them, if they be infants. Thirdly by both these Sacraments entrance is made into the Church, and to the participation of other Sacraments and spiritual rites. Fourthly both these Sacraments induce subiection to the iurisdiction, and lawes of the Church. But Baptisme doth farre exceed Circumcision in that it is more easie, or lesse painful, more vniuersal, for it pertaineth to al nations, and both sexes; and especially in vertue and efficacie, for Baptisme as an instrumental cause remitteth sinne and iustificeth, Circumcision was only a signe that grace was geuen, & sinne remitted. Again Baptisme imprinteth a character in the soule, the other leaueth a marck only in the flesh. Finally Baptisme openeth the gate of liuven, in vertue of Christs passion now past, which circumcision could not before Christ suffered death. Of which both resemblance and difference S. Augustin treateth in manie places, especially li. 3. de doct. christ c. 9. Epist. 118. and Ianuarium. li: 19. c. 13. cont. Faust & in Psal. 73. where he also maketh like comparison between other Sacraments of the old and new Testament.

Circumcision a figure of Baptisme.

Baptisme ex-celleth Circumcision.

14. *Shal be destroyed*] Here occurre two difficulties about the true sense of this hard place. First whether this punishment belonged to them only, by whose fault circumcision was omitted; or to infants also that should be circumcised and were not. Secondly whether temporal punishment, or eternal

Two difficulties.





To whom the  
punishment  
pertained whē  
circumcision  
was omitted.

was here threatned for transgression of this precept. Touching the first doubt, it seemeth probable, that this punishment pertained only to those, by whose negligence themselves, or others of their charge, were not circumcised: for that the reason why such a one is punished is alleged, *because he hath broken Gods covenant*. Which is only in their powre to kepe or breake, that are of discretion, and not in the powre of infants. The indifferencie also of the Hebrew and Greeke text fauoreth this sense, for where according to the Latin we read, *The male whose flesh of prepuce is not circumcised*, The Hebrew and Greke may be translated, *The male that doth not circumcise the flesh of his prepuce*, which can not be ment of an infant of eight dayes old. This exposition is likewise confirmed by example, Exodi. 4. where Moyse was in danger to be slaine by an Angel, because his sonne was not circumcised. Neuertheles S. Augustin (li. 3. c. 18. cont. Iulian. li. 16. c. 27. ciuit. and in other places) proueth that this commination pertained also to infants. whose iudgement is confirmed by the 70. Interpreters adding for explication these wordes, *the right day*. which necessarily include infants, as subiect to this punishment. not for that they could transgresse this precept, or commit a new sinne, but for lack of circumcision. The reason wherof is, for that God now determined this only remedie for original sinne, in the male sex of Abrahams see de, in place of sacrifice, or other profession of faith vsed before, and that in case it could conueniently be applied for otherwise the former remedies were stil auailable.

What punish-  
ment was  
threatned.

Concerning the other difficultie manie ancient fathers expound these wordes, *shal be destroyed out of his people*, of only temporal punishment; either death, as the like phrase signifieth, Exodi. 12. *Whosoever shall eat leuened bread, his soul shall perish out of Israel*; or temporal separation from the people of God, as Num. 19. *Enerie one that toucheth the dead corse, shal perish out of Israel*. But S. Augustin (li. 3. c. 18. cont. Iulian li. 5. hypog. & alibi) S. Gregorie (li. 4. Moral. c. 2. & 3.) S. Prosper (li. de promiss. Dei p. 1. c. 14.) S. Beda (li. 2. in Lucam. c. 8) and S. Bernard (ser. 3. de circum) vnderstand this threatening not only of temporal punishment, but also of eternal separation from God, and the societie of Saints. And that also infants are so seclused only for lack of this remedie, as now children which dye without Baptisme, comitting no new fault are deprived of the vision of God, for their original sinne, not remitted. VVherupon is geathered that albeit Circumcision was principally instituted to distinguish the people of God, which should come of Abrahams see de, from other nations, yet it was also for remission of original sinne: not in al, but in those to whom God appointed this particular remedie.

Circumcision  
instituted to  
distinguish the  
people of God  
and for reme-  
die of original  
sinne in some  
persons, but  
not in al.

## CHAP. XVIII.

*Angels intertained as ghests by Abraham 10. tel When Sara shal beare a sonne, wherat she laughing, they cōfirme that they had said. 16. They also fortel the destruction of Sodom. 22. for which Abraham prayed six times.*

**A**ND God appeared to him in the vale of mambre as he 1  
sat in the dore of his tent, in the verie heat of the day.  
† And when he had lifted vp his eyes, there appeared to him 2  
three men standing nere vnto him: whom after he had sene,  
he re-





Heb. 13.

he ranne to meete them from the dore of his tent, and adored  
 3 to the ground. † And He said :: Lord, if I haue found grace  
 4 in thy sight, see not past thy seruant: † but I wil fetch  
 a little water, and waſh ye your feete, and reſt ye vnder the  
 5 tree. † And I wil ſet a morſel of bread, and ſtrengthen  
 your hart, afterward you ſhal paſſe: for therfore are you  
 come aſide to your ſeruāt. Who ſaid: Do as thou haſt ſpoken:  
 6 † Abraham made haſt into the tent to Sara, and ſaid to her:  
 Make haſt, temper togeather three meaſures of flour, and  
 7 make harth cakes. † But him ſelfe ranne to the heard, and  
 tooke from thence a calfe verie tender and verie good, and  
 8 gaue it to a young man: who made haſt and boiled it. † He  
 tooke alſo butter and mylke, and the calfe which he had  
 boyled, and ſet before them: but him ſelfe did ſtand beſide  
 9 them vnder the tree. † And when they had eaten, they  
 ſaid to him: Where is Sara thy wife? He answered: Loe ſhe is  
 10 in the tent. † To whom he ſaid: Returning I wil come to  
 thee at this time, liſe accompanying, and Sara thy wife ſhal  
 haue a ſonne. Which when Sara heard, ſhe laughed behind  
 11 the dore of the tent. † And they were both aged, and farre  
 entred in yeares, and it ceaſed to be with Sara after the  
 12 maner of women. † Who laughed ſecretly ſaying: After  
 I am waxen old, & my Lord is an old one, ſhal I geue my ſelfe  
 13 to pleaſure? † And our Lord ſaid to Abraham: Why did Sara  
 laugh, ſaying: Shal I an old woman beare a child in deed?  
 14 † Is there any thing hard to God? According to appointment  
 I wil returne to thee this verie ſelfe ſame time, liſe accom-  
 15 payning, and Sara ſhal haue a ſonne. † Sara denied, ſaying:  
 I laughed not: being much afraid. But our Lord: :: It is not  
 16 ſo, ſaith he: but thou didſt laugh. † When the men therfore  
 were riſen vp from thence, they turned their eyes againſt  
 Sodome: and Abraham did goe with them, bringing them  
 17 on the way. † And our Lord ſaid: Can I concale from A-  
 18 braham the things which I wil doe: † whereas he ſhal be  
 into a nation great, and verie ſtrong, and in him are  
 19 TO BE BLESSED al the nations of the earth? † For I  
 know that he wil commande his children, and his houſe  
 after him that they kepe the way of the Lord, and doe iudge-  
 ment and iuſtice: that for Abrahams ſake the Lord may  
 bring to effect al the things that he hath ſpoken vnto him.  
 20 Therefore ſaid our Lord. † The crye of Sodome, and

:: Abraham  
ſaw three, and  
adored one.  
profeſſing  
three diuine  
perſons and  
one God. S.  
Aug. li. 16. c.  
19. ciuit.

:: Abraham  
laughing with  
admiration for  
ioy was not re-  
prehended,  
but Sara laugh-  
ing of diſfi-  
dence was re-  
prehended, by  
him that ſeeth  
the hart. S.  
Aug. q. 36. in  
Gen. 8. li. 16.  
c. 31 ciuit.





what a wall  
are iust men to  
their countrie?  
their faith sa-  
ueth vs, their  
iustice defen-  
deth vs from  
destruction. S.  
Amb. li. i. de  
Abraham. c. 6.

Gomorre is multiplied, and their sinne is aggrauated exceedingly. † I wil descend, and see whether they haue in acte 21  
accomplished the crye that is come to me: or whether it be  
not so, that I may know. † And they turned them selues 22  
from thence, and went their way to Sodome: but Abraham  
as yet stood before our Lord. † And approching he said: 23  
what! wilt thou destroy the iust with the wicked? † If there 24  
shalbe fiftie iust persons in the citie, shal they perish withal?  
and wilt thou spare that place for fiftie iust, if they be therein?  
† Be it farre from thee, that thou doe this thing, and that 25  
thou kil the iust with the wicked, and that the iust be in like  
case as the wicked, this is not beseeming thee: which  
iudgeth al the earth, no thou wilt not do this iudgement.  
† And our Lord said to him: If I shal find in Sodome fiftie 26  
iust persons within the citie, I wil spare the whole place for  
their sake. † And Abraham answered, and said: Because I 27  
haue once begunne, I wil speake to my Lord, wheras I am  
dust and ashes. † What if there shal be fve lesse then fiftie 28  
iust persons? wilt thou for fortie fve destroy the whole  
citie? And he said: I wil not destroy it, if I shal finde  
fve and fourtie. † And againe he said vnto him: But if 29  
fourtie shalbe found there, what wilt thou doe? He said: I  
wil not strike it for fourties sake. † Lord, saith he, be not 30  
angrie I beseech thee, if I speake: what if thirtie shal be  
founde there? He answered: I wil not doe it, if I shal find  
thirtie there. † Because, saith he, I haue once begunne, I 31  
wil speake to my Lord: What if twentie shalbe founde there?  
He said: I wil not destroy it for twenties sake. † I beseech 32  
thee, saith he, be not angrie Lord, if I speake yet once more:  
What if tenne shalbe found there? And he said: I wil not  
destroy it for tennes sake. † And our Lord departed after 33  
that he ceased to speake vnto Abraham: and Abraham re-  
turned into his place.

### CHAP. XIX.

*Lot receiving Angels in his house, is abused by the Sodomites. 12. He with  
his wife ( 26. who for looking back is turned into a statua of salt ) and his  
two daughters are deliuered. 24. Sodome and Gomorre are burned. 31.  
Lot lieth vnnitring with both his daughters, begat of them Moab and  
Ammon, of whom came the Moabites and Ammonites.*

AND





- 1 **A**Nd the two angels came to Sodome at euen; and Lot  
sitting in the gates of the citie. Who when he had sene  
them, rose vp and went to meete them: and adored prostrate  
2 vnto the ground, † and said: I beseech you, my Lords, turne :: Abraham & Lot by hospi-  
into the house of your seruant, and lodge there: wash your talitie merited  
feet, and in the morning you shal go forth on your way. to receiue An-  
3 Who said: No, but we wil abide in the street. † He compell- gels in need  
led them earnestly to turne in vnto him: and when they of mē. Heb. 13;  
were entred into his house, he made them a banquet, and  
4 baked vneleuened bread, and they did eate. † And before  
they went to bed, the men of the citie beset the house from  
5 young to old, al the people together. † And they called  
Lot, and said to him: Where are the men that came in to thee  
at night? bring them forth hither that we may know them.  
6 † Lot going forth to them, and shutting the dore after him,  
7 said: † Doe not so, I beseech you, my brethren, doe not  
8 commit this euil. † I haue two daughters, which as yet haue  
not knowen man: I wil bring them forth to you, and abuse  
you them as it shal please you, so that you do no euil to these  
men, because they are entred vnder the shadowe of my rooffe.  
9 † But they said: Get thee backe thither. And againe: Thou  
camest in, said they, as a stranger, what to be a iudge? Thy  
selfe therefore we wil afflict more then these. And they did  
violence to Lot exceedingly: and it was euen now at the  
10 point that they would break the dores. † And behold the  
men put forth their hand, and drew in Lot vnto them, and  
11 shut the dore: † and them, that were without, they stroke  
with blyndnes from the least to the greatest, so that they  
12 could not find the dore. † And they said to Lot: Hast thou  
here anie of thine? sonne in law, or sonnes, or daughters,  
13 al that are thine, bring them out of this citie: † for we wil  
destroy this place, for that: their crye is waxen lowde before  
14 our Lord, who hath sent vs to destroy them. † Therefore Lot :: This sinne  
went forth, and spake to his sonnes in lawe that were to take crieth to hea-  
his daughters, and said: Arise: get you forth out of this uen for re-  
place, because our Lord wil destroy this citie. And he semed uenge.  
15 vnto them to speake as it were in iest. † And when it was  
morning, the angels vrged him, saying: Arise, take thy wife,  
and the two daughters which thou hast: least thou also  
16 perish withal in the wickednes of the citie. † He lingring,  
they tooke his hand, and the hand of his wife, and of his two  
daughters,





:: Lots wife  
turned into  
salt, admoni-  
sheth the ser-  
uants of God  
to procede in  
vertue, & not  
to looke back  
to vice. Luc.  
17. S. Aug. li.  
16. c. 30. ciuit.

:: Lot neither  
perfect, nor  
very wicked  
was deliueted  
for Abrahams  
sake. S. Aug.  
9. 45 in Gen.

daughters, because our Lord spared him. † And they led 17  
him forth, and set him without the citie: and there they  
spake to him, saying: Saue thy life: looke not backe, nei-  
ther stay thou in al the countrie about: but saue thy selfe in  
the mountaine, lest thou also perissh withal. † And Lot said 18  
to them: I beseech thee my Lord, † because thy seruant hath 19  
fonnd grace before thee, and thou hast magnified thy mercie,  
which thou hast wrought with me, in that thou wouldest  
saue my life, and safe I can not be in the mountaine, lest per-  
haps the euil catch me, and I dye. † There is this citie hereby 20  
at hand, wherunto I may flee, *a little one*, and I shalbe safe in  
it: is it not a little one, and my life shalbe saued? † And he 21  
said to him: Behold also in this point I haue heard thy pray-  
ers, not to ouerthrow the citie for which thou hast spoken.  
† Make hast, and be saued there: because I can not doe any 22  
thing til thou enter in thither. Therefore the name of that  
citie was called \* Segor. † The sunne was risen vpon the 23  
earth, & Lot entred into Segor. † Therefore our Lord rained 24  
vpon Sodome and Gomorre brimstone & fire from our Lord  
out of heauen: † and he subuerted these cities, and al the 25  
countrie about, al the inhabitants of the cities, and al things  
that spring of the earth. † And his wife :: looking behind her, 26  
was turned into a statua of salt. † And Abraham getting vp 27  
early in the morning, there where before he had stood with  
our Lord, † beheld Sodome & Gomorre, and the whole 28  
land of that countrie: and he saw the cinders rise vp from  
the earth as it were the smoke of a fornace. † For when 29  
God subuerted the citties of that countrie, he :: remenbring  
Abraham, deliuered Lot out of the subuersion of the cities  
wherein he had dwelt. † And Lot ascended out of Segor, 30  
and abode in the mountaine, his two daughters also with him  
( for he was afraid to abide in Segor ) and he abode in a caue  
him selfe, and his two daughters with him. † And the elder 31  
said to the younger: Our father is old, and there is no man  
left on the earth, that may companie with vs after the ma-  
ner of the whole earth. † Come, let vs make him drunke 32  
with wine, and let vs lie with him, that we may preserue seed  
of our father. † They therfore made their father to drinke 33  
wine that night: and the elder went in, and lay with her fa-  
ther: but he perceaued not, neyther when his daughter lay  
downe, nor when she rose vp. † The next day also the elder 34  
said to

*a little  
one*





said to the younger: Behold I lay yesternight with my father, let vs make him drinke wine also this night, and thou shalt  
 35 lye with him, that we may saue seed of our father. † They made their father drinke wine, that night also, and the younger daughter went in, and lay with him: and neyther then truly did he perceaue when she lay downe, or when she  
 36 rose vp. † The two daughters therfore of Lot were with  
 37 child by their father. † And the elder bare a sonne and she called his name Moab: he is, the :: father of the Moabites  
 38 euen to this present day. † The younger also bare a sonne, and she called his name Ammon, that is the sonne of my people: 72. See. p. 43. he is the father of the Ammonites euen to this day.

## CHAP. XX.

*Abraham seiorning in Gerar, his wife is taken into King Abimelechs house, but by Gods commandement is restored vntouched, 14. With great gifts, 17. and Abraham praying Abimelechs house is cured.*

1 **A**BRAM remoued from thence into the south  
 2 countrie, and dwelt betwene Cades, and Sur: and he liued as a pilgrime in Gerar. † And he said of Sara his  
 3 wife: She is:: my sister. Abimelech therfore the king of Ge- :: See pag. 52.  
 4 rara sent, and tooke her. † And God came to Abimelech in a dreame by night, and said to him: Loe thou shalt dye for the  
 5 woman that thou hast taken: for she hath a husband. † But Abimelech had not touched her, and he said: Lord wilt  
 6 thou kil a nation that is ignorant and iust? † Did not he say to me: She is my sister: and she say, He is my brother? in  
 7 simplicitie of my hart, and cleannes of my hands haue I done this. † And God said to him: And I do know that thou  
 8 didest it with a sincere hart: and therefore I kept thee that thou shouldest not sinne against me, and I permitted not that  
 9 thou shouldest touch her. † Now therefore restore the wife to her husband, because he is a prophet: and he shal pray for thee, and thou shalt liue: but if thou wilt not restore her, know thou that dying thou shalt dye, thou and al things that  
 10 are thine. † And Abimelech forthwith rising vp in the night, called al his seruantes: and he spake al these words to their  
 11 cares, and al the men were sore afraid. † And Abimelech called





Not his fathers owne daughter, but of his progenie. S. Aug. li. 12. cont. Faust. c. 35. & li. 16. c. 19. & 30. de ciuit.  
Kings of the earth esteeming the Church only for a laudable people of God, seeke to subiect her to them selues: but knowing her to be the inuolable spoule of Christ, subiect them selues to her, and offer to her most honorable giftes. S. Aug. li. 21. cont. Faust. c. 35.

called also for Abraham, and said to him: What hast thou done to vs? what haue we offended against thee, that thou hast brought vpon me and vpon my kingdom a great sinne? that which thou oughtest not to doe, thou hast done to vs. † And again expostulating, he said: What sawest thou, that thou didest this? † Abraham answered: I thought with my selfe, saying: Perhaps there is not the feare of God in this place: and they wil kil me for my wife: † howbeit otherwise also in verie deed she is my sister, the daughter of my father, and not the daughter of my mother, and I tooke her to wife. † And after that God brought me out of my fathers house, I said to her: This mercie thou shalt doe with me: In euerie place, which we shal come vnto, thou shalt say that I am thy brother. † Therefore Abimelech tooke sheepe & oxen, and seruants, and handmayds, and gaue to Abraham: and restored to him Sara his wife, † and said: The land is before you, dwell whertoeuer it shal please thee. † And to Sara he said: Behold I haue geuen thy brother a thousand peeces of siluer, this shal serue thee for a veile of thine eyes to al that are with thee, and whither soeuer thou shalt goe, remember also thou wast taken. † And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had closed vp euerie matrice of the house of Abimelech for Sara Abrahams wife.

CHAP. XXI.

The sixt part of this booke.

Of the progenie & other blessings of Abraham, Isaac, and Iacob.

Isaac is borne. 4. circumcised, 8. and weaned. 9. Agar and Ismael are put forth of Abrahams house, 15. but after desolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with oath.

Abraham & Sara laughed (he admiring, she doubting) at the ioyful

AND our Lord visited Sara, as he had promised; and fulfilled the things which he spake. † And she conceived and bare a sonne in her old age, at the time that God had foretold her. † And Abraham called the name of his sonne, which Sara bare him, Isaac: † and he circumcised him the eight day, as God had commanded him, † when he was an hundred yeares old: for at this age of his father, was Isaac borne. † And Sara said: Laughter God hath made





- made to me: whosoever shal heare of it, wil laugh with  
 7 me. † And again she said: Who that shal heare of it would  
 8 beleue Abraham, that Sara gaue sucke to a sonne, which  
 9 she bare him now being an old man? † The child therefore  
 10 grewe, and was weined: and Abraham made a great feast in  
 11 the day of his weining. † And when Sara had senne the  
 12 sonne of Agar the Ægyptian playing with Isaac her sonne,  
 13 she said to Abraham: † Cast out this handmaid, and her  
 14 sonne: for the sonne of the handmaid shal not be heire  
 15 with my sonne Isaac. † Abraham tooke this greuously for  
 16 his sonne. † To whom God said: " Let it not seme greuous  
 17 to thee for the boy, and for thy handmaid: al things that  
 18 Sara shal say to thee, heare her voice: because in Isaac shal  
 19 seed be called to thee. † But the sonne also of the hand-  
 20 maid I wil make into a great nation, because he is thy seed.  
 21 † Abraham therefore rose vp in the morning, and taking  
 22 bread and a bottle of water, put it vpon her shoulder, and  
 23 deliuered the boy and dismiss her. Who went away, and  
 24 wandred in the wilderness of Bersabee. † And when the  
 25 water in the bottle was spent, she cast the boy vnder one  
 of the trees, that were there. † And she went her way, and  
 sate ouer against a great way of as farre as a bowe can cast.  
 for she said: I wil no see the child dying: and sitting ouer  
 against, she lifted vp her voice and wept. † And God heard  
 the voice of the boy: and an angel of God called Agar from  
 heauen, saying: What doest thou Agar? feare not: for God  
 hath heard the voice of the boy, from the place wherein  
 he is. † Arise, take vp the boy, and hold his hand: for into  
 a great nation wil I make him. † And God opened her eyes:  
 who seing a wel of water, went, and filled the bottle, and  
 gaue the boy to drinke. † And God was with him: who  
 grew, and abode in the wilderness, and became a young man  
 archer. † And he dwelt in the wilderness of Pharan, and  
 his mother tooke a wife for him out of the land of Ægypt.  
 † The same time said Abimelech, and Phicol the general  
 of his armie to Abraham: God is with thee in al things  
 which thou doest. † Swear therefore by God, not to hurt  
 me, and my posteritie, and my stocke: but according to the  
 mercie, that I haue done thee, thou shalt doe to me, and to  
 the land wherein thou hast liued a stranger. † And Abraham  
 said: I wil swear. † And he rebuked Abimelech for the

promise of a  
 sonne, & ther-  
 fore he is called  
 Isaac, which  
 signifieth  
 laughter. S.  
 Aug li. 16. c.  
 31. ciuit.

See chap. 17.  
 v. 21.

Rom. 9.  
 Heb. 11.





wel of water, which his seruants had taken away by force.  
 † And Abimelech answered: I knew not who did this thing: 26  
 yea and thy selfe didest not tel me, and I heard not of it but  
 to day. † Abraham therefore tooke sheepe and oxen, and 27  
 gaue to Abimelech: and both of them made a league. † And 28  
 Abraham set seuen ewe lambes of the flocke apart. † To 29  
 whom Abimelech said: What meane these seuen ewe lambes,  
 which thou hast made to stand apart? † But he said: Seuen 30  
 ewe lambes shalt thou take at my hand: that they may be a  
 testimonie for me, that I digged this wel. † Therfor was 31  
 that place called \* Bersabee: because there both did sweare.  
 † And they made a league for the wel of oath. † And Abi- 32 33  
 melech arose, and Phicol the general of his armie, and they  
 returned to the land of the Palestines. But Abraham planted  
 a groue in Bersabee, and called therupon the name of our  
 Lord God eternal. † And he was a seiorner in the land of the 34  
 Palestines manie dayes.

wel of  
oath

## ANNOTATIONS.

### CHAP. XXI.

Separation to  
be made in fa-  
milies, when  
iust cause re-  
quireth.

Mysticall sense

The true  
Church doth  
not persecute  
but iustly pu-  
nisheth offen-  
ders.

Heterikes and  
other infidels  
do persecute  
when either  
by word, or  
sword they  
impugne the  
truth.

12. *Let it not* ] It seemed so hard, inhumaine, and vniust to cast Agar and Is-  
 mael out of the house, that Abraham would not haue done it, onles God had  
 commanded him in this to heare the voice of Sara. But when he knew Gods  
 wil therin, not respecting flesh and bloud, not disputing further of the law-  
 fulnes of the fact, sent them both away, commending them to Gods prote-  
 ction: and so by this separation the familie was made quiet. It represented also  
 a notable Myserie of the Synagog of the Iewes & Church of Christ. As S. Au-  
 gustin doth excellently expound the same, according to S. Paul (Gal. 4.) That  
 Ismaels playing with Isaac was persecution, because it tended to peruert him,  
 shewing it to be a greater iniurie, to delude and deceiue anie, in drawing  
 them to new and particular companies, then corporally to persecute them: and  
 that the Church, and Catholique Princes punish heretikes for their good, to  
 make them returne to the truth, or finally to cease from seducing others. *Eccle*  
*libera afflixit ancillam, & non illam vocat persecutionem Apostolus, Iudit seruus cum*  
*domino, & persecutionem vocat. Afflictio ista non vocatur persecutio, & Iudit illa voca-*  
*tur persecutio.* Behold the freewoman afflicted the handmaide, and the Apostle  
 calleth it not persecution, the seruant playeth with the maister, and he calleth  
 it persecution. This affliction is not called persecution, and that play is called  
 persecution. Againe, he saith of Sara, *Illusionem vidit in illo Iusu, animaduertit*  
*Ierui superbiam, displicuit illi, eiecit foras.* She saw foule play in that play, she noted  
 the seruants pride, it displeased her, she cast him forth of the dore. S. Hieron  
 also teacheth that the spiritual neuer persecuteth the carnal: but spareth him  
 as his rustical brother, knowing that he may in time be profitable.

li. 15. e.  
2. ciuit.

Epist. 48.  
C. 50.

Tract. 11.  
in 1 ead.

Tract 12.

in 4. Gal.





## CHAP. XXII.

*The faith and obedience of Abraham is proued in his readines to sacrifice his sonne Isaac. 11. He is stayed from the act by an Angel. 16. Former promises are renewed to him. 20. And his brother Nachor hath also much issue.*

*Judith. 8.  
Heb. 111.*

- 1 **V** H I C H things being done, God " tempted Abraham, and said to him; Abraham, Abraham. But
- 2 he answered: Here I am. † He said to him: Take thy only begotten sonne, whom thou louest, Isaac, and goe into the Land of vision; and there thou shalt offer him for an holocaust vpon one of the mountaines which I wil shew thee.
- 3 † Therefore Abraham rising vp in the night, saddled his asse: taking with him two young men, and Isaac his sonne: and when he had cut wood for the holocaust, he went his way to
- 4 the place which God had commanded him. † And the third day, lifting vp his eyes, he sawe the place as farre of: † and he said to his young men: Tarrye you here with the asse: I and the boy going with speede as farre as yonder, after we
- 6 haue adored, wil returne to you. † He tooke also the wood of the holocaust, and laid it vpon Isaac his sonne: and him selfe caried in his hands fire and a sword. And as they went
- 7 on together, † Isaac said to his father: My father. And he answered: What wilt thou sonne? Behold, saith he, fire
- 8 and wood: where is the victime of the holocaust? † And Abraham said: God wil prouide vnto him selfe the victime of the holocaust, my sonne. They went on therefore together: † and they came to the place which God had shewed him, wherein he builed an altar, and laid the wood in order vpon it: and when he had bound Isaac his sonne, he laid
- 10 him on the altar vpon the pile of wood. † And he stretched forth his hand, and caught the sword, for to sacrifice his
- 11 sonne. † And behold an angel of our Lord from heauen cried, saying: Abraham, Abraham. Who answered: Here I
- 12 am. † And he said to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knowen that thou fearest God, and hast not spared thine
- 13 onlie begotten sonne for my sake. † Abraham lifted vp his eyes, and saw behind his backe a ramme amongst the briers

The third prophetic in the office before Masse on Easter eue. And the first on Whitson eue.

: This historie is clere, and a most notorious example of perfect obedience.





∴ It is a grateful and religious thing, by naming of places, to conserve the memorie of Gods benefices, that posteritie may know them. S. Chrysost. ho. 48. in Gen.

∴ Nachors progenie is here mentioned to shew whence Rebecca came, whom Isaac married.

sticking fast by the hornes, which he tooke and offered an holocaust in steede of his sonne. † And he called the name of that place, ∴ Our Lord seeth. Whereupon euen to this day it is said, In the mountaine our Lord wil see. † And the angel of our Lord called Abraham the second time from heauen, saying: † By my owne selfe haue I sworne, saith the Lord: because thou hast done this thing, and hast not spared thine onlie begotten sonne for my sake: † I wil blesse thee, and I wil multiplie thy sede as the starres of heauen, and as the sand that is by the sea shore: thy sede shal possesse the gates of his enemies, † and in thy sede SHAL BE BLESSED all the nations of the earth, because thou hast obeyed my voice. † Abraham returned to his young men; and they went to Bersabee together, and he dwelt there. † These things so being done, it was ∴ told Abraham that Melcha also had borne children to Nachor his brother, † Hus the first begotten, & Buz his brother, and Camuel the father of the Sirians, † and Cased, and Azau. Pheldas also & Iedlaph, † and Bathuel, of whom was borne Rebecca: these eight did Melcha beare, to Nachor Abrahams brother. † And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

## ANNOTATIONS.

### CHAP. XXII.

God tempteth not to euil, but by experience maketh known what vertue is in men.

Isaac figured Christs diuinitie, the same his humanitie.

1. *Tempted.* God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men known to the world, as here Abrahams faith and singular obedience were manifested, when he doubted not to offer his onlie begotten in sacrifice, accounting that God is able to raise vp euen from the dead. Whereupon he receiued his sonne againe in parable, that is, in figure and myserie of Christ dead and aliue againe. Isaac also in this action signified the diuinitie of Christ which suffered not, and the ramme among the briars figured his humanitie, that should be offered in Sacrifice to God.

Isa. 2. 13.  
Heb. 11.  
12.  
1. 4. 15.  
Is. 16. c.  
31. ciuit.  
Theod. 9.  
71 m  
Gen.

### CHAP. XXIII.

*Sara dying Abraham solemnizeth her funeral. 4. byeth a field with a double cause of Ephron, 15. for four hundred sicles. 19. and there burieth her.*

AND Sara liued an hundred twentie seuen yeares. † And she died in the citie of Arbee which is Hebron.





Hebron, in the land of Chanaan : And Abraham came to  
 3 mourne, and weepe for her. † And after that he was risen  
 vp from the funeral obsequies, he spake to the children  
 4 of Heth, saying: † I am a stranger and pilgrime among  
 you: geue me the right of a sepulchre with you, that I  
 5 may burie my dead. † The children of Heth answered,  
 6 saying: † My lord heare vs, thou art a prince of God a-  
 mong vs: in our principal sepulchres burie thou thy dead:  
 and no man can let thee but that in his owne monument  
 7 thou mayest burie thy dead. † Abraham rose vp, and ad-  
 ored the people of the land, to wit the children of Heth:  
 8 † and he said to them: If it please your soule that I burie  
 my dead, heare me, and be intercessors for me to Ephron  
 9 the sonne of Seor: † that he geue me the duple caue,  
 which he hath in the vttermoſt part of his field: for money  
 to the worth therof let him deliuer it to me before you  
 10 for possession of a sepulchre. † And Ephron dwelt in the  
 middest of the children of Heth. And Ephron made answer  
 to Abraham in the hearing of al that went in at the gate  
 11 of the citie, saying: † No, it ſhal not be ſo, my lord, but  
 thou rather harken to that which I doe ſay: The field I  
 deliuer to thee, and the caue that is therein, in the preſence  
 12 of the children of my people, burie thy dead. † Abra-  
 13 ham adored before the people of the land. † And he  
 ſpoke to Ephron, his people ſtanding round about: I beſeech  
 thee to heare me: I wil geue money for the field: take it,  
 14 and ſo I wil burie my dead in it. † And Ephron answered:  
 15 † My lord, heare me. The ground which thou deſireſt, is  
 worth foure hundred ſicles of ſiluer: this is the price  
 between me and thee: but how much is this? burie thy dead.  
 16 † Which when Abraham had heard, he weyed the money,  
 that Ephron had asked, in the hearing of the children of  
 Heth, foure hundred ſicles of ſiluer of common currant  
 17 money. † And the field that before time was Ephrons,  
 wherein was the duple caue, looking towards Mambre,  
 aswel it, as the caue, and al the trees therof in al the lymits  
 18 therof round about: † was made ſure to Abraham for a  
 poſſeſſion, in the ſight of the children of Heth, and of al  
 19 that went in at the gate of his citie. † And ſo Abraham buried  
 Sara his wife in the duple caue of the field, that looked  
 towards Mambre, this is Hebron in the land of Chanaan.

A cleare ex-  
 ample of reli-  
 gious office in  
 burying the  
 dead, See. 2.  
 Reg. 1. and 2.  
 Paral. 35.

Adoration v-  
 ſed for reue-  
 rence done  
 to men. See  
 alſo c. 17 v. 29.  
 c. 33. v. 3. 7 and  
 S. Aug. q. 61.  
 in Gen.

K 3

† And





† And the field was made sure to Abraham, and the caue, 20  
that was in it, for a possession to burie in, of the Children  
of Heth.

# CHAP. XXIII

*Abrahams seruant adiuured and sent by him into Mesopotamia, to seke a  
wife for Isaac, 12. prayeth to God for a signe, findeth Rebecca, 34. and  
demanding her for this purpose, 50. With her parents, 58. and her owne  
consent, she goeth With him, 67. is married to Isaac: Who thereby is com-  
forted for the death of his mother.*

2: In choosing  
a wife a virtu-  
ous stock and  
familie especi-  
ally true faith  
and religion,  
are before al  
other things  
to be confide-  
red & prefer-  
red. S. Amb.  
li. i. c. 9. de.  
Abrah. S. Chri.  
soft. ho. 48. in  
Gen.

**A**N D Abraham was old, and of manie dayes: and our 1  
Lord had blessed him in al things. † And he said to 2  
the elder seruant of his house, which was ruler ouer al that  
he had: Put thy hand vnder my thighe, † that I may aditire 3  
thee by our Lord, God of heauen and earth, that thou take  
not a wife for my sonne, of the daughters of the Cananites,  
among whom I dwel: † but that thou goe vnto myne owne 4  
countrie and kindred, and thence take a wife for my sonne  
Isaac. † The seruant answered: If the woman wil not come 5  
with me into this land, whether must I bring thy sonne  
backe againe to the place, from whence thou didest come  
forth? † And Abraham said: Beware thou neuer bring my 6  
sonne backe againe thither. † Our Lord God of heauen, 7  
which tooke me out of my fathers house, and out of my  
natiue countrie, which spake to me, and sware to me, saying:  
To thy sece wil I geue this land: he shal send his angel be-  
fore thee, and thou shalt take from thence a wife for my  
sonne: † but if the woman wil not folow thee, thou shalt 8  
not be bound by the oath: only bring not my sonne thither  
againc. † The seruant therefore put his hand vnder the thigh 9  
of Abraham his lord, and sware to him vpon this worde.  
† And he tooke tenne camels of his lords heard, and de- 10  
parted, of al his goods carying something with him; and  
setting forward went on into Mesopotamia to the citie of  
Nachor. † And when he had made the camels lye downe 11  
without the towne beside a wel of water at euen, at the time  
when women are wont to come forth to drawe water, he  
said: † O Lord God of my lord Abraham, mete me to day, 12  
I beseech





I beseech thee, and doe mercifully with my maister Abraham. † Behold I stand nigh to the fountaine of water, and the daughters of the inhabitants of this citie, wil come forth to drawe water. † Therfore " the maid, to whom I shal say: Bowe downe thy tankard that I may drinke: and she shal answere, Drinke, yea to thy camels also wil I geue drinke: she it is, whom thou hast provided for thy seruant Isaac: and by this I shal vnderstand, that thou hast delt mercifully with my maister. † Neyther had he yet ended these wordes within him selfe, & behold Rebecca came forth, the daughter of Bathuel, the sonne of Melcha wife to Nachor the brother of Abraham, hauing a tankard on her shoulder: † a passing comely maide, & most beautiful virgin, & not knowne to man: and she was gone downe to the fountaine, and had filled her tankard, and came backe. † And the seruant ranne to mete her, and said: Geue me a little water to drinke of thy tankard. † Who answered: Drinke my lord. And quickly she let downe the tankard vpon her arme, and gaue him drinke. † And when he had druncke, she added: but for thy camels also I wil drawe water, til al doe drinke. † And powring out the tankard into the troughes, she ranne backe to the wel to drawe water: and being drawen gaue it to al the camels. † But he musing beheld her with silence, desirous to know whether our Lord had made his journey prosperous, or not. † And after that the camels had drunck, the man plucked forth golden carelettes, weying two sicles: and as manie braceletts of tenne sicles weight. † And he said to her: whose daughter art thou? shew me: is there anie place in thy fathers house to lodge? † Who answered: I am the daughter of Bathuel, the sonne of Melcha, whom she bare to Nachor. † And she added, saying: Of strawe also and hay we haue good store, and a large place to lodge in. † The man bowed him selfe, and adored our Lord, † saying: Blessed be the Lord God of my lord Abraham, that hath not taken away his mercie & truth from my lord, and hath brought me the streight way into the house of my lords brother. † The maide therfore ranne, and reported into her mothers house al things that she had heard. And Rebecca had a brother named Laban, who in al haist went forth to the man, where the fountaine was. † And when he had seene the careletts and braceletts in his sisters hands,

:: Her father hauing perhaps manie wiues and euerie one a seueral house she went to her mothes house.





hands, and had heard al her words reporting: These words  
spake the man vnto me: he came to the man which stood  
beside the camels, and nighe to the fountaine of water:  
† and said to him: Come in, thou blessed of our Lord: Why 31  
standest thou without? I haue prepared the house, and a  
place for the camels. † And he brought him in into his 32  
lodging: and he vnharneſſed the camels, and gaue ſtrawe  
and hay, and water to waſh his feet, and of the men that  
were come with him. † And bread was ſet before him. 33  
Who ſaid: I wil not eate, til I ſpeake my meſſage. He an-  
ſwered him: Speake. † And he ſaid: I am the ſeruant of 34  
Abraham: † and our Lord hath bleſſed my lord wonder- 35  
fully, and he is magnified: and he hath geuen him ſheepe,  
and oxen, ſiluer and gold, men ſeruants and wemen ſeruants,  
camels, and aſſes. † And Sara my lordes wife hath borne 36  
my lord a ſonne in her old age, and he hath geuen him al  
things that he had. † And my lord adiured me ſaying: Thou 37  
ſhalt not take a wife for my ſonne of the Chananites, in  
whoſe land I dwell: † but thou ſhalt goe to my fathers houſe, 38  
and of mine owne kinred ſhalt thou take a wife for my ſonne:  
† but I answered my Lord: What if the woman wil not 39  
come with me? † Our Lord, ſaith he, in whoſe ſight I 40  
walke, wil ſend his angel with thee, and wil direct thy way:  
and thou ſhalt take a wife for my ſonne of myne owne  
kinred, and of my fathers houſe. † Thou ſhalt be innocent 41  
from my curſe, when thou ſhalt come to my kinne, and  
they wil not geue her thee. † I came therefore to day to 42  
the wel of water, and ſaid: O Lord God of my lord Abraham,  
if thou haſt directed my way, wherin I now walke, † be- 43  
hold I ſtand beſides the wel of water, and the virgin, that  
ſhal come forth to drawe water, when ſhe ſhal heare me  
ſay: Geue me a litle water to drinke of thy tankard: † and 44  
ſhe ſhal ſay to me: Drinke both thou and for thy camels I  
wil drawe alſo: that is the woman, which our Lord hath  
prepared for my maiſters ſonne. † And whileſt I pondered 45  
theſe things ſecretly with my ſelfe, Rebecca appeared com-  
ming with a tankard, which ſhe carried vpon her ſhoulder:  
and ſhe went downe to the fountain, & drew water.  
And I ſaid to her: Geue me a litle to drinke. † Who ſpe- 46  
delie let downe the tankard from her ſhoulder, and ſaid to  
me: Drinke both thou, and to thy camels I wil geue drinke.  
I dranke,





- 47 I drinke, and she watered the cammels. † And I asked her, and said: Whose daughter art thou? who answered: I am the daughter of Bathuel, the sonne of Nachor, whom Melcha bare him. I hoong therfore earelettes to adorne
- 48 her face, and I put braceletts vpon her hands. † And prostrate I adored our Lord, blessing the Lord God of my lord Abraham, who hath brought me the straight way to take
- 49 the daughter of my lords brother for his sonne. † Wherefore if you doe according to mercie and truth with my lord, shew me: but if it please you otherwise, that also
- 50 tel me, that I may goe to the right hand, or to the left. † And Laban and Bathuel answered: From our Lord the word hath proceeded: we can not speake any other thing with
- 51 thee besides his pleasure. † Behold Rebecca is before thee, take her and goe thy waies, and let her be the wife of thy
- 52 lords sonne, as our Lord hath spoken. † Which when Abrahams seruant heard, falling downe he adored our Lord
- 53 to the grounde. † And taking forth vessel of siluer, and gold, and garments, gaue them to Rebecca for a present. To her brothers also, and to her mother he offered giftes.
- 54 † A banquet was made, and eating and drinking togeather they lodged there. And in the morning, the seruant arose,
- 55 and said: Dismiss me, that I may goe to my lord. † And her brother, and mother answered: Let the maide tarry at
- 56 the least tenne days with vs, and after she shal depart. † Stay me not, said he, because our Lord hath directed my way:
- 57 dismiss me that I may goe on to my lord. † And they said: Let vs call the maid, and aske her wil. † And being called,
- 58 when she was come, they asked: Wilt thou goe with this man? who said: I wil goe. † They dismissed her therfore, and her nurce, and Abrahams seruant, and his companie,
- 60 † withing prosperitie to their sister, and saying: Thou art our sister, encrease thou into thousand thousands, and thy
- 61 seed possesse the gates of their enemies. † Therfore Rebecca, and her maides being set vpon camels, folowed the man:
- 62 who with speed returned vnto his lord; and † the same time Isaac walked along the way, that leadeth to the wel
- 63 south countrie; † and he was gone forth to meditate in the field, the day nowe being wel spent: and when he had
- 64 cast vp his eyes, he saw camels coming a farre of. † Rebecca

As children ought not to marry without their parents good liking: so the parties owne consent is most necessarie. S. Amb. Epist. 43.

Snach signifieth to speake consideratly with hart or mouth. Here S. Ambrose (li. 1. c. 1. de Isaac) and S. Aug (q. 62. in Gen) vnderstand it of mental prayer

also,

¶





also, when she saw Isaac, lighted of the camel, † and said 65  
to the servant: Who is that man which cometh towards vs  
along the field? And he said to her. The same is my lord.  
But she quickly taking her cloake, couered her selfe. † And 66  
the servant told Isaac al things that he had done. † Who 67  
brought her into the tent of Sara his mother, and tooke her  
to wife: and he loued her so much, that it did moderate the  
sorrowe, which was chanced, of his mothers death.

## ANNOTATIONS.

## CHAP. XXIIII.

Ominous spea-  
ches some-  
times supersti-  
cious.

Some times  
lawful.

Holie scrip-  
ture and the  
Church are  
iudges of  
doubtful ob-  
servations.

Eliezers pray-  
er, for a parti-  
cular signe,  
was lawful,  
deuout, and  
discrete.

14. *The maide to vvhom I shal say* ] Obseruation of speeches called ominous,  
which are interpreted to signifie good or euil luck, are sometimes superstiti-  
ous, & suggested by euil spirites, who now & then telling, or insinuating some  
truth, get credite, and so allure men to attend to such vaine, vncertaine, and  
vnlawful signes, as S. Augustin testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c.  
22.) Neuertheles such signes are sometimes lawfully obserued, & desired from  
God, as the same Doctor disputeth (li. quest. super Gen q. 53) and S. Christo-  
stome teacheth more clerly (ho. 45. in Gen) likewise S. Theodoret (q. 73. in  
Gen) But whosoever wil not erre in particular cases, must follow either ex-  
presse Scripture, or the iudgement of the Church, which is alwayes directed  
by the spirite of truth. And touching this prayer of Abrahams servant, and his  
desire of this determinate signe, to know the maide, whom God had provided  
to be Isaachs wife, the fathers generally hold that it was religious, deuout,  
and discrete. For he being careful of his masters busines, and not trusting his  
owne iudgement, but relying vpon that Abraham had said, *Our Lord shal send  
his Angel before thee*, commended so weightie a cause to God by prayer, the An-  
gel suggesting both to him to desire, and to the maide to performe (as the e-  
uent sheweth) such qualities and vertues in her, as were most agreeable to the  
great charitie and hospitalitie dayly practised in Abrahams house, most con-  
uenient and necessarie (as he discretely considered) for that familie, and good  
of manie. The like obseruations were approved in Gedeon, and Ionathas. And  
to pray for such signes in some case, or for manifest miracles is also approved  
by the Apostles example praying God *To shew by lore vvhich of the turre he had  
chosen to the Apostleship, in place of Iudas*. And that he would extend his hand to  
cures, & signes, & wonders, to be done by the name of his holie sonne I E S U S.

Ioh. 14.

Iudic. 7.  
1. R. 14Act. 1.  
O. 4.

## CHAP. XXV.

*Abraham hauing manie children by his wife Cetura, died at the age of 175.  
yeares: 12. Ismael also hauing twelue sonnes dukes, died. 19. Isaac pray-  
ing for his barren wife, she hath Esau and Iacob twinnes. 30. Esau selleth  
his first birth right to Iacob for a messe of pottage.*

AND





1 **A**ND Abraham married an other wife named Cethura:  
 2 † which bare him Zamran, and Iecsan, and Madan,  
 3 and Madian, and Iesboc, and Sue. † Iecsan also begat  
 4 Saba and Dadan. The Children of Dadan were Assurim,  
 5 and Larusim, and Loomim. † But also of Madian was borne  
 6 Ephra, and Opher, and Henoah, and Abida, and Eldaa: al  
 7 these were the children of Cethura. † And Abraham gaue  
 8 al his possessions to Isaac: † and " to the children of his  
 9 concubines he gaue gifts, and separated them from Isaac  
 10 his sonne, whilest himselfe yet liued, to the east countrie.  
 11 † And the days of Abrahams life were a hundred seuentie  
 12 and five yeares. † And decaying dyed in :: a good old age,  
 13 and hauing liued a great time, and being ful of days: and  
 14 was gathered to his people. † And there buried him Isaac  
 15 and Ismael his sonnes in the duple caue, which was situ-  
 16 ated in the field of Ephron the sonne of Seor the Hethite,  
 17 ouer against Mambre, † which he had bought of the chil-  
 18 dren of Heth: there was he buried, and Sara his wife. † And  
 19 after his death God blessed Isaac his sonne, who dwelled  
 20 beside the wel of the Liuing and seing so named. † These  
 21 are the generations of Ismael the sonne of Abraham, whom  
 22 Agar the Ægyptian bare him, Saraes seruant: and † these  
 are the names of his children according to their calling and  
 generations. The first begotten of Ismael Nabaioth, then  
 Cedar, and Adbeel, and Mabsam, † Masma also, and Duma,  
 and Massa, † Hadar, and Thema, and Iethur, and Naphis,  
 and Cedma. † These are the sonnes of Ismael: and these  
 are their names by their castles and townes, twelue princes  
 of their tribes. † And the yeares of Ismaels life came to an  
 hundred thirtie seauen, and decaying died, and was put  
 vnto his people. † And he dwelt from Heuila euen to Sur,  
 which looketh towards Ægypt, as they enter to the Assi-  
 rians, before the face of al his bretheren died he. † These  
 also are the generations of Isaac the sonne of Abraham:  
 Abraham begat Isaac: † who when he was fortie yeares  
 old, tooke to wife Rebecca the daughter of Bathuel the  
 Syrian of Mesopotamia, sister to Laban. † And Isaac be-  
 sought our Lord for his wife, because she was barren: who  
 " heard him, and made Rebecca to conceaue. † But the  
 little ones struggled in her wombe; who said: If it should be  
 so with me, what nede was there to conceaue? And she

:: The life of  
 the iust hath  
 fulnes of dayes  
 though it be  
 otherwise  
 short; the  
 daies of the  
 wicked are  
 void of fruit,  
 be they manie  
 or few. S.  
 Ambrose li. de  
 Abraham.





∴ S. Augustin ∴ went to consult our Lord. † Who answering said: Two 23  
 (q. 71. in Gen) nations are in thy wombe, and two peoples. shal be diuided ∴  
 disputeth but out of thy wombe, and one people shal overcome the other,  
 could not decide, whether and " the elder shal serue the younger. † Now her time 24  
 Rebecca went was come to be deliuered, and behold twinnes were found  
 to some Priest, in her wombe. † He that came forth first, was read, and al 25  
 or Prophet, or hearie in manner of a skinne: and his name was called Esau.  
 Altar, or whether els, or Immediately the other coming forth, held his brothers plant  
 only rettyred in his hand: and therefore he called him Iacob. † Threescore 26  
 to priuate prayer. yeares old was Isaac, when the litle ones were borne vnto  
 him. † Who being growne vp, Esau became a man cunning 27  
 in hunting, and a husband man: but Iacob ∴ a plaine man  
 dwelled in tents. † Isaac loued Esau, because he did eate 28  
 of his hunting: and Rebecca loued Iacob. † And Iacob 29  
 boyled broth: to whom Esau being come faynt out of the  
 in the Mysteries following he might be field, † said: Geue me of this read broth, because I am ex- 30  
 suspected of false dealing † To whom Iacob said: " Sel me thy first-birth-right. 31  
 S. Aug. li. 16. † He answered, Loe I dye, what wil the first birth right. 32  
 §. 37. ciuit. auaille me? † Iacob said: Swear therefore to me. Esau sware 33  
 to him, and sould his first-birth-right. † And so taking 34  
 bread and the rice broth, did eate, and drinke, and went  
 his way; little esteeming that he had sold his first birth right..

## ANNOTATIONS.

### CHAP. XXV.

Why Agar & Cetura being lawful wiues are called concubines. Their children signified Paines & Heretikes.

6. *To the children of his concubines* } S. Augustin (li. 16. c. 34. de ciuit) sheweth that both Agar and Cetura, being Abrahams lawful wiues (for so they are called in holie Scripture) are also called concubines, because they had not like priuileges to Sara, whose sonne was sole heyre to his father, and the children of the others had only giftes (or mouable goods) not attayning to the promised kingdom. And al this for myserie sake. For Ismael signified the carnal people before Christ, the children of Cetura prefigured Heretikes, who suppose themselves to pertaine to the new Testament, but are separated no lesse then the Iewes from Christs Kingdom. And albeit there was also another particular reason, why Agar was called concubine, because she was a second wife, the first then liuing, yet this lerned father saith, he did not see, why Cetura being married after the death of Sara, should be called concubine, but only for this Myserie.

Gods predestination and for seing include,

21. *Heard him* } Notwithstanding Gods assured promise, that Isaac should haue issue (Gen. 21. v. 12) yet he prayeth instantly for the same. And Moyse here attributeth Rebeccas conceiuing to Isaacs prayer. wherby we see that





See that Gods forseeing, predestinating, and promising exclude not, but in & not exclude dede include secundarie causes, and ordinarie meanes, by which his eternal the meanes by wil and pleasure is fulfilled. For as God did forsee that Rebecca should have which his wil childien, so he did forsee, that Isaac should pray for it, and obtayne it; and the is done. one was as sure to come to passe as the other. And the same consequence is true concerning eternal life as S. Gregorie teacheth. li. 1. c. 8. Dialog.

21. *The elder shal serue the younger* } As before (c. 17. v. 21. & c. 21. v. 12.) The covenant the covenant and great promises made to Abrahams seide, are declared to per- made to Abra- taine only to Isaac, and not to Ismael, not to the other brothers: so the same ham pertained belong not to Esau, the elder, but only to Iacob the younger sonne of Isaac, only to Isaac, the Holie Ghost saying, *The elder shal serue the younger*. And withal signifieth, and Iacob, not (saith S. Augustin) that the elder people of the Iewes shal serue the younger to the rest of Christian people. For although it may be vnderstood literally to be fulfilled, his issue. in that the Idumeans coming of Esau, were subdued by King David coming of Iacob; yet it is more conueniently beleued, that this prophecie tended to a greater thing. And what is this, but that which is evidently fulfilled in the Iewes and Christians?

An other great document of grace S. Paul gathereth vpon this Myserie: Gods mere that the twinnes being not yet borne, nor hauing done any thing good or euil, mercie in ele- without anie good merites, the younger is elected, the elder reprobate. For ctianie, his doubtles (saith S. Augustin) touching original sinne they were both equal, iustice to the and concerning proper sinne, neither of them had anie at all. By which exam- reprobate. ple he sheweth Gods mere mercie in the elect, and iustice in the reprobate, as is more largely noted in the English New Testament, vpon the ninth chapter to the Romanes.

31. *Sel me thy first birth right* } Iacob instructed by his mother, that God Iacob lawfully had chosen him in place of his brother Esau (for to her God had reueled that ly bought but the elder should serue the younger) did lawfully vse this oportunitie to get Esau sinned in Esaus grant of the right pertaining to the first borne, but Esau in selling it selling the first-birth- sinned, shewing himselfe an intemperate prophane man. Heb. 12. right.

## CHAP. XXVI.

*Isaac by reason of famine goeth into Gerara, 3. where God reneweth to him the promises made to Abraham. 9. King Abimelech blameb him for calling his wife his sister. 15. the people envying his wealth, quareleth for his welles 26. At last Abimelech maketh league with Isaac.*

1 **A**N D when a famine was risen in the land, after that sterilitie, that had chanced in the dayes of Abraham, Isaac went to Abimelech king of the Palestines into Gerara. 2 † And our Lord appeared to him, and said: :: Goe not downe 3 into Egypt, but rest in the land which I shal tel thee. † And Isaac to stay in Gerara to the feiourne in it, and I wil be with thee, and wil blesse thee: for like end S. to thee and to thy seed, I wil geue al these countries, accom- Theod. q. 76. plishing the oath which I sware to Abraham thy father. in Gen.

L. 3,

† And





See pag 52.

Adulterie a  
great sinne  
also among  
Painims

\* The chanel  
where some-  
times a veie-  
ment streame  
runeth, some-  
times none  
at all.

† And I wil multiplie thy seed as the starres of heauen: and 4  
I wil geue to thy posteritie al these countries: and in thy seed  
SHAL BE BLESSED al the nations of the earth, † for 5  
because Abraham obeyed my voice, and kept my preceptes  
and commandements, and obserued " my ceremonies &  
lawes. † Therefore Isaac abode in Gerara. † Who when he 6 7  
was asked by the men of that place, concerning his wife,  
answered: She is " my sister. for he was afraid to confesse  
that she was married to him, thinking lest peradventure  
they would kil him because of her beautie. † And when 8  
verie manie days were passed, and he abode there, Abime-  
lech the king of the Palestines looking forth through a  
windowe, sawe him sporting with Rebecca his wife. † And 9  
calling for him, he said: It is euident that she is thy wife:  
why didest thou faine her to be thy sister? He answered: I  
feared lest I should die for her. † And Abimelech said: Why 10  
hast thou deceaued vs? some man of the people might haue  
lyen with thy wife, & thou haddest brought vpon vs " a great  
sinne. And he commanded al the people, saying: † He that 11  
shal touch this mans wife, dying shal dye. † And Isaac sowed 12  
in that land, and he found that same yeare " an hundred fold:  
and our Lord blessed him. † And the man was made rich, 13  
and he went prospering and encreasing, til he was made  
exceeding great: † and he had also possessions of sheep and 14  
of heards, and a verie great familie. For this the Palestines  
enuying him, † stopped at that time al the welles, that the 15  
seruants of his father Abraham had digged; filling them  
vp with water: † in so much that Abimelech himselfe said 16  
to Isaac: Depart from vs, because thou art become mightier  
then we a great deale. † And departing, to come to the 17  
Torrent of Gerara, and to dwel there: † againe he digged 18  
other welles, which the seruants of his father Abraham had  
digged, and which, after his death, the Philistines had stop-  
ped vp of old: and he called them by the same names, wh c'h  
his father before had called them. † And they digged in 19  
the \* Torrent, and found liuing water: † but there also the 20  
pastors of Gerara made a brawle against the pastors of Isaac,  
saying: It is our water. for which cause he called the name  
of the wel, by occasion of that which had hapned, \* Calum-  
ne. † And they digged also an other: & for that they brawled 21  
likewise, and he called the name of it, Enmitie. † Going 22  
forward

VVran-  
gling.





- foreward from thence he digged an other wel, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath our Lord dilated vs, and made  
 23 vs to encrease vpon the earth. † And he went vp from that  
 24 place vnto Bersabee, † where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not feare, because I am with thee: I wil blesse thee, and multiplie thy seed for my seruant Abrahams sake.  
 25 † Therefore he builded there an altar: and hauing called vpon the name of our Lord, he pitched his tent: and commanded his seruants that they should digge a wel. † To the which place when there were come from Gerara Abimelech, and Ocozath his freind, and Phicol chieffe captaine of his  
 27 souldiers, † Isaac spake to them: Why are ye come to me a  
 28 man whom you hated, and haue thrust out from you? † Who answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath betwen vs, and :: let vs make a  
 29 league, † that thou do vs no harne, as we also haue touched nothing of thine, neither haue we done that which might hurt thee: but with peace haue we dismissed thee encreased with the blessing of the Lord. † Therefore he made  
 30 them a feast, and after they had eaten and drunken † arising in the morning, they sware one to an other: and Isaac dismissed them peaceably into their place. † And behold the same day came the seruants of Isaac telling him of a wel, which they had digged, and saying: We haue found water.  
 33 † Whereupon he called it Abundance: and the name of the citie was geuen Bersabee, euen vnto this present day.  
 34 † But Esau being fourtie yeares old married wiues, Iudith the daughter of Beer the Hethite, and Basemath the daughter of Elon of the same place: † both which had  
 35 the mind of Isaac and Rebecca.

:: So nations of the world first enuyed the Church of Christ, but after made peace with it.

:: Esau by marrying against his parents wil, made breach from them.

## ANNOTATIONS.

### CHAP. XXVI.

3. *My ceremonies* } These were not the same ceremonies and lawes which were afterwards prescribed by God, and deliuered by Moyses, but other obseruances by which Abraham and other holie Patriarches before him, serued God with certaine external worship, differing from the rites of the Gentiles, especially from Enos time (Gen. 4.) and so forward.

External ceremonies in the law of nature.





Christian for first enuied Isaac, but afterwards perceiuing that God almightie, whom he  
 titude preuai- serued, so blessed him, the rest of the land remaining barren, they sought to  
 leth more by make league with him (v. 28) Euen so the Kings and nations of the world, first  
 suffering, then enuying and persecuting Christs Church, at leingth seing it stil prosperous  
 by forcible re- became with al humilitie children of the same Church, and seruants of Christ,  
 sitting. being overcome not by force of armes but by patience, & peacable endeouours  
 of those whom they most hated. VVherof excellently saith S. Leo ( Ser. 1. in  
 Natali. Apost ) Although Rome renowned by manie victories, dilated her  
 Empyre by land and by sea, yet was it lesse, that martial trauel subdued, then  
 that which Christian peace hath obtained. The Bishops of Rome hauing  
 larger Iurisdiction spiritual, then euer the Roman Cæsars had temporal  
 Dominion.

## CHAP. XXVII.

*Jacob by his mothers counsaile getteth his fathers blessing in place of Esau, 42.  
 And by her is aduised (for auoiding Esaus Wrath, who threatened to kil  
 him) to flie to his vncle Laban, in Haran of Mesopotamia.*

The Epistle  
 on Saturday  
 the second  
 weeke in Lent.

∴ Jacob secure  
 in conscience  
 that the right  
 of first-birth  
 belonged to  
 him, yet fea-  
 red to geue  
 occasio of of-  
 fence to his  
 father.

**A**ND Isaac was old, and his eyes were dimme, and he  
 could not see: and he called Esau his elder sonne, and  
 said to him: my sonne? Who answered Here I am. † To  
 whom his father: Thou seest, quoth he, that I am old, and  
 know not the day of my death. † Take thy instruments, thy  
 quiuer, and bowe, and goe abroad: and when thou hast  
 taken any thing by hunting, † make me broth therof, as  
 thou knowest I like, and bring that I may eate: and my  
 soule may blesse thee before I dye. † Which when Rebecca  
 had heard, and he was gone into the field to fulfil his fathers  
 commandement, † she said to her sonne Jacob: I heard thy  
 father talking with Esau thy brother, and saying to him:  
 † Bring me of thy hunting, and make me meates that I may  
 eate, and blesse thee in the sight of our Lord before I  
 dye. † Now therefore my sonne, assent to my counsel: †  
 † and go thy way to the flocke, bring me two kiddes of the  
 best, that I may make of them meat for thy father, such as he  
 gladly eateth: † which when thou hast brought in, and he  
 hath eaten, he may blesse thee before he dye. † To whom  
 he answered: Thou knowest that Esau my brother is  
 an hearie man, and I am smooth: † if my father shal seele  
 me, and perceaue it, ∴ I feare lest he wil thinke I would  
 haue





- haue deluded him, and I shal bring vpon me a curse for a  
 13 blessing. † To whom his mother said: This curse, my sonne,  
 light vpon me: only heare thou my voice, and go, fetch me  
 14 the things which I haue said. † He went, and brought,  
 and gaue them to his mother. She dressed meats, euen as  
 15 she knew his father liked. † And she did on him the gar-  
 ments of Esau verie good, which she had at home with her:  
 16 † and the litle skinnies of the kidds she put about his hands,  
 17 and couered the bare of his necke. † And she gaue him the  
 18 broth, and deliuered him bread that she had baked. † Which  
 when he had caried in, he said: My father? But he answered:  
 19 I heare. Who art thou my sonne? † And Iacob said: " I am  
 thy first begotten Esau: I haue done as thou didest com-  
 mand me: arise, sit, and eate of my hunting, that thy soule  
 20 may blesse me. † And againe Isaac to his sonne: How  
 couldest thou, said he, find it so quickly, my sonne? Who  
 answered: :: It was the wil of God that that which I would  
 21 came quickly in my way: † And Isaac said: Come hither, It was truly  
Gods wil, but  
not in that sence  
as Isaac vn-  
derstood it.  
 that I may feele thee my sonne, and my proue whether thou  
 22 be my sonne Esau, or no. † He came nere to his father, and  
 when he had felt him, Isaac said: The voice verely, is the  
 23 voice of Iacob: but the hands, ate the hands of Esau. † And  
 he " knew him not, because his beatic hands had made him  
 24 like vnto the elder. Blessing him therfore, † he said: Art  
 25 thou my sonne Esau? He answered: I am. † But he said:  
 Bring me the meats of thy hunting, my sonne, that my soule  
 may blesse thee. Which when they were brought and he  
 had eaten, he offred him wine also, which after he had  
 26 drunke, † he said to him: Come nere me, and geue me a  
 27 kisse, my sonne. † He came nere, and kissed him. And imme-  
 diatly as he felt the fragrant sauoure of his garments, blessing  
 him, he said: Behold the sauoure of my sonne is as the sa-  
 uoure of a plentiful field, which our Lord hath blessed.  
 28 † God geue thee of the dew of heauen, and of the fatnes of  
 29 the earth abundance of corne and wine. † And let peoples  
 serue thee, and tribes adore thee: be thou lord of thy bre-  
 thren, and thy mothers children bowe they before thee.  
 He that shal curse thee, be he cursed: and he that shal blesse  
 30 thee, be he replenished with blessings. † Isaac had scarce  
 ended his wordes, and Iacob now gone forth abroad, but  
 31 Esau came, † and brought in to his father meates made  
 M of his





∴ Isaac now knowing it to be Gods wil, ratified that he had done.

∴ Worldlings blessing consisteth in transitorie welth.

∴ The Idumeans being subdued by king David (2. Reg. 8.) revolted from king Ioram, and had a king of their owne (4. Reg. 8.) they were againe subdued by Hircanus (teste Iosepho. li. 13. Antiq.) but againe Herod an Idumean raigned in Iewrie Math. 2. Luc. 1.

of his hunting, saying: Arise my father, and eate of thy  
sonnes hunting: that thy soule may blesse me. † And Isaac 32  
said to him: Why! who art thou? Who answered: I am  
thy first begotten sonne Esau. † Isaac was amazed and asto- 33  
nied exceedingly: and marueling more, then a man can  
beleue, said: Who is he then that euen now brought me  
venison that he had taken, and I did eate of al thinges before  
thou camest? and I haue blessed him, ∴ and he shal be blef-  
sed. † Esau hauing heard his fathers wordes, roared out with 34  
a great crye: and being dismaied, said: Blesse me also, my fa-  
ther. † Who said: Thy brother came deceitfully and tooke 35  
thy blessing. † But he said again: Rightly is his name called 36  
Jacob: for he hath supplanted me loe the second time: my  
first-birth-right he tooke before, and now the second time  
he hath stollen my blessing. And againe to his father he said:  
Hast thou not reserued me also a blessing? † Isaac answered: 37  
I haue appointed him thy Lord, and al his brethren I haue  
made subiect to his seruice: with corne and wine I haue esta-  
blished him, and for thee, my sonne, what shal I doe more  
after this? † To whom Esau said: Hast thou one only bles- 38  
sing, father? I beseech thee blesse me also. And when he wept  
that he howled againe, † Isaac being moued, said to him: 39  
In ∴ the fat of the earth, and in the dew of heauen from  
aboue † shal thy blessing be. Thou shalt liue by the sword, 40  
and shalt serue thy brother: and ∴ the time shal come, when  
thou shalt shake of, and loose his yoake from thy necke.  
† Esau therefore alwaies hated Jacob for the blessing wher- 41  
with his father had blessed him: and he said in his hart: The  
daies wil come of the mourning of my father, and I wil kil  
Jacob my brother. † These things were told to Rebecca: 42  
who sending & calling Jacob her sonne, said to him: Behold  
Esau thy brother threatneth to kil thee. † Now therefore, 43  
my sonne, heare my voice, and get thee vp and flye to Laban  
my brother into Haran: † and thou shalt dwel with him a 44  
few daies, til the furie of thy brother be allwaged, † and 45  
his indignation cease, and he forget those things, which thou  
hast done to him: afterward I wil send, and bring thee from  
thence hither. Why shal I be depriued of both sonnes in one  
day? † And Rebecca said to Isaac: I am wearie of my life 46  
for the daughters of Heth: if Jacob take a wife of the stocke  
of this land, I list not liue.

ANNO-





## ANNOTATIONS.

## CHAP. XXVII.

19. *I am thy first begotten Esau.* } Jacob was not by nature the first begotten; but by Gods ordinance, & by covenant made with Esau, had right to the preeminence, and priuilegies belonging to the first borne. So he did not lie, but spake a truth, meaning that he was that sonne, to whom by diuine election the first-birth-right was dew, which his father supposed to pertain to Esau.

Jacob did not lie, nor Lene in saying he was Esau. &c.

But because some scorneres of Christian doctin (like to the old Manichees) vse to say, that Catholique Doctores, and Schoolmen excuse, and condemne whom they list by such glosses, let such reprouers vnderstand, that both moderne and ancient Catholique writers auow this defence of the holie Patriarch Jacob, not by private spirite, but by the most true and proper sense of holie Scripture it selfe. VVhere it may appeare, if they wil axamine the text, that Jacob in al this procurement of his fathers blessing, neither did anie thing vniustly, nor said anie thing falsely. First it was reueled to his mother (chap. 25. v. 23.) *That the elder (of her twinnes) should serue the younger.* Secondly, holie Scripture testifieth in the same chapter (v. 27.) *That Jacob was a plaine (or sincere) Man.* void of vniust dealing. Thirdly, for more quiet enioying that right, which God had ordained for him, he procured his brothers consent and confirmation (v. 33) Fourthly though he was secure in conscience that the blessing was dew to him, yet he feared (v. 12.) lest he might geue occasion of offence to his father, to whom this myserie was not yet reueled. Fifthly Isaac perceiuing at last Gods wil, that Jacob should be preferred, was neither offended with him, nor reuoked his blessing, as vnlawfully surprised, but condescending thereto, ratified that he had done, saying (v. 33.) *I haue blessed him, and he shal be blessed.* Sixtly, God himselfe from this time forwards often appeared to Jacob, and with great promises, and manie temporal and spiritual benefites, declared his singular loue to him. Seuently, these three Patriarches Abraham, Isaac, and Jacob are special renowned Sainctes of the old Testament: yea the Lord and Creator of al would peculiarly be called (Exodi. 3.) the God of Abraham, Isaac, and Jacob. Moyse praying instantly for Gods mercie and clemencie towards the people (Exodi. 32.) besought him to remember Abraham Isaac, and Jacob his seruants: and so in both old and new Testament these three are often mentioned as chiefe Princes in the Kingdom of Heauen. Al which shewe the great vertues and holines of them al.

He is proued innocent by the text.

1.

2.

3.

4.

5.

6.

7.

And touching this fact of Jacob, where (if euer aniewhere) might seme to besome great sinne. S. Augustin at large proueth that he did not herein liane at al: *that which Jacob did* (saith he. li. cont. mendacium c. 10.) *by his mothers instruction to deceiue his father, if it be diligently considered, was no lie, but a myserie, and therefore for the familiar counsaile of the Italie Ghost, which his mother had receiued, he is excused from sinne.* The same he confirmeth. q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34 cont. Faust. The same also teach S. Chrysostom ho. 33 in Gen. S. Hierom Epist. 125. S. Theodoret. q. 79. & 80. in Gen. S. Gregorie, ho. 6. in Ezechielem. S. Bede, Isidorus, Innocentius 3. Rupertus and others vpon this place, al agreeing absolutely that euerie lie is a sinne, declare that Jacob lied not, but stil spake the truth, confirming their exposition by other

The Fathers proue his innocencie in this fact.

Euerie lie is a sinne.

M 2

like





Some deceipt  
good.

It was good  
that Isaac  
knew not Ia-  
cob when he  
blessed him.

Good in re-  
spect of Esau.

More to Gods  
glorie, and Ia-  
cobs commen-  
dation.

like places of Scripture. As when our Sauour said of S. Iehu Baptist (Math. 11.) *He is Elias* meaning that he was Elias in spirite not in person. So Jacob said truly that he was Esau, not meaning in person but in right of the first borne, by Gods ordinance: Esau also hauing condescended thereto by couenant and oath. In that also he deceiued his father, was no sinne. For it was a law-  
ful and good deceipt, such a one (saith S. Chrysostom) as Hieremie speaketh *Hos. 6.* of, *Lord thou hast deceiued me, and I am deceiued*, so Isaac was deceiued, not as we ad Col. commonly cal deceipt, but to his owne and others good, by Gods disposition. *Hier. 20.* 23. *Knew him not* } S. Damasus demanding of S. Hierom, what might *Epist.* be the reason why God would suffer his holie seruant Isaac not to know Jacob, 125. but to be deceiued, and through ignorance to blesse whom he would not, declarerh that it happened not only to Jacob, but also to manie other like holie men, to be ignorant of manie things, and to be deceiued in error of o-  
pinion: and that this error was profitable to Isaac and his house. For if he had geuen this blessing (which was a spiritual Iurisdiction) to Esau, as he purposed, he had committed a noxious error in dede, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother. (v. 41.) omitting him, that was sincere and very vertuous, and had done his owne wil, not Gods wil therein.

But why would not God reuel his wil to Isaac (as he had commanded a farre greater thing to Abraham to sacrifice the same Isaac) that he might wittingly hime blessed Jacob by Gods commandment? The Fathers do probably alleage this for one reason, that if Esau, being a fierce and cruel man, had perceiued that his father had willingly preferred Jacob, he would haue bene incensed against his father, conceived and attempted euil against him. An other rea-  
son. S. Chrysostom and Theodoret do yeld, that by this strange maner of im-  
parting this blessing, it might more manifestly appeare to be Gods wil and ordinance, and not to procede from mans affection, that Jacob should be preferred. *Hos. 53.* 9. 79. in *Gen.*

## CHAP. XXVIII.

*Jacob with his fathers blessing, and admonition not to take a wife of Chanaan, but of the daughters of his vncle Laban, goeth into Mesopotamia: (6. Esau in the meane time marieth a third wife, his vncle Ismaels daughter) 11. Jacob seeib in slepe a ladder reaching to heauen, Angels ascending and descending, and our Lord leyning thereon renewed the promises made to Abraham and Isaac. 16. And he awaking maketh a vow.*

**I**SAAC therefore called Jacob, and blessed him, and com- 1  
manded him saying: Take not a wife of the stocke of 2  
Chanaan: † but goe, and make a iourney into Meso- 2  
potamia of Syria, to the house of Bathuel thy mothers father,  
and take thee a wife thence of the daughters of Laban thine  
vncle. † And God almightie blesse thee, and make thee 3;  
encrease.





encrease, and multiplie thee: that thou maiest be into multi-  
 4 tudes of peoples. † And :: geue he thee the blessings of A-  
 braham, and to thy seed after thee: that thou mayest possesse  
 the land of thy perigrination, which he promised to thy  
 5 grandfather. † And when Isaac had dismissed him, taking  
 his journey he came to Mesopotamia of Syria to Laban the  
 sonne of Barthuel the Syrian, brother to Rebecca his mother.  
 6 † And Esau seing that his father had blessed Iacob, and  
 had sent him into Mesopotamia of Syria, to marry a wife  
 thence; and that after the blessing he had commanded him,  
 saying: Thou shalt not take a wife of the daughters of Cha-  
 7 naan: † and that Iacob obeying his parents was gone into  
 8 Syria: † hauing tryal also that his father did not willingly  
 9 see the daughters of Canaan: † he went to Ismael, and  
 tooke to wife besides them, which he had before, Mahaleth  
 the daughter of Ismael Abrahams sonne, sister to Nabaioth.  
 10 † Therefore Iacob being departed from Bersabee, went on  
 11 to Haran. † And when he was come to a certaine place,  
 and would rest in it after sunne set, he" tooke one of the  
 12 stones that lay there, and putting it vnder his head, slept in  
 13 the same place. † And he saw in his sleepe" a ladder standing  
 vpon the earth, and the top therof tooching heauen: the  
 14 angels also of God ascending and descending by it, † and  
 our Lord leyning vpon the ladder saying to him: I am the  
 Lord God of Abraham thy father, and the God of Isaac: the  
 Land, wherein thou sleepest, I wil geue to thee and to thy  
 15 seed. † And thy seed shal be as the dust of the earth: thou  
 shalt be dilated to the West, and to the East, & to the North,  
 and to the South: and IN THEE and thy seed al the tribes  
 16 of the earth SHAL BE BLESSED. † And I wil be thy  
 keeper whither so euer thou goest, and wil bring thee backe  
 into this land: neither wil I leaue thee, til I shal haue ac-  
 17 complished al things which I haue said. † And when Iacob  
 was awaked out of sleepe, he said: In dede our Lord is in  
 18 this place, and I wist not. † And trembling he said: How  
 terrible is this place! this is none other but the house of God,  
 and the gate of heauen. † And Iacob arising in the mor-  
 ning; tooke the stone, which he had laid vnder his head,  
 and" erected it for a title, powring oyle vpon the toppes.  
 19 † And he called the name of the citie \* Bethel; which before  
 20 was called Luza. † And he" vowed a vowe, saying: If God  
 M 3 shal be

:: Isaac againe  
 confirmeth the  
 blessings of A-  
 braham to Ia-  
 cob, and his  
 seed, omitting  
 Esau: yea and  
 God repeareth  
 the same. v 13.

The Epistle in  
 a votive Masse  
 for trauelers.

10.

House of  
God.





∴ To whom  
ynough is not  
ynough, to  
him nothing is  
ynough Aulus  
Gell.

shal be with me, and shal keepe me in the way, by the which  
I walke, and shal geue me ∴ bread to eate, and rayment to put  
on, † and I shal be returned prosperously to my fathers 21  
house, the Lord shal be my God, † and this stone, which 22  
I haue erected for a title, shal be called the House of God;  
and of al things that thou shalt geue to me, I wil offer tithes  
to thee.

## ANNOTATIONS.

### CHAP. XXVIII.

VWhy Iacob  
traueled in  
poore state.

11. *Tooke of the stones* ] Iacob traueled into a strange countrie went in such  
poore state, the better to hide his departure from Esau, who otherwise might  
haue killed him by the way. It was also thus disposed by God, that Iacobs  
faith and confidence might, to his greater merite, be exercised: and that  
Gods prouidence might more manifestly appeare, as it did in his returne after  
twentie yeares, when with most grateful mind he recounted Gods benefites  
saying (Gen. 32) VWith my staffe I passed ouer this Iordan, and now with  
two troupes I do returne.

A notable ex-  
ample of Gods  
comforth to  
the afflicted.  
Al nations be-  
leuing in  
Christ are blef-  
sed in him.

12. *A ladder* ] He that was in temporal distresse, was maruelously com-  
forted spiritually, by seing a ladder that reached from the earth to heauen;  
Angels passing vp and downe the same, and the Sonne of God leaning vpon  
it, as he that reigneth both in heauen and earth, who in particular promised  
him, and his seede that whole land, that he and his seede should be blessed, yea  
that in *His seede* al nations should be blessed, and that he would keepe and pro-  
tect him where soeuer he went. How al this was performed is briefly reherfed  
in the booke of wisdom. chap. 10.

Erecting and  
anointing of  
Altars is a re-  
ligious office  
being done  
to Gods ho-  
nour.

The Church  
lerneth not  
rites of Idola-  
ters, but they  
of the Church.  
Difference in  
religious, su-  
persticious, &  
ciuil honour  
consisteth in  
the persons, &  
intentions.

18. *Erected it, pouring oyle* ] To erect a stone, and powre oyle vpon it,  
was nowise superstitious in Iacob. Neither did he lerne it of Idolaters: for  
he abhorred and detested al idolatrical obseruances. But as S. Iustinus Martyr  
S. Clement of Alexandria, Origen, Eusebius and others testifie, idolo'atrical  
superstition did rather imitate true religious ceremonies. For the diuel al-  
wayes affecting that honour, which he seeth done to God, perswaded those  
whom he seduced, and blinded with errors, to serue him in such maner of  
external rites, as God was serued, that therby he might either haue like  
worship with God, as it happened among Paimim Idolaters: or els depriue  
God of this kind of honour, as now we see Protestants reiect and pul downe  
consecrated Altars, pretending them to be superstitious. VVherin they shew  
most grosse ignorance, if in dede they so iudge of ignorance, and not of mere  
malice. For who is so simple, but he may see, that the chiefe difference betwen  
Religion and Superstition in external things, consisteth in the persons to  
whom they are done, & in the intetion of the doers, & by the same difference  
of persons ciuil honour is also distinguished, from both religious and super-  
sticious. As he that kneeleth to God, religiously honoreth God. Kneeling to  
the sunne, moone, or other false Gods, superstitiously honoreth the diuel, &  
kneeling to the King, ciuilly honoreth the King, Iacob without doubt did al  
to Gods onlie honour. And that which he did in this place, is now vsed in the  
Catholique





Catholique Church. For so Rabanus a diligent obseruer and writer of Ecclesiastical Rites, Ceremonies, and Customes touching the vse of holie oyle witnesseth ( li. 1. c. 45. Institut. cleric. ) that the Altar being first sprinkled with water, is annointed with Chrisme, to the example of the Patriarch Jacob, who after that dreadful vision, erected a stone for a title ( or monument ) powring oyle thereon, and calling that place *the house of God*. S. Cyprian also writing of Chrisme, mentioneth the two sortes of holie oyle vled in the Church; one of simple oyle consecrated by a Bishop, which is vled for Catechumes before Baptisme, persons possessed, and the sick; the other is made of oyle and balme, also consecrated by a Bishop, and this is vled in Baptisme, Confirmation, and in consecrating Altares, Kings, and Priests.

Two sortes of holie oyle.

20. *Vowed* ] It can not be vnderstood that Jacob here vowed, or promised only to serue God, as the Soueraigne Lord of al creatures, for to that he was bound, whether he should prosper temporally or no; but that he vowed particular godlie workes, to which he was not otherwise obliged. As here he expresseth two things. Presupposing before al, that the Lord Omnipotent shall be his God, he addeth, first *And this stone, which I haue erected for a title, shall be called the house of God.* whereby he promised the building of a Church, performed at his returne ( chap. 35. ) Secondly he added, *And of al things which thou shalt giue me I will offer thee.* And this Likewise was of free deuotion. For tithes also in the law of nature were dew to Priests, and by inferior Priests to the chiefe Priest, as Abraham gaue tithes to Melchisedech. And so al his tithes were dew to his father, and after his father him selfe was chiefe: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other vles pertaining to Gods seruice.

Vowes are properly of things which are not otherwise commanded.

Gen. 14.

## CHAP. XXIX.

*Jacob intertained by Laban, 15. serueth him seuen yeares for Rachel, 23. but first receiuing Lia, 27. seuen dayes after receiveth also Rachel, and serueth for her seuen yeares more. 31. She remaining barren, Lia beareth foure sonnes.*

- 1 **J** A C O B therefore going on his iourney, came into the East
- 2 cōtrie. † And he sawe a wel in the field, and three flockes of sheepe lying beside it: for of it the beasts were watered, and the mouth thereof was closed with a great stone.
- 3 † And the maner was when al the sheepe were geathered together they did rowle of the stone, and after the sheepe were refreshed they put it on the mouth of the wel againe.
- 4 † And he said to the sheperds: Brethren, Whence are you? Who answered: Of Haran. † And he asked them, saying: Know you Laban the sonne of Nachor? They said:
- 6 We do knowe him. † Is he in health? quoth he: He is in health, say they: And behold Rachel his daughter cometh with





¶ S. Augustin  
(q. 87 in Gen)  
comendeth fa-  
miliar kissing  
of kinsfolke  
and frendes as  
a laudable cu-  
stome in some  
countrie. It  
is no where  
more ciuil &  
modest then  
in England.

¶ Laban gre-  
uously offen-  
ded, neither  
could Lia be  
excused, but  
Jacob was in-  
nocent, in this  
fact.

¶ After seven  
daies he had

with his flocke. † And Jacob said: There is yet much day 7  
remaining, neither is it time to bring the flockes into the  
foulds againe: first geue the sheep drinke, and so bring them  
backe to feede. † Who answered: We can not, til al the 8  
cattel be gathered together: and we remoue the stone from  
the wels mouth, that we may water the flocks. † They were 9  
yet speaking, and behold Rachel came with her fathers  
sheepe: for she fed the flocke. † whom when Jacob had 10  
seene, and knew her to be his cosen germaine, and that they  
were the sheepe of Laban his vncle: he remoued the stone,  
wherwith the wel was closed. † And hauing watered the 11  
flocke, he :: kissed her: and lifting vp his voice wept, † and he 12  
told her that he was her fathers brother, and the sonne of  
Rebecca: but she in hast went and told her father. † Who 13  
when he heard that Jacob his sisters sonne was come, he  
ranne forth to mete him: and embracing him, and hartely  
kissing him, brought him into his house. And when he had  
heard the causes of his iourney, † he answered: Thou art my 14  
bone and my flesh. And after the dayes of one moneth were  
expired, † he said to him: because thou art my brother, 15  
shalt thou serue me \* gratis? Tel me what wages wilt  
thou take. † He had in dede two daughters, the name of the 16  
elder was Lia: and the younger was called Rachel. † But Lia 17  
was bleare eyed: Rachel wel fauored, and of a bewtiful coun-  
tenance. † Whom Jacob louing, said: I wil serue thee for 18  
Rachel thy younger daughter, seauen yeares. † Laban an- 19  
swered: It is better that I geue her to thee then to an other  
man, tary with me. † Jacob therfore serued for Rachel 20  
seuen yeares: and they sowed a few dayes because of the  
greatnes of his loue. † And he said to Laban: geue me 21  
my wife: because now the time is complete, that I may  
companie with her. † Who hauing bid a great number 22  
of his freinds to the feast, made the mariage. † And at 23  
night :: he brought in Lia his daughter to him, † geuing his 24  
daughter a handmaid, named Zelpha. With whom when  
Jacob had compained after the maner, when morning was  
come he saw Lia: † and he said to his father in lawe: What 25  
is it that thou didest meane to doe? did not I serue thee for  
Rachel? why hast thou deceiued me? † Laban answered: 26  
It is not the custome in this place, that we bestowe the  
younger in mariage first. † Make vp the :: weeke of dayes 27  
of this

¶ This  
out vva-  
ges?





of this match: and I wil geue the this same also, for the  
 28 worke that thou shalt serue me other seauen yeares. † He Rachel who was his first  
spouse. S. Hier-  
om Tradit.  
 29 married Rachel to wife: † to whom her father had deliuered Heb. S. Aug.  
q. 82. in Gen.  
 30 Bala for to be her seruant. † And hauing at length obtained  
 the mariage that he wished, he preferred the loue of the  
 later before the former, seruing with him other seauen  
 31 yeares. † And our Lord seing that he despised Lia, opned  
 32 her wombe, her sister remaining barren. † Who conceaued  
 33 and bare a sonne, and called his name Ruben, saying: Our  
 Lord saw mine affliction: now my husband wil loue me.  
 † And againe she conceaued and bare a sonne, and said: For  
 because our Lord heard that I was contemned, he hath  
 geuen this also to me: and she called his name Simeon.  
 34 † And she conceaued the third time, and bare an other  
 sonne: and said: Now also my husband wil be ioyned to me,  
 for because I haue borne him three sonnes: and therefore  
 35 she called his name, Leui. † The fourth time she conceaued  
 and bare a sonne, and said: Now wil I confesse to our Lord.  
 And for this she called him Iuda: And she left bearing.

## CHAP. XXX.

*Rachel yet barren, deliuereth her handmaide to Iacob, who beareth two  
 sonnes. 9. Lia ceasing to beare geueth her handmaid also, and she beareth  
 two more. 17. Then Lia beareth other two sonnes and one daughter. 22.  
 Rachel beareth Ioseph. 25. Iacob desirous to returne home, is hyred to stay  
 for a certaine part of the stockes increase. 43. Wherby he becometh ex-  
 ceeding rich.*

1 **A**ND Rachel seing she was vnfruitful, ⁊ enuied her sister, ⁊ Not prope-  
 and said to her husband: Geue me children, otherwise ly enuie, but  
 2 I shal dye. † With whom Iacob being angrie answered: griefe & law-  
ful emulation.  
S. Aug. li. 12.  
c. 54. cont  
Faust.  
 Am I as God, who hath deprived thee of the fruite of thy  
 3 wombe? † But she said: I haue here my seruant Bala: Com-  
 panie with her, that she may beare vpon my knees, and I  
 4 may haue children of her. † And she gaue him Bala vnto  
 5 ⁊ mariage: who, † when her husband had compained with  
 6 her, conceaued and bare a sonne. † And Rachel said: Our  
 Lord hath iudged for me, and hath heard my voice, geuing  
 me a





me a sonne. and therefore she called his name, Dan.  
 † And againe Bala conceauing bare an other, † for whom 7 8  
 Rachel said: God hath compared me with my sister, and  
 I haue preuailed: and she called him Nepthali. † Lia per- 9  
 ceauing that she had left bearing, deliuered Zelpha her  
 handmaid to her husband. † Who conceauing and brin- 10  
 ging forth a sonne, † she said: Happely. And therefore 11  
 called his name Gad. † Zelpha also bare an other. 12  
 † And Lia said: This is for my blessednes: for women wil 13  
 cal me blessed. Therefore she called him, Aser. † And Ruben 14  
 going forth in the time of wheat haruest into the field, found  
 mandragores: which he brought to his mother Lia. And  
 Rachel said: Geue me part of thy sonnes mandragores.  
 † She answered: Doeſt thou thinke it a smal matter, that 15  
 thou haſt taken my husband from me, vnleſſe thou take alſo  
 my sonnes mandragores? Rachel said: For thy sonnes man-  
 dragores let him ſleepe with thee this night. † And when 16  
 Iacob returned at euen from the field, Lia went out to  
 meete him, and ſaid: Companie with me, becauſe with  
 wages I haue hired thee for my sonnes mandragores. And  
 he ſlept with her that night. † And God heard her prayers: 17  
 and ſhe conceaued and bare the fiſth ſonne, † and ſaid: God 18  
 hath geuen me a reward, becauſe I gaue my handmaid to  
 my husband. And ſhe called his name Iſſachar. † Again 19  
 Lia conceauing, bare the ſixt ſonne, † and ſaid: God hath 20  
 endowed me with a good dowrie: this turne alſo my hus-  
 band wil be with me, for becauſe I haue borne him ſix  
 ſonnes, and therefore ſhe called his name, Zabulon. † After 21  
 whom ſhe bare a daughter, named Dina. † Our Lord alſo 22  
 remembring Rachel, heard her, and opened her wombe.  
 † Who conceaued, and bare a ſonne, ſaying: God hath taken 23  
 away my reproch. † And ſhe called his name, Ioseph, 24  
 ſaying: Our Lord adde to me an other ſonne. † And when 25  
 Ioseph was borne, Iacob ſaid to his father in lawe: Diſmiſſe  
 me that I may returne into my countrie, and to my land.  
 † Geue me my wiues, and my children, for whom I haue 26  
 ſerued thee, that I may depart: thou knoweſt the ſernice  
 that I haue ſerued thee. † Laban ſaid to him: Let me finde 27  
 grace in thy ſight: I haue learned by experience, that God  
 hath bleſſed me for thy ſake: † appoint thee wages which 28  
 I ſhal geue thee. † But he answered: Thou knoweſt how I 29  
 haue

∴ Holie Scrip-  
 ture ſaith S.  
 Auguſtin )  
 would neuer  
 haue mentio-  
 ned ſuch wo-  
 manlie defi-  
 res, but to ad-  
 moniſh vs to  
 ſeeke great mi-  
 ſeries therein.  
 li. 12. c. 16.  
 cont. Fauſum.





haue serued thee, and how great thy possession hath benne  
 30 in my hands. † Thou hadest a smal thing before I came  
 to thee, and now thou art made rich: and our Lord hath  
 blessed thee at my comming in. It is reason therfore that  
 31 once I prouide also for mine owne house. † And Laban  
 said: What shal I geue thee? But he said: I wil nothing:  
 but if thou wilt doe that which I demande, I wil fede, and  
 32 kepe thy sheepe again. † Goe round about al thy flockes,  
 and separate al the shepe of diuers colours, of speckled flyse:  
 and what soeuer shal be russet and spotted, and of diuers  
 colours, aswel in the shepe, as in the goates, shal be my  
 33 wages. † And my iustice shal answer for me to morowe,  
 before thee when the time of the bargaine shal come: and  
 al that shal not be of diuers colours, and spotted, and russet,  
 aswel in the shepe as in the goates, shal accuse me of theft.  
 34 † And Laban said: I like wel that thou demandest.  
 35 † And he separated the same day the shee goates, and the  
 shepe, and the he goates, and the rammes of diuers colours,  
 and spotted: and al the flocke of one coloure, that is of white  
 and blacke flyse, he deliuered in the hand of his sonnes.  
 36 † And he put a space of three dayes journey betwixt him  
 37 and his sonne in lawe, who fed the rest of his flocke. † Ja-  
 cob therfore :: taking grene rodde of the poplars, and of  
 the almond, and of the plaine trees, in part pilled them:  
 and when the barks were taken of, in the parts that were  
 pilled, there appeared whitnes: but the parts that were  
 whole, remayned grene: and by this meanes the colour was  
 38 made diuers. † And he put them in the troughes, where  
 the water was poured out: that when the flockes should  
 come to drinke, they might haue the rodde before their  
 39 eyes, and in the sight of them conceaue. † And it came to  
 passe that in the verie heate of the ramming, the shepe  
 beheld the rodde, and brought forth spotted, and of diuers  
 40 colours, and speckled. † And Iacob diuided the flocke, and  
 put the rodde in the troughes before the eyes of the ram-  
 mes: and al the white and the blacke were Labans: and the  
 rest, Iacobs, when the flockes were separated one from the  
 41 other. † Therefore when the ewes went to ramme, in the  
 prime time, Iacob put the rodde in the troughes of water  
 before the eyes of the rammes, and of the ewes, that in  
 42 looking vpon them they might conceaue: † but when the

:: Iacob did  
 iustly vse this  
 meanes to re-  
 couer that  
 which Laban  
 withheld frō  
 him, being due  
 for the dowie  
 of his wiues,  
 and recom-  
 pence for  
 his seruice.  
 Rupert. li. 7.  
 c. 39. in Gen.





later coming was, and the last conceauing, he did not put them. And those that were late warde, became Labans: and they of the prime time, Iacobs. † And the man was enriched beyond measure, and he had manie flockes, wemen seruantes and men seruants, camels and asses.

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CHAP. XXXI.

*Iacob by Gods commandment parteth secretly with al he hath towards his father. 21. Laban pursueth him. 26. expostulating why he went in secrete manner. 30. especially chargeth him with stealing his goddes. 31. Iacob excuseth himselfe, not knowing that Rachel had taken away the Idols. 34. and she deludeth his diligent searching for them. 36. Then Iacob expostulateth with Laban for this unkindnes. 43. Finally they make a league and depart eek to his owne countrie.*

**A**FTER he heard the wordes of Labans sonnes saying: 1  
Iacob hath taken al that was our fathers, and being 2  
enriched of his substance, is become great: † and per- 2  
ceauing also Labans countenance, that it was not to- 3  
wards him as yesterday and the other day, † especially our 3  
Lord saying to him: Returne into the land of thy fathers, 4  
and to thy kintred, and I wil be with thee. † He sent, and 4  
called Rachel and Lia into the field, where he fed the 5  
flockes, † and said to them: I see your fathers countenance 5  
that it is not towards me as yesterday and the other day: 6  
and the God of my father hath bene with me. † And your 6  
selues knowe that I haue serued your father to the utter- 7  
most of my power. † Yea your father also hath circum- 7  
uented me, and hath changed my wages tenne times: and 8  
yet God hath not suffered him to hurt me. † If at any time 8  
he said: They of diuers colours shal be thy wages: al the 9  
sheepe brought forth young of diuers colours, but when 10  
he said contrarie: Thou shalt take al the white ones for thy 11  
wages: al the flockes brought forth white ones. † And God 9  
hath taken your fathers substance, and geuen it to me. 10  
† For after the time came of the ewes conceauing, I lifted 11  
vp mine eyes, and sawe in my sleepe the males ascending 12  
vpon the females of diuers colours, and the spotted, and 13  
the speckled. † And the angel of God said to me in sleepe 14  
Iacob





- 12 Jacob? And I answered: Here I am. † Who said: Lyst vp  
 thine eyes, and see al the males ascending vpon the females,  
 13 them of diuers colours, the spotted and the speckled. For  
 I haue seene al things that Laban hath done to thee. † I am  
 the God of Bethel, where thou didest :: annointe the stone;  
 and didest vowe the vowe vnto me. Now therfore arise;  
 14 and goe out of this land, returning into the land of thy nati-  
 uitie. † And Rachel and Lia answered: Haue we any thing  
 left in the goods, and heritage of our fathers house? † Hath  
 he not reputed vs as strangers, and sould vs, and eaten vp  
 15 the price of vs? † But God hath taken our fathers riches,  
 and deliuered them to vs, and to our children: wherfore do  
 16 al things, that God hath commanded thee. † Jacob therfore  
 rose vp, and setting his children, and wiues vpon camels,  
 17 went his way. † And he tooke al his substance, and flockes,  
 and whatsoeuer he had gotten in Mesopotamia, and went  
 18 forward to Isaac his father into the land of Chanaan. † At  
 that time Laban was gone to sheare his sheepe, and Rachel  
 19 stole the " idols of her father. † And Jacob would not  
 20 confesse to his father in lawe that he had: † And when he  
 was gone as wel him selfe as al things that were his right;  
 and hauing passed the riuer was marching on to Mount  
 21 Galaad, † it was told Laban the third day that Jacob fled.  
 † Who, taking his brethren ynto him, pursued him seuen  
 22 dayes: and he ouertoke him in the Mount Galaad. † And  
 he saw in his sleepe God saying vnto him: Take hede thou  
 23 speake not roughly anie thing against Jacob. † And Jacob  
 had now pitched his tent in the mountaine: and when he  
 with his brethren had ouertaken him, he pitched his tent in  
 24 the same Mount Galaad. † And he said to Jacob: Why  
 didest thou so, that vnwitting to me thou wouldest carie  
 25 away my daughters as captiues with the sword? † Why  
 wouldest thou flee without my knowledge, and not tel me,  
 that I might haue brought thee on the way with ioy, and  
 26 songues, and timbrels, and cithernes? † Thou hast not suf-  
 fered me to kisse my sonnes and daughters: thou hast donne  
 27 foolishly: now also in dede, † my hand is able to requite  
 thee euil: but the God of your father said vnto me yestoday:  
 Take hede thou speake not any thing against Jacob roughly.  
 28 † Suppose, thou diddest desire to goe to thy freinds, and  
 hadest a longing to thy fathers house: why didest thou steale  
 29 my goddes?

N 3

my goddes?

:: Annointing  
 of Altars, and  
 free vowes are  
 grateful offices  
 to God. See.  
 chap. 28.

Tea-  
 phum





∴ Iacob in this  
iust expostula-  
tion was an-  
grie & sinned  
not. Psal. 4.

my goods? † Iacob answered: In that I departed vnwitting 31  
to thee, I feared lest thou wouldest take away thy daughters  
by force. † But wheras thou chargest me with theft: with 32  
whom soeuer thou shalt find thy goddes, let him be slaine  
before our brethen. search, what soeuer of thy things thou  
shalt finde with me, and take away. Saying this, he knew  
not that Rachel had stollen the idols. † Laban therefore 33  
hauing gone into the tent of Iacob, and of Lia, and of both  
the hand-maides, found them not. And when he was entred  
into Rachels tent, † she in hast hid the idols vnder the 34  
camels litter, and satte therupon: and when he had sought  
al the tent, and found nothing, † she said: Let not my 35  
lord be angrie that I can not rise vp before thee, betause  
according to the custome of women it is now chanced to  
me. so his carefulnes in seeking was deluded. † And Iacob 36  
being ∴ angrie said in chiding maner: For what fault of myne,  
and for what offence of my part hast thou so chaffed after  
me, † and searched al my houshold stufte? What hast thou 37  
found of al the substance of thy house? lay it here before  
my brethren, and thy brethren, and let them iudge between  
me & thee. † Haue I therefore bene with thee twentie yeares? 38  
thy ewes and goates were not barren, the wethers of thy  
flocke I did not eate: † neyther that which the beast had 39  
caught did I shew to thee, I made good al the damage:  
whatsoeuer perished by theft, thou didest exact it of me:  
† day and night was I parched with heate, and with frost, 40  
and sleepe did flye from myne eyes. † And in this sorte haue 41  
I serued thee in thy house twentie yeares, fourtene for thy  
daughters, and six for thy flockes: thou hast changed also  
my wages tenne times. † Vnles the God of my father Abra- 42  
ham, and the feare of Isaac had holpe me, peradventure  
now thou haddest sent me away naked: God beheld my  
affliction and the laboure of my hands, and rebuked thee  
yesterday. † Laban answered him: The daughters are mine 43  
and the children, and thy flockes, and al things that thou  
seest are mine: what can I do to my daughters, and ne-  
phews? † Come therefore, let vs enter in league: that it 44  
may be for a testimonie between me and thee. † Iacob ther- 45  
fore tooke a stone, and erected it for a title: † and he said 46  
to his brethren: Bring hither stones. Who gathering them  
together made a heape, and they did eate vpon it: † Which 47  
Laban





Laban called The witnesse heape : and Jacob called The  
 hillock of testimonie, either of them according to the pro-  
 48 prietic of his language. † And Laban said : This heape shal  
 be a witnes between me and thee this day, and therefore the  
 name therof was called Galaad, that is, The witnes heape.  
 49 † Our Lord behold and iudge between vs when we shal be  
 50 departed one from the other, † if thou shalt afflict my  
 daughters, and if thou bring in other wiues ouer them : none  
 is witnes of our talke but God, who is present and behol-  
 51 deth. † And he said againe to Jacob : Behold this heape,  
 and the stone which I haue erected between me and thee,  
 52 † shal be a witnes : this heape, I say, and the stone be they  
 for a testimonie, if either I shal passe beyond it going to-  
 wards thee, or thou shalt passe beyond it, thinking harme  
 53 to me. † The God of Abraham, and the God of Nachor  
 iudge between vs, the God of their father. Jacob therefore  
 54 sware by the feare of his father Isaac : † and after he had  
 offered victimes in the mountaine, he called his brethren to  
 55 cate bread. Who when they had eaten, lodged there : † but  
 Laban arising in the night, kissed his sonnes, and daugh-  
 ters, and blessed them : and returned vnto his place.

## ANNOTATIONS.

## CHAP. XXXI.

19. *Idols.* ] Images of false goddes (as these were) are most properly  
 called idols. And so the hebrew word *teraphim* is here rightly translated  
 idols. which in other places signifieth other things. As The statua which  
 Michol put in Davids bed, covering the head therof with a heatie goates  
 skinne, to deceiue Saules seriants who sought Davids death, is called *teraphim*,  
 and may there be translated a statua, image, or similitude, but not an idol.  
 Againe. Osee the Prophet fortelling the lamentable state of the Israelites,  
 sayeth, they shal be long without King, prince, sacrifice, altar, ephod, and  
*teraphim*, which last word in the Protestants English Bibles remaineth vn-  
 translated. VVhere if they had translated *images*. (as here they doe) it would  
 proue, that some images pertaine to true religion, the want wherof is lamen-  
 ted among other principal things.

Images of false  
goddes are  
idols.

Some images  
are neither re-  
ligious nor su-  
persticious.

Some are reli-  
gious.

These idol. Rachel stole from her father, to withdraw him from idolatrie. Rachel tooke  
 as S. Basil (in lib. Prouerb.) S. Gregorie Nazianzen. (orat. de Paschate) and away her fa-  
 Theodoret. (q. 89. in Gen.) expound it. And in this, saith Theodoret, she thers idols,  
 was a right figure of the Catholique Church, which depriueth idolaters of for his good.  
 their idols. It is probable also by her base vsing of them, that she held them  
 not for goddes, when she put them vnder the camels litter, and sate vpon  
 them. Finally that she refused them, and did not cast them away, nor burne,  
 net





She kept them not butie them, argueth that they were perhaps of precious mettall, or other in recompence matter, which she might turne to profite: and that lawfully in part of recompence, that she and her sister had no other dowrie, but rather were sold to Jacob. VVho also had suffered much iniurie at their fathers handes.

## CHAP. XXXII.

*Angels meete Jacob by the way. 1. He sendeth messengers and giftes to pacifie his brother Esau. 24. Wrestling with an Angel is not overcome, insomuch as the Angel benummeth his thigh, blesseth him, and foretellet that he shall be called Israel.*

**J**ACOB also went on his journey that he had begunne: 1  
and the Angels of God met him. † Whom when he had 2  
seene, he said: These are the Campos of God, and he called  
the name of that place Mahanaim, that is, Campos. † And 3  
he sent also messengers before him to Esau his brother into  
the land of Seir, into the countrie of Edom: † and he com- 4  
manded them, saying: Thus speake ye vnto my lord Esau:  
This saith thy brother Jacob: I haue sojourned, and haue  
bene with Laban vntil this present day. † I haue oxen, and 5  
asses, and sheepe, and men seruants, and women seruants:  
and now I send a leagacie to my lord, that I may finde grace  
in thy sight. † And the messengers returned to Jacob, 6  
saying: We came to Esau thy brother, and behold he cometh  
with speed to meete thee with foure hundred men. † Jacob 7  
feared exceedingly: & being sore affraid diuided the people  
that was with him, the flockes also and the shepe and the  
oxen, and the camels, into two troupes. † saying: If Esau 8  
come to one troupe, and strike it, the other troupe that  
remaineth, shal be saued. † And Jacob said: O God of my 9  
father Abraham, and God of my father Isaac: O Lord that  
didest say to me: Returne into thy land, and into the place of  
thy natiuitie, and I wil doe thee good. † I am inferiour to 10  
all thy mercies, and thy truth that thou hast fulfilled to thy  
seruant. With my staffe I passed ouer this Iordain: and now  
with two troupes I doe returne. † Deliuert me from the 11  
hand of my brother Esau, because I am sore affraid of him:  
lest perhaps he come, and strike the mother with the chil-  
dren. † Thou didest say that thou wouldest do good to me, 12  
and





and dilate my seed as the sand of the sea, which for multitude  
 13 can not be numbred. † And when he had slept there that  
 night, he separated of those things which he had, giftes to  
 14 his brother Esau, † she goates two hundred, he goates  
 15 twentie, ewes two hundred, and rammes twentie, † thirtie  
 milch camels with their coltes, fourtie kine, and twentie  
 16 bulles, twentie she asses, and their foles ten. † And he sent  
 by the handes of his seruants, euerie flocke by it selfe, and  
 he said to his seruants: Goe before me, and let there be a  
 17 space betwen flocke and flocke. † And he commanded the  
 former, saying: If thou mete my brother Esau, and he aske  
 thee, whose art thou? or whither goest thou? or whose  
 18 are these that thou doest folowe? † thou shalt answer:  
 Iacobes thy seruant, he hath sent them for gifts to my lord  
 19 Esau: himselfe also cometh after vs. † In like maner he  
 gaue commandements to the second, and the third, and  
 to al that folowed the flocks, saying: With the selfe same  
 20 words speake ye to Esau, when you shal finde him. † And  
 ye shal adde: Iacob also thy seruant himselfe foloweth on  
 after vs; for he said: I wil pacifie him with the gifts that  
 goe before, and afterward I wil see him, perhaps he wil be  
 21 gracious vnto me. † The giftes therfore went before him,  
 22 but himselfe lodged that night in the campe. † And when  
 he was risen early he tooke his two wiues, and his hand-  
 maides as manie, with his eleuen sonnes, and passed ouer  
 23 the ford Iaboc. † And when he had set ouer al things that  
 24 appertained to him, † he taried alone: and behold a man  
 25 wrasteled with him til morning. † Who when he saw that  
 he could not ouercome him, he touched the sinowe of his  
 26 thighe, and forthwith it thranke. † And he said to him: Let  
 me goe for it is breake of day. He answered: I wil not let  
 27 thee goe, vnlesse thou blesse me. † He therfore said: What  
 28 is thy name? He answered: Iacob. † But he, no, thy name,  
 quoth he, :: shal not be called Iacob, but Israel: for if thou  
 hast bene strong against God, how much more shalt thou pre-  
 29 uaile against men? † Iacob asked him: Tel me by what name  
 art thou called? He answered: Why doest thou aske my name?  
 30 and blessed him in the same place. † And Iacob called the  
 name of the place Phanuel, saying: I haue sene God face to  
 31 face, and my soule was made safe. † And immediatly the  
 sunne rose to him, after that he was past Phanuel; but he  
 halted

∴ The chan-  
 ging of his  
 name here  
 promised, is  
 performed  
 chap. 35. S.  
 Hieron. Tra-  
 d. Heb.





halted on his foote. † For which cause the children of Israel eate not the sinowe, that shrunke in Iacobes thighe, vnto his present day : because he touched the sinowe of his thighe, and it shrunke.

## ANNOTATIONS. CHAP. XXXII.

- Iacobs feare** 7. *Feared exceedingly* ] Iustly may we meruel, why Iacob so often assured was iust, and by Gods promises, confirmed by his manie blessings, protected in al former without fault. dangers, accompanied the night before with armies of Angels, indued also with al vertues, and namely with perfect charitie (which expelleth feare) 1. Ioan  
was for al this so vehemently afeard! S. Augustin answereth, that he neither 4.  
distrusted in God, nor did anie vnlawful thing: but did his owne endeuour 9. 102. in  
wisely and confidently, lest by presuming or despairing he should rather haue Gen.
- The causes of his feare.** tempted God, then trusted in him. The causes of his feare were in respect of him selfe and his brother. For considering Gods former promises, benefites & protections were not to be presumed as absolute signes of his perpetual loue but conditional, if him selfe perseuered sincerely in Gods seruice. And seing The iust man (norreth not whether he be worthy of loue, or of hatred, he might doubt, lest by his twentie yeares conuersation among Infidels in Mesopotamia, he had contracted some sinnes, for which God might suffer him to fall into calamitie and affliction. And though he was in dede stil more and more vertuous, and consequently in Gods more fauour and protection: yea so much the more, by how much lesse he presumed of his owne good state and merites: yet by the vehement apprehending of his brothers inclination to reuenge, the greatnes of the occasion by procuring the first-birth-right, and his fathers blessing from him, the newes of his speedie coming towards him with foure hundred men, the natural situation of the place, where Esau might easily inuiron him, and (as he humbly thought) his owne vnworthines, he was possessed with natural feare (such as happeneth to constant men) and was sore afflicted for the tender care of his familie. But reflecting vpon Gods goodnes, he prudently disposed of his people and flockes, and besought God to protect him and his, by prayer qualified with requisite conditions, to wit, with Humilitie. Gratitude. Confidence. Meeknes.
- Iacobs prayer qualified with Humilitie.** humilitie, not asking for his owne but for Abraham and Isaacs sake, and for Gods owne promise, acknowledging himselfe to be lesse then Gods mercies towards him, with gratitude recounting great benefites receiued, saying, *Vith my staffe I passed ouer this Iordan, and now with 1770 troupes I do returne, with confidence in that God had said, he Vould dilate his sede as the sand of the sea, and with meeknes in sending giftes and good wordes to Esau. Thus finally he pacified him, and so his owne feare was turned into ioy.*
- Iacob wrestled with an Angel corporally & spiritually.** 24. *A man wrestled* ] This wrestling with an Angel assuming a bodie in forme of a man was corporal, as the effect shewed in Iacobs sinow shrunck vp, which made him to halt. v. 25. & 31. It was also spiritual, as appeareth by his earnest prayer, vrging and at last obtayning the Angels blessing. S. Dionys. c. 4. cel Hieret. S. Greg. pefat. in Iob. Theodoret, q. 21. in Gen.

1. Ioan

4.

9. 102. in  
Gen.

Eccl. 9.

Osee. 12.

CHAP.





## CHAP. XXXIII.

*Jacob seeing Esau come with a great troupe of men, feareth harme, but is most curteously entertained by him. 10. He hardly perswadeth Esau to take giftes, 13. and to returne home. 17. So Jacob coming by Socoth to Salem, there byeth a field, pitcheth his tents, and erecteth an Altar.*

- 1 **A**N D Jacob, lifting vp his eyes, saw Esau coming, and  
with him foure hundred men: and he diuided the chil-  
dren of Lia and of Rachel, and of the two handmaidens:  
2 † and he put both the handmaids & their children foremost:  
and Lia, and her children in the second place: and Rachel,  
3 and Ioseph last. † And himselfe going forward adored pro-  
strate to the grownd seuen times, vntil his brother came  
4 nere. † Esau therefore running to mete his brother, em-  
braced him: and clasping him fast about the necke, and  
5 kissing him wept. † And casting vp his eyes, he saw the  
women and their litle ones, and said: What meane these?  
And do they pertaine to thee? He answered: They are the  
6 litle ones which God hath geuen to me thy seruant. † And  
the handmaidens and their children coming nere, bowed  
7 themselves. † Lia also with her children came nere: and  
when they had adored in like maner, last Ioseph and Rachel  
8 adored. † And Esau said: What are the troupes that I did  
mete? He answered: That I might find grace before my lord.  
9 † But he said: I haue plentie, my brother, be thy things to  
10 thy selfe. † And Jacob said: Do not so I beseech thee, but  
if I haue found grace in thin eyes, take a litle present at my  
hands: for so haue I seene thy face, as if I should haue seene  
11 :: the countenance of God: be gracious to me, † and take :: Jacob seeing  
the blessing, which I haue brought thee, and which God Gods hand in  
hath geuen me, who geueth al thinges. Scarce at his brothers this change of  
12 great instance, taking it, † he said: Let vs march on toge- his brothers  
13 ther, and I wil accompanie thee in thy iourney. † And Ia- mind, not of  
cob said: My lord thou knowest that I haue with me litle flatterie, but  
ones, and sheepe, and kine with young: which if I cause sincerely ac-  
to ouerlaboure themselves in going, in one day al the flockes knowledged  
14 wil die. † It may please my lord to goe before his seruant: his benigne-  
and I wil folow softly after him, as I shal see my litle ones as Gods coun-  
tenance to-  
wards him.

O 2

to be





to be able, vntil I come to my lord in Seir. † Esau answered: 15  
 red: I beseech thee, that of my people at the least wife, which  
 is with me, there may remaine some to accompanie thee in  
 the way. It is not needful, said he, this only I haue nede of,  
 that I may finde grace (my lord) in thy sight. † Esau ther- 16  
 fore returned that day the same way, that he came into Seir.  
 † And Jacob cometh into Socoth: where hauing built a 17  
 house, and pitched his tents, he called the name of that  
 place Socoth, that is, Tabernacles. † And he passed into 18  
 Salem a citie of the Sichimites, which is in the land of Cha-  
 naan, after he returned from Mesopotamia of Siria: and  
 he dwelt beside the towne. † And he bought that part of 19  
 the field, wherein he had pitched his tents, of the children  
 of Hemor, the father so Sichem for an hundred lambes.  
 † And erecting an altar there, on it he called vpon the 20  
 most mightie God of Israel.

### CHAP. XXXIIII.

*For rauishing Dina, the Sichimites (being first circumcised) are slaine by  
 Simeon and Leui her brothers. 27. The rest of Jacobs sonnes spoile the citie.  
 30. Jacob blameth them, fearing harme may come by this fact.*

O Dina (saith  
 S. Bernard)  
 what nede was  
 there to see  
 women of a  
 strange coun-  
 trie? Tract. de  
 gradib humi-  
 litatis.

**A**N D Dina the daughter of Lia went forth :: to see the 1  
 women of that countrie. † Whom when Sichem had 2  
 seene the sonne of Hemor the Heuite, the prince of that  
 land, he was in loue with her: and he tooke her away, and  
 lay with her, by force rauishing the virgin. † And his soule 3:  
 was fast kint vnto her, and whereas she was sad, he com-  
 forted her with sweete wordes. † And going to Hemor 4  
 his father, he said: Take me this wench to be my wife.  
 † Which when Jacob had heard, his sonnes being absent, 5  
 and occupied in feeding of the cattle, he held his peace til  
 they returned. † And when Hemor Sichems father was 6:  
 come forth to speake vnto Jacob, † behold his sonnes came 7:  
 out of the field: and hearing what had passed, they were  
 pailing wrath, because he had done a foule thing in Israel,  
 and committed an vnlawful fact, in rauishing Jacobs daugh-  
 ter. † Hemor therefore spake to them: The soule of my sonne 8:  
 Sichem is fastned to your daughter; Geue her vnto him to  
 wife: :





9. wife: † and let vs contract mariages one with an other:  
 10 geue vs your daughters, and take you our daughters. † And  
 dwell with vs: the land is at your commandement, till, oc-  
 11 cupie, and possesse it. † Yea and Sichem also said to her  
 father and to her brethren: Let me finde grace in your sight:  
 12 and what soeuer you shal appointe I wil geue: † raise the  
 dowrie, and require giftes, and I ſhal gladly geue, what you  
 13 shal demande: only geue me this wench to wife. † Jacobs  
 sonnes answered Sichem & his father: in guile, being wrath  
 14 for the deflouring of their sister: † We can not doe that  
 which you demande, nor geue our sister to an vncircumcised  
 person: which with vs is an vnlawful & abominable thing.  
 15 † But in this order we may be confederate, if you wil be  
 like to vs, and al the man sex among you be circumcised:  
 16 † then wil we geue and take mutually your daughters, and  
 ours: and we wil dwell with you, and wil be one people:  
 17 † but if you wil not be circumcised, we wil take our daugh-  
 18 ter, and depart. † The offer pleased Hemor, and Sichem  
 19 his sonne: † neither did the young man make delay, but  
 forthwith fulfilled that which was demanded: for he loued  
 the wench exceedingly, and he was the greatest man in al  
 20 his fathers house. † And going into the gate of the citie,  
 21 they spake to the people: † These men are men of peace,  
 and are willing to dwell with vs: let them occupie in the land,  
 and tilit, which being large and wide doth lacke men to tille  
 it: their daughters we shal take to wife, and ours we wil  
 22 geue to them. † One thing there is for the which so great  
 a good is differred: If we circuncise our men sexe, folowing  
 23 the rite of the nation. † And their substance, and cattle,  
 and al things that they possesse, shal be ours: only in this let  
 vs condescend, and dwelling together, we shal make one  
 24 people. † And they al assented, and circumcised al the man  
 25 sex. † And behold the third day, when the griefe of the  
 woundes is most paineful: Jacobs two sonnes, Simeon and  
 Leui the brothers of Dina, taking their swordes, entred into  
 26 the citie boldly: and killing al the man sex, † murdered withal  
 Hemor and Sichem, taking away Dina their sister out of  
 27 Sichems house. † When they were gone forth, the other  
 sonnes of Jacob ranne in vpon them that were slaine: and  
 28 spoiled the citie in reuenge of the rape. † And wasting al  
 things that were in their houses, and fildes, their sheepe and

They offend-  
 ed by falsly  
 pretending re-  
 ligion, and by  
 excesse in re-  
 venge, & ther-  
 fore are repro-  
 ued by their  
 father. v. 30. &  
 chap. 49 v. 5.  
 Otherwise  
 their zeale was  
 iust to punish  
 so foule a fault  
 Iudith. 9.





heardes, and asses, † their little ones also, and their wiues 29  
they led away captiue. † Which things when they had 30  
boldly atcheiued, Iacob said to Simeon and Leui: You haue  
trubled me, and made me odious to the Chananites, and  
Pherezites the inhabitants of this land. we are few: they  
being gethered together wil strike me; and I, and my house  
shal be destroyed. † They answered: What should they 31  
abuse our sister as a strumpet?

## CHAP. XXXV.

*Jacob purging his whole familie of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob blesseth him, and changeth his name into Israel. 16. Rachel bearing Benjamin dieth, and is buried in Bethleem, 22. Ruben lyeth with Bala. 23. Israels twelve sonnes are recited. 28. Isaac dieth at the age of 180. yeares, and his sonnes Esau and Iacob burie him.*

∴ God (when  
it pleaseth  
him) maketh  
the weake  
stronger then  
the mightie;  
and few more  
terrible then  
manie. S. Chri-  
stost. ho. 59 S.  
Aug. q. 112. in  
Gen.

**I**N THE meane time God spake to Iacob: Arise, and goe 1  
vp to Bethel, and dwell there, and make an altar to God  
that appeared to thee when thou diddest flie from Esau thy  
brother. † And Iacob hauing called together al his house, 2  
said: "Cast away the strange goddes that are among you,  
and be clenfed and change your garments. † Arise, and let 3  
vs goe vp into Bethel, that we may make there an altar vnto  
God: who heard me in the day of my tribulation, and ac-  
compained me in my iourney. † They gaue to him therefore 4  
al the strange goddes that they had, and the earelets which  
were in their eares: but he buried them vnder the terebinth,  
that is behind the citie of Sichem. † And when they were 5  
departed, ∴ the terror of God inuaded al the cities rounde  
about, and they durst not pursue them going away. † And 6  
Iacob came to Luza, which is in the land of Chanaan, sur-  
named Bethel: he and al the people that was with him.  
† And he builded there an altar, and called the name of that 7  
place, The house of God: for there God appeared to him  
when he fled from his brother. † The same time died 8  
Debora the nurse of Rebecca, and was buried at the foote  
of Bethel vnder an oke: and the name of that place was  
called, The oke of weeping. † And God appeared again 9  
to Ia.

*An ex-  
crable  
tree*





- to Jacob after he returned from Mesopotamia of Siria, and  
 10 he blessed him, † saying: Thou shalt not be called any more  
 Jacob, but Israel shall be thy name. And he called him  
 11 Israel, † and said to him: I am God almighty, increase thou  
 and multiply: Of thee shall be nations and peoples of na-  
 12 tions, kinges shall come forth of thy loynes. † And the land  
 which I gaue to Abraham and Isaac, I wil geue to thee, and  
 13 to thy seede after thee. † And he departed from him.  
 14 † But he erected a title of stone, in the place where God had  
 spoken vnto him: offering vpon it liquide offeringes, and  
 15 powring oile on it: † and calling the name of that place,  
 16 Bethel. † And being gone forth from thence, he came in  
 the spring time to the land which leadeth to Ephrata:  
 17 wherein when Rachel was in trauaile, † because of diffi-  
 cultie in her trauaile, she beganne to be in danger, and the  
 midwife said vnto her: Feare not, for thou shalt haue also  
 18 this a sonne. † And her soule departing for paine, and death  
 now at hand, she called the name of her sonne Benoni, that  
 is the sonne of my paine: but his father called him Benjamin,  
 19 that is the sonne of the right hand. † Rachel therefore died,  
 and was buried in the hie way that leadeth to Ephrata, this  
 20 same is Bethleem. † And Jacob erected a title ouer her se-  
 pulchre: This is the title of Rachels monument, vntil this  
 21 present day. † Departing thence, he pitched his tent  
 22 beyond the Flocke tower. † And when he dwelt in that  
 countrie: Ruben went, and slept with Bala his fathers con-  
 cubine: which thing he was not ignorant of. And the sonnes  
 23 of Jacob were twelue. † The sonnes of Lia: Ruben the  
 first begotten, and Simeon, and Leui, and Iudas, and Issachar,  
 24 and Zabulon. † The sonnes of Rachel: Ioseph and Ben-  
 25 iamin. † The sonnes of Bala Rachels handmaid: Dan and  
 26 Nepthali. † The sonnes of Zelpha Lias handmaid: Gad and  
 Aser: these are the sonnes of Jacob, that were borne to him  
 27 in Mesopotamia of Siria. † He came also to Isaac his father  
 in Mambre, the citie of Arbee, this is Hebron: wherein  
 28 Abraham and Isaac sojourned. † And the dayes of Isaac  
 29 were complete an hundred cyghtie yeares. † And spent  
 With age he died, and was put to his people, being old and  
 full of dayes: and Esau and Jacob his sonnes buried him.

∴ The name of  
 supplanter not  
 sufficiently ex-  
 pressing his va-  
 lure he is also  
 called Israel.  
 See the Anno-  
 tation.

∴ For this fact  
 Ruben was ex-  
 cluded from  
 the chiefe dig-  
 nitie among  
 his bretheren.  
 Gen. 49.

ANNO-





## ANNOTATIONS.

### CHAP. XXXV.

Cleansing from  
sinne is the  
first office of  
the seruants  
of God.

The name  
ISRAEL si-  
gnifieth spe-  
cial prerogati-  
ues in the Pa-  
triarch Jacob.

Al his twelve  
sonnes in their  
posteritie  
were heires of  
the promised  
land.

2. *Cast away the strange goddes* ] Jacob preparing to performe his vow of building a house & altar to God, first extirpateth all Idolatrie from amongst his people; and then by Sacrifice appeaseth Gods wrath prouoked how soever and specially by Simeon and Leui killing the Schemites. Duly considering that what people or person desireth Gods protection & blessings, must first be pure in Religion, and cleansed from sinnes: *Quia si nulla nocebit aduersitas, si nulla ei deminetur iniquitas*: because no aduersitie shall hurt him, if no iniquitie haue dominion ouer him. orat. ser. 6. post cineres.

10. *Called him Israel.* ] As the Patriarch now performeth his vow to God: so God fulfilleth his promise, geuing him a new name. For *Jacob* a supplanter, signifying too small force & praise for such a champion, God therefore honored him with the name of *Israel*. That is, *One that seeth and contemplateth God*, as most ancient writers expound it. Also *A prince, or valient with God*, as S. Hierom sheweth Tradit. Heb. For *Isra* in Hebrew signifieth *To dominie, or rule over*, and *El* signifieth *God* And so this name geuen to him testifieth that he, by Gods gift and grace, was valient euen against an Angel representing God, much more against men, and other aduersaries. Others interpret it, *The right one of God*. as witnesseth the same S. Hierom both here, and in his commentaries in 44. Isaie. Al do importe a great excellencie in this Patriarch. And the successe of things confirmeth the same. Particularly in that not onlie some one of his sonnes (as in the issue of Abraham and Isaac, the rest being excluded) but his whole progenie of twelve sonnes, making twelve Tribes, were participant of the peculiar blessings, in their offspring possessing the promised land, and exceedingly increasing became the most principal nation in the world, the selected people of God, called by the name and title of *the children of Israel*. Of whom not only Moyse, but al the old Testament most specially treateth, and of whom and in whom the promised Messias, the Redemer of mankind should be borne.

### CHAP. XXXVI.

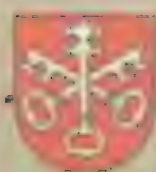
*Esau with his wiues and children parteth from Jacob. 9. His genealogie is recited, with their habitations.*

AND " these are the generations of Esau, the same is 1  
Edom. † Esau tooke wiues of the daughters of Cha- 2  
naan: " Ada the daughter of Elon the Hethite, and Oli-  
bama the daughter of Ana daughter of Sebeon the Heueite:  
† Basemath also the daughter of Ismael sister of Nabaioth. 3  
† And Ada bare Eliphaz: Basemath bare Rahuel: 4  
† Oli.





- 5 † Oolibama bare Iehus and Ihelon and Coree. these are the  
 sonnes of Esau, that were borne to him in the land of Cha-  
 6 naan. † And Esau tooke his wiues and sonnes and daugh- :: The separa-  
tion of Esau  
from Jacob.  
 ters, and euerie soule of his house, and his substance, and  
 catle, and al that he could haue in the land of Chanaan: and  
 he went into an other countrie, and departed from his  
 7 brother Jacob. † For they were exceeding rich, and could  
 not dwell together: neither was the land of their peregrina-  
 tion able to beare them, for the multitude of flockes.  
 8 9 † And Esau dwelt in Mount Seir, he is Edom. † And these  
 are the generations of Esau the father of Edom in mount  
 10 Seir, † and these are the names of his sonnes: Eliphaz the  
 sonne of Ada the wife of Esau: Rahuel also the sonne of  
 11 Basemath his wife. † And Eliphaz had sonnes: Theman,  
 21 Omar, Sepho, and Gathan, and Cenes. † And Thamna was  
 the concubine of Eliphaz the sonne of Esau: which bare to  
 him Amalech. these are the sonnes of Ada the wife of Esau.  
 13 † And the sonnes of Rahuel: were Nahath & Zara, Samma  
 and Meza. these were the sonnes of Basemath the wife of  
 14 Esau. † These also were the sonnes of Oolibama, the daugh-  
 ter of Ana, the daughter of Sebeon, the wife of Esau, which  
 15 she bare to him, Iehus, and Ihelon, and Coree. † These  
 were dukes of the sonnes of Esau: the sonnes of Eliphaz  
 the first-begotten of Esau: duke Theman, duke Omar,  
 16 duke Sepho, duke Cenes, † duke Coree, duke Gatham,  
 duke Amalech, these are the sonnes of Eliphaz in the  
 17 land of Edom, and these are the sonnes of Ada. † These  
 also were the sonnes of Rahuel, the sonne of Esau: duke  
 Nahath, duke Zara, duke Zamma, duke Meza. and these  
 are be the dukes of Rahuel, in the Land of Edom: these  
 18 be the sonnes of Basemath the wife of Esau. † And these  
 were the sonnes of Oolibama the wife of Esau: duke Iehus,  
 duke Ihelon, duke Coree. these be the dukes of Oli-  
 19 bama, the daughter of Ana, and wife of Esau. † These are  
 the sonnes of Esau, and these are the dukes of them:  
 20 the same is Edom. † These are the sonnes of Seir the hor-  
 reite, the inhabitants of the land: Lotan, and Sobal, and  
 21 Sebeon, and Ana, † and Dison, and Eser, and Disan. These  
 are dukes of the Horreite, the sonnes of Seir in the Land  
 22 of Edom. † And Lotan had sonnes: Hori and Heman. and  
 23 the sister of Lotan, was Thamna. † And these were the  
 P sonnes





By the common opinion of Latin and Greke fathers, this was holie. Iob as we shall discourse when we come to his booke against the hebrew doctors, who say Iob was of Nachor's race.

sonnes of Sobal: Aluan and Manahat, and Ebal, and Sepho and Onam. † And these were the sonnes of Sebeon: 24 Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon his father: † and 25 he had a sonne Dison, and a daughter Oolibama. † And 26 these were the sonnes of Dison: Hamdan, and Efeban, and Iethram, and Charan. † These also were the sonnes of Efer: 27 Balaan, and Zauan, and Acan. † And Disan had sonnes: 28 Hus, and Aram. † These were dukes of the Horreites: duke 29 Lotan, duke Sobal, duke Sebeon, duke Ana, † duke 30 Dison, duke Efer, duke Disan: these were dukes of the Horreites that ruled in the Land Seir. † And the Kinges that 31 ruled in the land of Edom, before that the children of Israel had a king, were these: † Bela the sonne of Beor, and the 32 name of his citie Denaba. † And Bela died, and 33 Iobab the sonne of Zara of Bosra reigned in his stead. † And when 34 Iobab was dead, Husam of the land of the Themans reigned in his stead. † He also being dead, there reigned in his stead 35 Adad the sonne of Badad, that stroke Madian in the countrie of Moab: and the name of his citie was Avith. † And 36 when Adad was dead, there reigned for him Semla of Masreca. † He also being dead, Saul of the riuer Rohoboth, 37 reigned in his stead. † And when he also was dead, Balanan 38 the sonne of Achobor succeeded into the kingdome. † This 39 man also being dead Adar reigned in his place, and the name of his citie was Phau: and his wife was called Meccabel, the daughter of Matred, daughter of Mezaab. † These 40 therefore be the names of the dukes of Esau in their kinreds, and places, and callings: duke Thamna, duke Alua, duke Ietheth, † duke Oolibama, duke Ela, duke Phinon, † duke Cenez, duke Theman, duke Mahser, 41 † duke Magdiel, duke Hiram: these are the dukes of Edom 42 dwelling in the land of their empire, the same is Esau the 43 father of the Idumeians.

## ANNOTATIONS.

### CHAP. XXXVI.

1. *The generations of Esau* ] As before Moses described the genealogies of Cain, of Iapheth and Cham, of Nachor, of Ismael, and other sonnes of Abraham, so here he recordeth an other collateral progenie of Esau, that the difference

chap. 4.  
10 11  
25.





difference and distinction of them, and the selected people of God might be more conspicuous, because contraries opposed are seen more clearly. And to the Churches succession and perpetual light, compared with the interrupted and obscure companies. Sheweth the brighter. For albeit in those other generations there might be many faithful and just persons, among the infidels and wicked, and of some we are assured (as of Lot and Job) yet faith and religion decayed, and was extinguished in their carnal children, and only continued in the right line from Adam to Jacob, whose twelve sons were fathers and beginners of twelve Tribes, and in them the same true Religion was still conserved and publicly professed, as in the only known visible Church, till the coming of Christ. as S. Augustin clearly sheweth in his excellent worke of the Citie of God: especially in the 15. and 16. bookes, in many chapters.

1. *Ada the daughter of Elon* ] In the 26. chap. (v. 34.) Esau's two wives, which he tooke in Chanaan are called Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place, and here the same two wives are named Ada the daughter of Elon the Hethite, and Oolibama the daughter of Sebeon the Hethite. Which neither agree in names nor countrie. Again his third wife Ismaels daughter, here named Basemath, in 28. chap. v. 9. is called Mahaleth. For reconciliation of which and otherlike difficulties, or seeming contradictions, albeit he learned expositors say, that either these persons had diuers names, or one was true and natural father, an other legal, or adoptive, for there were such also before the law of Moyses, as appeareth in the historie of Thamar: yet it were hard to geue a determinate solution of this difficultie. Which example, with many others (by vs omitted in these briefe annotations) conuince the Protestants presumptuous error, holding that Scriptures are easie to be vnderstood.

By comparison of interrupted companies the continual succession of the Church is more glorious.

Holie Scriptures not easie to be vnderstood.

Esau's last parting from Iacob.

6. *Departed from his brother 8. Dwelt in Mount Seir* ] Here is an other difficultie (though not so intricate as the former) how Esau now parted into Mount Seir, seeing he dwelled there, when his brother Iacob came from Mesopotamia. chap. 32. v. 3. Which S. Augustin (q. 119. in Gen.) soluethe saying: Esau first dwelt in Seir after he was disappointed of his fathers blessing, but dwelt againe with his father, after Iacobs returne from Mesopotamia, and now went to Seir againe after his fathers death.

## CHAP. XXXVII.

*Ioseph informing his father of his brethrens faults. 5. and telling his dreames, 13. by them more hated. 17. being sent to visite them, 18. they first thinke to kill him, 26. but by Iudas counsel sel him to the Ismaelites. 29. vniuersing to Ruben 31. his father lamenteth supposing him to be slaine by some wild beast. 36. He is sold againe to Paphsar in Egypt.*

The seventh part of this booke.

How Ioseph was sold into Egypt, and there aduanced.

1 **A**N D Iacob dwelt in the land of Chanaan, wherein his father sojourned. † And :: these are his generations: Ioseph when he was sixteen e yeares old, fed the flock with

:: These things following happened to Iacob,





in his genera-  
tions, that is  
in his childre.  
See S. Chri-  
st. ho. 13. in  
Gen.

:: That for il  
life they were  
infamous, the  
hebrew word  
dibba signifi-  
eth infamie.

:: The Epist'le  
on Friday, in  
the second  
weke of Lent.

:: Brothers ea-  
sily enuie each  
other: but the  
parents are  
glad of their  
childrens ad-  
uancement.

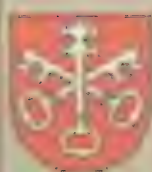
:: So Christ, &  
al good Pa-  
stors.

his brethren being yet a boy: and he was with the sonnes  
of Bala and Zelpha his fathers wiues: and he accused his  
brethren to his father of: a most wicked crime. † And Israel  
loued Ioseph aboue al his sonnes, because he had begotten  
him " in his old age: and he made him a coate of diuers co-  
loures. † And his brethren seing that he was loued of his  
father, more then al his sonnes, they hated him, neither  
could they speake any thing to him peaceably. † It chan-  
ced also that he reported to his brethren a dreame, that  
he had seene: which occasion was the seed of greater ha-  
tred. † And he said to them: Heare my dreame which I  
haue seene: † I thought we bounde sheaues in the field: 7  
and my sheafe arose as it were, and stood, and your sheaues  
standing about did adore my sheafe. † His brethren an- 8  
swered: What shalst thou be our king? or shal we be subiect  
to thy dominion? This occasion of his dreames and wordes  
ministred nourishment to the enuie and hatred. † He sawe 9  
also an other dreame, which telling his brethren, he said:  
I sawe in a dreame, as it were the sunne, and the moone,  
and eleuen starres adore me. † Which when he had repor- 10  
ted to his father, and brethren, his father rebuked him, and  
said: What meaneth this dreame that thou hast seene? why  
shal I and thy mother, and thy brethren adore thee vpon  
the earth? † His brethren therfore enuyed him: but :: his 11  
father considered the thing with him selfe. † And when 12  
his brethren abode in Sichem, feeding their fathers flockes,  
† Israel said to him: Thy brethren feed sheepe in Sichem: 13  
come, I wil send thee to them. Who answering, † I am 14  
readie; he said to him: Goe, and see if al things be wel with  
thy brethren, and the sheepe: and bring me word againe  
what they doe. Being sent therfore from the Vale of Hebron,  
he came to Sichem: † and a man found him there wandring 15  
in the field, and asked what he sought. † But he answered: 16  
:: I seeke my brethren, shew me where they fede the flockes.  
† And the man said to him: They are departed from this 17  
place: for I heard them say: Let vs goe into Dothain.  
Ioseph therfore went forward after his brethren, and found  
them in Dothain. † Who when they had seene him a farre 18  
of, before he came nighe them, they deuised to kil him:  
† and spake among them selues: Behold the dreamer com- 19  
meth, † come, let vs kil him, and cast him into an old 20  
cisterne:





- cesterne: and we wil say A naughtie wild beast hath deuoured him: and then it shal appeare what his dreames  
 21 doe profite him. † And Ruben hearing this, endeouored thinking to  
 22 to deliuer him out of their hands, and said: † Do not take preuent Christi  
 away his life, neyther shed ye blood: but cast him into exaltation co-  
 this cesterne, that is in the wilderness, and keepe your operated vn-  
 handes harmeles: and he said this, desirous to deliuer him witting theto  
 23 out of their handes, and to restore him to his father. † As Prosper. li. de  
 soone therefore as he came vnto his brethren, forthwith promiss Dei.  
 they stripped him out of his side coate, and of diuers colours.  
 24 † And cast him into the old cesterne, that had not water.  
 25 † And sitting to eate bread, they saw Ismaelites wayfaring  
 men coming from Galaad, and their camels carying spices,  
 26 and rosen, and mirrh into Ægypt. † Iudas therefore said to  
 his brethren: What auaieth it vs if we kil our brother,  
 27 and conceale his blood? † It is better that he be sold  
 to the Ismaelites, and that our handes be not polluted: for  
 he is our brother and our flesh. His brethren assented to his  
 28 wordes. † And when the Madianite marchants passed by,  
 they drawing him out of the cesterne, sold him to the Isma-  
 elites, for :: twentie peeces of siluer, who brought him into :: Some read  
 29 Ægypt. † And Ruben returning to the cesterne, findeth this: And as  
 30 not the boy: † and renting his garments went to his bre- the reading is  
 thren, and said: The boy doth not appeare, and whither diuers, so  
 31 shal I goe? † And they tooke his coate, and dipped it in Christ whom  
 32 the blood of a kidde, which they had killed: † sending Ioseph signi-  
 some that should carie it to their father, and should say: fied is more &  
 This we haue founde: see whether it be thy sonnes coate, lesse esteemed  
 33 or no. † Which when the father acknowledged, he said: of diuers. S.  
 It is my sonnes coate, a naughtie wild beast hath eaten Aug. Ser. 84.  
 34 him, a beast hath deuoured Ioseph. † And tearing his gar- de temp:  
 ments, did on sackcloth, mourning his sonne a great time.  
 35 † And al his children being gethered together to assuage  
 their fathers sorowe, he would not take comforte, but  
 said: I wil descend vnto my sonne into hel, mourning.  
 36 And whilest he perseuered in weeping, † the Madianites  
 sold Ioseph in Ægypt to Phutiphar an Eunuch of Pharoes  
 maister of the souldiers.





ANNOTATIONS.  
CHAP. XXXVII.

The least of-  
fensive cause  
is alleaged,  
why Iacob  
loued Ioseph  
about his bre-  
theren.

God turneth  
euil to good  
effect. S. Aug.  
li. 14. c. 27.  
ciuit.

Grave for hel  
corruptly tra-  
nslated.

VVilful cor-  
ruption.

Iacob spake  
of hel not of  
grave.

Abrahams  
bosome.

3. *In his old age* ] This being one cause why Iacob loued Ioseph about  
al his other sonnes, for that he was the youngest of the eleuen (for Benjamin  
the twelfth was yet an infant) it is alleaged in holie Scripture (saith S. Chri-  
sostom. Epist. ad Olympiam) as least offensive to his bretheren. For a more  
special cause was, for his mother Rachels sake, but most principal cause of  
al was, for his great vertues, and mature iudgement; for which God also pre-  
ferred him about them al, and now forshewed the same by visions in sleepe.  
VVhich they enuying and meaning to preuent, did in dede vnwittingly coope-  
rate thereto, Gods providence turning their euil worke to infinite good. As  
the same holie Ioseph truly interpreteth it to them, after their fathers death.  
when they iustly feared reuenge, for so great and inhumane iniuries done vnto  
him. chap. 50. v. 20.

35. *Into hel mourning.* ] Protestants denying more places for soules after  
this life, then Heaven for the iust, and Hel for the wicked, translate the hebreu  
word *sheol*, grave for hel. Because if they should grant that Iacob, or other  
holie fathers of the old Testament descended into hel, they must confesse  
some other hel, then where the damned are tormented. whither no Chri-  
stian wil say that those fathers went. If they contended only about the sense  
and meaning of the text, it were more tolerable, for therein they speake, ac-  
cording to their erroneous opinion, as they thinke. But knowing as some  
of them doe, that *Hel* is the true word of the text, there is no sinceritie nor  
moral honestie in putting *grave*, in place thereof. And that they know it, the  
second table of the Bible, printed at London 1602. witnesseth, noting for a  
common place, that in the 17. chap. of Genesis. v. 35. *Hel* is taken for grave,  
therby confessing, that the true English word of the holie Scripture in that  
place is *Hel*, but that they would haue it to signifie grave. VVherupon anie  
reasonable man would thinke to finde the word *Hel* in the text, with some  
glosse to shew that grave were to be vnderstood. But in al their Editions, also  
in that which was printed the yeare next folowing, 1603 whereto the same  
table is adioyned, they reade *grave*, and not *hel* in that place, though in some  
\* other places, they much disagree in translating the same word.

As for the sense, it can not be that Iacob ment the grave: for when he said he  
would goe to his sonne, he supposed him to be deuoured by a wild beast, and  
not buried in a grave. And therefore must necessarily meane, that he would goe  
where he thought the soule of his sonne to be. VVhich was neither in heauen,  
for then he would rather haue ascended thither ioyful, then descended to  
anie place mourning; neither did he meane the hel of the dammed, for that had  
bene desperation; but to a lowe place, where the iust soules then remained in  
rest, which was called Limbus Patrum, or Abrahams bosome. That is, saith  
S. Augustin, in his answere to Bishop Euodius (Epist. 99.) *secreta cuiusdam  
quies habitatio*. The habitation of a certaine secret rest.

See. 8.  
Hieru.  
Ep. 119.  
S. Aug.  
li. 20.  
c. 15. ci-  
uit.

Num 16.  
1. Reg.  
22. Iob.  
17. Psal.  
15. 17. 85

Gen 16.

CHAP.





## CHAP. XXXVIII.

*Judas having three sonnes by a Chananite. 6. marieth the first, and after his death, the second to Thamar. 10. Who also dying, he delieth to match the third With her. 15. But him selfe begetteth of her (taking her for a harlot) two sonnes ininne, Phares and Zara.*

- 1 **T**H E :: same time Judas going downe from his brethren, :: Moyses in  
 2 turned in to a man an Odollamite, named Hiras. † And setteth here  
this historie,  
because Christ  
should be  
borne of the  
genealogie of  
Judas & Pha-  
res. Mat. 1.  
 he sawe there the daughter of a man of Chanaan, called  
 Sue: and taking her to wife, he did companie with her.  
 3 † Who conceaued, and bare a sonne, and called his name  
 4 Her. † And conceauing a childe againe, she called her sonne  
 5 after he was borne, Onan. † She bare also the third: whom  
 she called Sela. after whose birth, she ceased to beare any  
 6 more. † And Judas gaue a wife to Her his first begotten,  
 7 named Thamar. † Also Her the first begotten of Judas,  
 was wicked in the sight of our Lord: and was slaine of him.  
 8 † Judas therefore said to Onan his sonne: companie with  
 thy brothers wife, and be ioyned to her, that thou mayest  
 9 " rayse seede to thy brother. † He knowing that the chil-  
 dren should not be borne to him selfe, companying with his  
 brothers wife, stied his seede vpon the ground, lest children  
 10 might be borne in his brothers name. † And therefore our  
 11 Lord stroke him, because he did a detestable thing. † For  
 the which cause Judas said to Thamar his daughter in lawe:  
 Be a widowe in thy fathers house, til Sela my sonne growe  
 vp: for he feared lest he also might dye, as his brethren. Who  
 12 went her way and dwelt in her fathers house. † And after  
 many dayes were come and gone: the daughter of Sue the  
 wife of Judas died: who after his mourning hauing recei-  
 ued consolation, went vp to the shearers of his sheepe,  
 himselfe and Hiras his shepheard of his flocke, the Odo-  
 13 lamite, into Thamnas. † And it was told :: Thamar ha-  
ned desiring  
to be a mo-  
ther without  
lawful mari-  
age: and ;  
 14 † Who putting of the garments of her widowhood, tooke  
 a veile: and changing her habite, sate in the crosse way, that  
 leadeth to Thamnas: because Sela was growne, and she had  
 15 not taken him to her husband. † Whom when Judas had  
 scene,





Judas sinned  
lying with a  
supposed har-  
lot S. Aug. li.  
12. c. 61. 62. &  
63 cont. Faust.

Adultrie pu-  
nifable by  
death, in the  
law of nature.

scene, he supposed her to be an harlot: for she had covered  
her face, lest she should be known. † And going vnto 16  
her, he said: Suffer me to lye with thee: for he knew her  
not to be his daughter in law. Who answering: What wilt  
thou geue me that thou maiest enioy my companie? † He 17  
said: I wil send thee a kid out of the flockes. And when she  
said againe: I wil suffer that thou wilt, if thou geue me a  
pledge, til thou send that which thou doest promise;  
† Judas said: What wilt thou to be geuen thee for a pledge? 18  
She answered: Thy ring, and bracelet, and staffe which  
thou holdest in thy hand. The woman therefore by once  
companying conceaued, † and rising she went her way: and 19  
putting of the apparel which she had taken, put on the gar-  
ments of her widowhood. † And Judas sent a kid by his 20  
shephard the Odolamite, that he might receiue the pledge  
again, which he had geuen to the woman: who when he  
had not found her, † he asked the men of that place: Where 21  
is the woman that sate in the crosse way? Al making answer:  
There was no harlot in this place. † He returned to Judas, 22  
and said to him: I haue not found her: yea the men also  
of that place said vnto me, that there neuer sate harlot there.  
† Judas said: Let her take it to her, surely she can not charge 23  
vs with a lye, I sent the kid which I promised: and thou  
didest not find her. † And behold after three moneths they 24  
told Judas, saying: Thamar thy daughter in law hath played  
the harlot, and her bellie semeth to swell. And Judas said:  
Bring her forth: that she may be burnt. † Who when she 25  
was led to execution, she sent to her father in law, saying:  
By that man, whose these things are, haue I conceaued:  
looke whose the ring is, and the bracelet, and the staffe. 26  
† Who acknowledging the giftes, said: She is iuster then I:  
because I did not geue her to Sela my sonne. But he knew her  
no more. † And when she was readie to be brought to bed, 27  
there appeared twinnes in her bellie: and in the verie deli-  
uerie of the infants, one put forth the hand, wherein the  
midwife tyed a skarlet string, saying: † This shal come 28  
forth the former. † But he drawing backe his hand, the o- 29  
ther came forth: and the woman said: Why is the partition  
diuided for thee? and for this cause called his name Phares.  
† Afterward his brother came forth, in whose hand was the 30  
skarelet string: whom she called Zara.

ANNO-





## ANNOTATIONS.

CHAP. XXXVIII.

8. *Raise sede to thy brother* } By this it appeareth, that in the law of nature, when a married man died without issue, his brother might lawfully marie the widow; whose first sonne should be counted and called the sonne and heyre of his vncle dead before. The same was established by the law of Moyles (Deut. 25) VVhich being now abrogated, it remaineth in the Churches powre to constitute a law in this behalt, and consequently to dispence in the same, so farre as is agreeable with the law of nature. VVherof see more. Leuit. 18.

How a man might marie his brothers wife in the law of nature. The Churches decree is now our rule.

CHAP. XXXIX.

*Joseph being in great credite with his maister, hath the whole charge of his house. 7. Contemning his mistresses solicitation to incontinence, 13. is falsely accused by her to his maister: 20. and cast into prison, 21. Where againe he getteth credite, and hath the charge of al the prisoners.*

- 1 **T**HEREFORE Joseph was brought into Ægypt, and Pu-  
 2 tiphar an Eunuch of Pharaos, prince of his armie, a man  
 of Ægypt bought him, at the hand of the Ismaelites, by  
 3 whom he was brought. † And our Lord was with him, and he was a man, that in al things did prosperously: and  
 4 he dwelt in his maisters house, † who knewe verie wel that our Lord was with him, and that al thinges which he did,  
 5 were directed by him in his hand. † And Joseph found grace before his maister, and ministred to him: by whom being  
 made ruler ouer al his thinges, he gouerned the house com-  
 6 mitted to him, and al thinges that were deliuered vnto  
 him: † and our Lord blessed the house of the Ægyptian  
 for Iosephes sake, and multiplied as wel in houses, as in  
 7 landes al his substance. † Neither knew he any other  
 thing, but the bread which he did eate. And Joseph was of  
 8 beautiful countenance, and comely fauored to behold.  
 † After manie dayes therfore his maistresse cast her eyes on  
 Joseph, and said: Sleepe with me. † Who in no wise as-  
 senting to that wicked act, said to her: Behold, my maister  
 hauing deliuered al thinges vnto me, knoweth not what  
 9 he hath in his owne house: † neither is there any thing  
 which

Joseph en-  
dued with al  
vertues was a  
special mir-  
rour of chasti-  
tie. S. Amb. li.  
de Ioseph. c. 1.

The foure  
cardinal ver-  
tues reigned  
in him.

Tempe-  
rance.





:: Iustice.

:: Fortitude.

:: Prudence.

:: God is more  
specially with  
his seruants in  
affliction then  
in prosperitie.  
S Amb. li. de  
Ioseph. c. 5.

which is not in my power, or that he hath not deliuered to  
me, beside thee, that art his wife: :: how therefore can I do  
this wicked thing, and sinne against my God? † With these  
kinde of wordes :: day by day both the woman was impor-  
tune vpon the young man: and he refused the aduoutrie.  
† And it chanced on a certaine day, that Ioseph went into  
the house, and did some busynesse without anie man with  
him: † and the catching the skirre of his garment, said:  
Sleepe with me. who :: leauing the cloke in her hand, fled,  
and went forth abroad. † And when the woman sawe the  
garment in her handes, and her selfe to be contemned, † she  
called to her the men of her house, and said to them: See he  
hath brought in an Hebrew, to delude vs: he came vpon me,  
for to lie with me: and when I had cried out, † and he heard  
my voice, he left the cloake that I held, and fled forth. † For  
an argument therefore of her credite, she reserued the cloake,  
and shewed it to her husband returning home, † and said:  
There came vnto me the Hebrew seruant, whom thou didest  
bring hither, for to delude me: † and when he heard me  
crie, he left the cloke which I held, and fled forth. † His  
maister hearing these thinges, and geuing ouer light credite  
to his wiues wordes, was very wrath: † and deliuered Ioseph  
into prison, where the kinges prisoners were kept, and he  
was there shut vp. † And :: our Lord was with Ioseph, and  
hauing mercie vpon him gaue him grace in the sight of the  
chiefe of the prison. † Who deliuered in his hand al the pri-  
soners that were kept in custodie: and whatsoeuer was done,  
was vnder him. † Neyther did himselfe knowe any thing,  
hauing committed al things to him: for our Lord was with  
him, and directed al his workes.

## CHAP. XL.

*Ioseph interpreteth the dreames of two Eunuches prisoners 11. that the one  
should be restored to his office, 16. the other be hanged, 20. The third day  
the euent declareth the interpretations to be true, but Ioseph is forgotten.*

THESE thinges being so done, it chanced that two  
Eunuches, the cupbearer of the king of Egypt, and  
his baker, offended against their lord. † And Pharaos  
wrath





wrath against them (for the one was chiefe of the cupbear-  
 3 rers, the other chiefe baker) † he sent them into the prison  
 of the captaine of the souldiers, in the which Ioseph also  
 4 was prisoner. † But the keeper of the prison deliuered them  
 to Ioseph, who also ministred to them: some litle time was  
 5 passed, and they were kept in custodie. † And they sawe  
 ech of them both a dreame in one night, according to an  
 6 interpretation agreeing to them selues: † to whom when  
 7 Ioseph was entred in the morning, and saw them sad, † he  
 asked them, saying: Why is your countenance sadder to day  
 8 then it was wont? † Who answered: We haue scene a  
 dreame, & there is no bodie to interpret it to vs. And Ioseph  
 said to them: Why " doth not interpretation belong to God?  
 9 Tel me what you haue scene. † The chiefe of the cup-  
 bearers first told his dreame: I saw before me a vine,  
 10 † wherein were three branches, growing by litle and litle  
 into buddes, and after the blossomes the grapes waxed ripe:  
 11 † and the cup of Pharaο in my hand: and I tooke the gra-  
 pes, and wrong them into the cup which I held, and I gaue  
 12 the cup to Pharaο. † Ioseph answered: This is the inter-  
 pretation of the dreame: The three branches, are yet three  
 13 dayes: † after the which Pharaο wil remember thy seruice,  
 and wil restore thee to thy old degree: and thou shalt geue  
 him the cup according to thyne office, as before thou  
 14 haddest wont to doe. † Only remember me, when it shal be  
 wel with thee, and doe me this mercie: to put Pharaο in  
 15 mind that he take me out of this prison: † because I was  
 taken away by stealth, out of the land of the hebrewes, and  
 16 here an innocent was I cast into the lake. † The maister of  
 the bakers seing that he had wisely resolved the dreame, he  
 said: And I also saw a dreame, That I had three baskettes of  
 17 meale vpon my head: † and that in one basket that was the  
 higher, I caried al meates that are made by the art of baking,  
 18 and that the birds did eate out of it. † Ioseph answered: Death on the crosse was This is the interpretation of the dreame: The three baskettes, most cruel, &  
 19 are yet three dayes: † after the which Pharaο wil take thy most ignomi-  
 head from thee, and hang thee nious. Cicer- on the crosse, and the foules ro. 7. Yet: yet  
 20 shal teare thy flesh. † The third day after this was the birth suffered by  
 day of Pharaο: who making a great feast to his seruantes, Christ, and by  
 at the banquet he remembered the maister of the cupbearers, him made glo-  
 21 and the chiefe of the bakers. † And he restored the one into rious. Sap. 2.  
 his Philip. 2.





his place, to reach him the cuppe, † the other he hanged on 22  
a gibbet, that the truth of the interpreter might be appro-  
ued. † And yet notwithstanding the chiefe of the cupbear- 23  
ers, prosperous thinges succeeding, forgot his interpreter.

## ANNOTATIONS.

### CHAP. XL.

Some dreames are natural.

Some are illusions of euil spirites.

Some are from God.

Holie Scripture and the Church are iudges of doubtful dreames.

8. *Doth not interpretation belong to God?* Dreames do come of diuers causes. Some of natural complexion, or disposition, wherby Philosphers or Physitions may probably iudge of the state of mans bodie. Some are rather effects of things past, then signes of anie thing to come. Of which sort the wise man saith: *Dreames do followe manie causes.* (Eccle. 5.) Some are suggested by euil spirites, either to flatter worldlings with great pretences, or to terrifie weake mindes with dangers and afflictions, or to vex and trouble those in sleepe, whom they cannot easily moue waking. as S. Gregorie distourieth (li. 8. Moral in cap 7 Iob.) Some dreames are of God, as in Iacob, Ioseph, these Eunuches, Pharao, Nabuchodonosor, and others both good and euil men. But to discern, and assuredly to iudge of some dreames, whether they be from God, by holie Angels, or illusions of euil spirites, is a special gift of God, as also the interpretation thereof belongeth to God, as Ioseph here testifieth. VVhosoever therefore wil be secure must relie either vpon expresse Scripture, or iudgement of the Church, as in ominous speeches was noted before (chap. 24.) Otherwise the general rule is, not to obserue dreames. Deut. 18. 22.

Dan. 4

### CHAP. XLI.

Pharao dreaming of fat & leane kine. 5. also of full and thinne eares of corne, 8. no other being able to interpret. 9. Ioseph is remembred. 25. Who interpreting the same. 38. is made ruler ouer all Egypt. 50. marie, and hath two sonnes, Manasse and Ephraim.

Pharao his dreames, and his Euniches were propheticall. For by them God shewed things to come. 11. yea, were no prophesies.

AFTER two yeares Pharao saw a dreame. He thought he stood vpon a riuer, † out of the which came vp 2  
seuen kine, faire and fat exceedingly: and they fed in marish places. † Other seuen also came vp out of the riuer, foule, 3  
and turren leane: and they fed on the very banke of the 4  
riuer, in grene places: † and they deuoured them, that had 5  
the marvellous beautie and good state of bodies. Pharao 6  
after he waketh, † slept againe, and saw an other dreame: 7  
Seuen





Seuen eares of corne grew forth vpon one stalke ful and  
 6 faire: † there sprang also other eares as many, thinne and  
 7 blasted with aughten, † deuouring al the beautie of the  
 8 former. Pharao awaking vp after his rest, † and when  
 morning was come, being frighted with feare, he sent to al  
 the interpreters of Ægypt, and to al the wise men: and they  
 being called for, told them his dreame, neither was there anie  
 9 that could interpret it. † Then at length the maister of the  
 cupbearers remembring himselfe, said: I confesse my fault:  
 10 † The king being angrie with his seruantes, commanded  
 me and the chiefe of the bakers to be cast into the prison  
 11 of the captaine of the souldiers: † where in one night both  
 12 of vs saw a dreame portending things to come. † There  
 was there a young man an hebrew, seruant to the same cap-  
 13 taine of the souldiers: to whom telling our dreames, † we  
 heard whatsoeuer afterward the event of the thing proued  
 to be so. for I was restored to my office: and he was hanged  
 14 vpon a gibbet. † Forthwith at the kinges commandment,  
 Joseph being brought out of the prison they polled him:  
 15 and changing his apparel, brought him vnto him. † To  
 whom he said: I haue scene dreames, and there is not anie  
 that can expound them: which I haue heard, thou dost  
 16 most wisely interpret. † Joseph answered: Without me,  
 17 God shal answere prosperous thinges to Pharao. † Pharao  
 therfore told that he had scene: Me thought I stode vpon  
 18 the banke of the riuer, † and seuen kine came vp out of  
 the banke of the riuer, exceeding faire, and ful of flesh:  
 19 which grazed on greene places in a marish pasture. † And  
 behold, there folowed these, other seuen kine, so passing  
 ill fauored and leane, that I neuer saw the like in the land  
 20 of Ægypt, † which hauing deuoured and consumed the  
 21 forme, † gaue no token of their fulnes: but with the like  
 leanenes and deformitie, looked heauelic. Awaking, and  
 22 fallen againe into a deepe sleepe, † I sawe a dreame: Se-  
 uen eares of corne grew forth vpon one stalke, ful and verie  
 23 faire. † Other seuen also thinne and blasted, with adu-  
 24 sition, sprang of the stalke: † which deuoured the beautie  
 of the former: I told the dreame to the coniecturrs, and  
 25 there is no man that can declare it. † Joseph answered: These things  
 The kinges dreame is one: God hath shewed to Pharao came to passe  
 26 the thinges that he wil doe. † The seuen faire kine, and by Gods par-  
 the





icular proui-  
dēce. Psalm. 4.  
God called (or  
caused) a fa-  
mine vpon the  
land.

the seven full eares: be seven yeres of plentifulnes: and  
both containe the selfe same meaning of the dreame.  
† Also the seven leane and thinne kine, that came vp after 27  
them, and the seven thinne eares, and blasted with the  
burning winde: are seven yeares of famine to come. † Which 28  
shal be fulfilled in this order. † Behold there shal come 29  
seven yeares of great fertilitie in the whole Land of Ægypt:  
† after which shal folowe other seven yeares of so great 30  
sterilitie, that al the abundance before shal be forgotten:  
for the famine shal consume al the land, † and the greatnes 31  
of the scarcitie, shal destroy the greatnes of the plentie.  
† And in that thou didest see the second time a dreame per- 32  
teining to the same thing: it is a token of the certeintie, for  
that the worde of God shal come to passe, and be fulfilled  
spedely. † Now therefore let the king prouide a wise man and 33  
industrious, and make him ruler ouer the Land of Ægypt:  
† that he may appointe ouerseers ouer al countries: and 34  
gether into barnes the fift part of the fruites, during the  
seven yeares of the fertilitie, † that now presently shal 35  
ensewe: and let al the corne be laid vp, vnder Pharaoes  
handes, and let it be reserued in the cities. † And let it be 36  
in a readines, against the famine of seven yeares to come,  
which shal oppresse Ægypt, and the land shal not be con-  
sumed with scarcitie. † The counsel pleased Pharao, and al 37  
his seruants: † and he spake to them: Can we find such an 38  
other man, that is full of the spirite of God? † He said ther- 39  
fore to Ioseph: Because God hath shewed thee al things that  
thou hast spoken, can I find a wiser and one like vnto thee?  
† Thou shalt be ouer my house, and at the commandment 40  
of thy mouth al the people shal obey: only in the throne  
of the kingdome I wil goe before thee. † And againe Pha- 41  
rao said to Ioseph: Behold, I haue appointed thee ouer the  
whole land of Ægypt. † And he tooke his ring from his 42  
owne hand, and gaue it into his hand: and he put vpon him  
a silke roabe, and put a chaine of gold about his necke.  
† And he made him goe vp into his second chariot, the cryer 43  
proclayming that al should bowe their knee before him,  
and that they should know he was made gouernour ouer  
the whole Land of Ægypt. † And the king said to Ioseph: 44  
I am Pharao: without thy commandment no man shal moue  
hand or foote, in al the land of Ægypt. † And he turned his 45  
name,





name, and called him in the Ægyptian tongue "the Saviour of the world. And he gave him to wife Aseneth the daughter of Putiphar :: priest of Heliopolis. Ioseph therefore went forth  
 46 to the land of Ægypt ( † and he was thirtie yeares old when he stood in the sight of king Pharao ) and did circuite al  
 47 the countries of Ægypt. † And the fertilitie of the seven yeares came: and the corne being bound vp into sheaves  
 48 was gathered together into the barnes of Ægypt. † Al the abundance also of graine was laid vp in euery citie.  
 49 † And there was so great abundance of wheat, that it became equal to the sand of the sea, and the plentie exceeded  
 50 measure. † And there were borne vnto Ioseph two sonnes before the famine came: whom Aseneth the daughter of  
 51 Putiphar priest of Heliopolis bare him. † And he called the name of the first begotten • Manasses, saing: God made me  
 52 to forget al my labours, & my fathers house. † The name also of the second he called • Ephraim, saing: God hath made  
 53 me to encrease in the land of my pouertie. † Therefore when the seven yeares of the plentifulnes, that had bene in Ægypt  
 54 were passed: † the seven yeares of scarcitie beganne to come, which Ioseph foretold: and in the whole world the  
 55 famine preuailed, but in al the land of Ægypt there was bread. † The which being in hunger, the people cried to Pharao, desiring foode. To whom he answered: Goe ye to Ioseph: and whatsoever he shal say to you, that doe ye.  
 56 † And the famine dayly encreased in al the land: and Ioseph opened al the barnes, and sold to the Ægyptians: for them  
 57 also the famine had opressed. † And al prouinces came into Ægypt, to buy victuales, and to moderate the miserie of the scarcitie.

∴ *Cohen* signifieth priest; as not only the latin, but also the 70. & Philo and Iosephus here translate though sometimes it signifieth prince. as the Chaldee paraphrasis interpreteth, wherby it is probable that this Putiphar was both a priest, and a prince.

\* Oblivion.  
 \* Fruitful or Growing.

## ANNOTATIONS.

### CHAP. . XLI.

41. *Made gouernour* ] It is easie in the eyes of God, suddenly to enrich the Holie Ioseph poore. For who would haue thought (saith Philo) that in one day a boudman should be made a lord, a poore prisoner the chiefe of the nobilitie, an vnder uanced, gaolor the viceroy, or kings deputie, for a common prison to haue a kinglie court of his owne, from extreme ignominie, to ascend into so hiegh a roome of dignitie!

45. *Saviour of the world* ] In the original text the new name and title given by Pharao.





Ioseph truly  
called the re-  
ueler of se-  
crets.

But more ho-  
nourably, the  
Saviour of the  
world

Ther in a figu-  
re of Christ.

by Pharaos Ioseph is expressed by these two wordes, *saphnath pahanaach*: the former *saphnath* in Hebrew signifieth a secreete or hidden thing, of *saphan* to hide: but the signification of the other word *pahanaach*, is more vncertaine, being found no where els in the holie Bible. The Rabins do commonly interpret them both together, *The man to whom secrets are reueled*, or, *The reueler of secrets*. and so this name agreeth wel to Ioseph, in respect of the gift of interpreting dreames. But besides his interpreting, he also gave most wise counsel, that tended to the saſtie of manie, which, it is like, Pharaos ment to expresse by this new name. And S. Hierom, who doubtles with great diligence, and no lesse iudgement, searched the true signification thereof, saith, that albeit this name in Hebrew soundeth *the finder out of secrets*, yet seeing it was imposed by an Ægyptian (who knew no Hebrew) the reason thereof must be had of the same tongue; and these two wordes in the Ægyptian language are interpreted *the saviour of the world*: for that he deliuered the world from the imminent ruine of famine Thus saith S. Hierom And so most aptly the figure answereth to Christ, the true SAVIOUR of the world.

## CHAP. XLII.

*Iacob sendeth tenne of his sonnes to bye corne in Ægypt. 7. Where Ioseph knowing them, they not knowing him, with hard speeches puttesth them in prison. 18. At last Simeon remayning in captiue, til Benjamin be brought, the rest are dismissed, 25. With their money, vnknewen to ib.m, in their sakes.*

AND Iacob hearing, that victurles were sold in Ægypt, 1  
he said to his sonnes: Why neglect ye? † I haue heard 2  
that wheat is sold in Ægypt: Goe ye downe, and bye vs ne-  
cessaries, that we may liue, and not be consumed with lacke.  
† Therefore the tenne brethren of Ioseph going downe, to 3  
bye corne in Ægypt, † Benjamin being kept at home by 4  
Iacob, who said to his brethren: Lest perhaps he take any  
harne in the iourney: † entred into the Land of Ægypt 5  
with others that went to bye. for the famine was in the land  
of Chanaan. † And Ioseph was prince in the land of Ægypt, 6  
and at his pleasure corne was sold to the people. And when  
his brethren had adored him, † and he knewe them, he 7  
spake as it were to strangers " somewhat roughly, asking  
them: From whence came you? Who answered: From the  
Land of chanaan, that we may bye necessities to liue. † And 8  
yet himselfe knowing his brethren, was not known of  
them. † And remembering the dreames, which some times 9  
he had scene, he said to them: " You are spies: to view the  
weaker





10 weaker parts of the land you are come. † Who said: It is  
 not so, my lord, but thy seruantes are come to bye victu-  
 11 als. † We are al the sonnes of one man: we are come as  
 men of peace, neither do thy seruantes goe about anie euil:  
 12 † To whom he answered: It is otherwise: you came to  
 13 consider the vndefensed partes of this land. † But they:  
 We thy seruantes, say they, are twelue brethren, the sonnes  
 of one man in the Land of Chanaan: the youngest is with our  
 14 father, the other is not liuing. † This is it, quoth he, that  
 15 I said: You are spies. † Now presently I wil take a trial of  
 you: " by the health of Pharaο you shal not depart hence,  
 16 vntil your youngest brother do come. † Send you one of you  
 to bring him: and you shal be in prison, til the thinges be  
 proued which you haue said, whether they be true or false:  
 17 :: otherwise by the health of Pharaο you are spies. † Ther-  
 18 fore he put them in prison three dayes. † And the third day  
 bringing them out of prison, he said: Doe as I haue said,  
 19 and you shal liue: for I feare God. † If you be men of peace,  
 let one of your brethren be bounde in prison: and goe ye  
 your wayes, and carie the corne that you haue bought, vnto  
 20 your houses, † and bring your youngest brother to me,  
 that I may proue your sayings to be true, and that you die  
 21 not. They did as he had said, † and they talked one to  
 an other: Worthely do we suffer these thinges, because we  
 haue sinned against our brother, seing the distresse of his  
 soule, whilest he besought vs, and we heard not: therefore  
 22 is this tribulation come vpon vs. † Among whom Ruben  
 one of them, said: Why, did not I say to you: Sinne not a-  
 gainst the boy: and you heard me not? Loe his blood is re-  
 23 quired. † And they knew not that Ioseph vnderstood:  
 24 because he spake to them by an interpreter. † And he tur-  
 ned away himselfe a litle while, and wept: and returning  
 25 he spake to them. † And taking Simeon, and binding him  
 in their presence, he commanded his seruantes that they  
 should fil vp their sackes with wheat, and put euerie mans  
 money againe in their bagges, geuing them besides for to  
 26 eate on the way: who did so. † But they carying their corne  
 27 vpon their asses, tooke their iourney. † And one of them  
 opening his sacke, to geue his beast prouender in the iune,  
 28 beholding the money in the sackes mouth, † he said to his  
 brethren: My money is geuen me againe, behold it is in the

1: If these  
 things which  
 ye say be pro-  
 ued false, ye  
 are to be held  
 as spies, for  
 your lying.  
 S Aug. 9 139.  
 super Gen.

R

sacke.





sacke. And being astonied, and trubled amongst themselves, they said: What is this, that God hath done vnto vs? † And they came to Iacob their father into the land of 29 Chanaan, and they told him al thinges that had chanced vnto them, saying: † The lord of the land spake to vs 30 roughly, and thought vs to be spies of the prouince, † to 31 whom we answered: We are men of peace, neither do we attempt any treachery. † We are twelue brethren borne 32 of one father: one is not liuing, the youngest is with our father in the Land of Chanaan. † Who said to vs: Thus shal 33 I trie that you be men of peace: Leaue one of your brethren with me, and take ye prouision necessarie for your houses, and goe your wayes, † and bring your youngest brother to 34 me, that I may know you are not spies: and you may receiue this felowe againe, that is kept in prison: and afterwarde may haue licence to bye what thinges you wil. † This 35 being said, when they powred out their corne, euerie man found his money tied in the mouth of the sackes: and al being astonied together, † their father Iacob said: You 36 haue made me to be without children, Ioseph is not liuing, Simeon is kept in bondes, and Benjamin you wil take away: al these euils are fallen vpon me. † To whom Ruben answered: 37 Kil my two sonnes, if I bring him not againe to thee: deliuer him into my hand, and I wil restore him vnto thee. † But he said: My sonne shal not go downe with you: 38 his brother is dead, and he alone is remayning: if any aduersitie shal chance to him in the land to the which you goe, you shal bring downe my hoare heares with sorowe vnto hel.

My old age  
or, me an old  
man. S. Aug.  
q. 142.

## ANNOTATIONS;

### CHAP. XLII.

Contrition  
necessarie for  
the remission  
of sinnes.

7. *some vwhat roughly*] Ioseph afflicted his bretheren to bring them into consideration of their former faultes, and to true contrition. Without which, though iniuries be remitted by men, yet the offenders are not absolved before God. Therefore he louing them and hating their sinne, by affliction brought them to vnderstanding. VVho being at last truly penitent, he acknowledged and most louingly embraced them, and prouided for them in their necessitie. S. Aug. ser. 82. de temp. And this example S. Gregorie (ho. 12. in Ezech) applieth to the instruction of pastors of shules: that they procure true repentance before





before abfolution of finnes. *Ne si inordinate culpa dimittitur, is qui est culpabilis, in reatu grauius astringatur.* Lett, if the fault be disorderly remitted, he that is faultie be more grievously intangled in guilt of conscience: therefore with much discretion severity in the w, & clemencie in mind are required.

9. *You are spies* ] To the same purpose he calleth them spies. After the maner of examiners calling suspected persons, as they may seme to be: therby to trie what they would answer. Al for their holosome penance, and withal to procure them afterwards more compassion among the Egyptians. S. Aug. q. 139. super. Gen.

Ioseph calleth his brothers spies for their good.

15. *By the health of Pharaos.* ] Ioseph in swearing by Pharaos health, honored God, the geuer and conseruer of health, life, power, dignitie and al that was in Pharaos. wherby we see that this maner of swearing was lawful. As now likewise Christians lawfully swear not only by God, but also by his creatures, saying: As God shal helpe them, & his holie Gospels: so it be with due circumstances, and requisite conditions, namely with those which the Prophet Hier. 4. remie mentioneth, *in truth, in iudgement, and in iustice*: not false, rash, nor of an vnjust thing: not in frequent and cōmon talke (a most bad custome) for so

It is lawful to swear by creatures.

Mat. 5. thou must neither sweare by God himself, nor (as our sauiour teacheth) by heauen, nor by the earth, nor by Hierusalem, nor by thy head, nor anie thing els: signifying that in some case, and due maner we may sweare by any of these. And in this particular Ioseph did rather name Pharaos in his oath then God, as wel to conceale himself as yet from his brethren, as to strike more terrour in their hartes, by naming his master the King, in whom he had more interest then they.

In some case more conuenient then to name God expressly.

38. *Vnto hel.* ] To that place where soules remaine, as before. chap. 37. v. 35. For this phrase, of *bringing vnto hel*, and *descending into hel*, vsually spoken in the old Testament, of al sortes of soules both iust and wicked, signifieth that al went that time to hel, that is, to a lowe place, farre distant from heauen. But some to rest, and some to paine. VVherupon S. Hierom saith: Hel is a place. wherin soules are included, either in rest, or in paines, according to the qualitie of their de setts.

Diuers mansions in hel.

## CHAP. XLIII.

*The famine pressing, the land, Iacob willith his sonnes to goe againe int. Egypt to bye more corne: 3. Who refusing to goe without Benjamin. 11. he is sent with them, and presents and duple money, lest the former were brought back by error. 16. Ioseph seing Benjamin, 23. deliuereth Simeon, and intertaineth them al at dinner.*

1 **I**N THE meane time the famine did oppresse al the land  
2 **I**very sore. † And the prouision being spent, which they  
had brought out of Egypt, Iacob said to his sonnes: Goe  
3 againe, and by vs a little victual. † Judas answered: That  
same man denounced vnto vs vnder attestation of an oath,  
saying: You shal not see my face, vnlesse you bring your  
youngest





youngest brother with you. † If therefore thou wilt send 4  
 him with vs, we wil goe forward together, and wil bye ne-  
 cessaries for thee: † but if thou wilt not, we wil not goe: 5  
 for the man, as we haue often said, denounced vnto vs saing:  
 You shal not see my face without your youngest brother.  
 † Israel said to them: You haue done this to my miserie, in 6  
 that you told him that you had an other brother also. † But 7  
 they answered: The man asked vs in order our progenie:  
 if our father liued: if we had a brother: and we answered  
 him consequently to that which he demanded: could we  
 know that he would say: Bring hither your brother with  
 you? † Iudas also said to his father: Send the boy with me, 8  
 that we may set forward, and may liue: lest we and our litle  
 ones die. † I take vpon me the boy: requite him of my hand, 9  
 vnlesse I bring him againe, and restore him to thee, I wil be  
 guiltye of sinne against thee for euer. † If delay had not 10  
 bene made, we had bene come now the second time. † Ther- 11  
 fore Israel their father said to them: If it must nedes be so,  
 do that you wil: take of the best frutes of the land in your  
 vessels, and carie to the man for presents, a courtesie of  
 rosen, and of honey, and of incense, of mirhe, of terebinth,  
 and of almondes. † Duple money also carie with you: 12  
 and recarie that you founde in your sackes, lest perhaps it  
 was done by an errour: † but take also your brother, and 13  
 goe to the man. † And my God almightie make him sauo- 14  
 rable vnto you: and send backe with you your brother,  
 whom he keepeth, and this Benjamin: as for me I shal be  
 desolate without children. † The men therfore took 15  
 the presentes, and the duple money, and Benjamin: and  
 went downe into Ægypt, and stood before Ioseph. † Whom 16  
 when he had seene, and Benjamin withal, he commanded  
 the steward of his house, saing: Bring in the men into the  
 house, and kil victimes, and prepare a feast: because they  
 shal eate with me at noone. † He did that which was com- 17  
 manded him, and brought the men into the house. † And 18  
 there being sore afraied; they said one to an other: because  
 of the money, which we caried backe the first time in our  
 sackes, we are brought in: that he may turne vpon vs a  
 false accusation, and forceibly bring both vs, and our asses  
 into bondage. † Wherfore in the verie dore stepping to the 19  
 steward of the house, † they spake: Sir we desire thee to 20  
 hear

† Guilt of sinne  
 is a greater  
 bond then the  
 life of Rubens  
 sonnes, which  
 he offered, &  
 Iacob yelded  
 not thereto: &  
 yet granted to  
 this offer of  
 Iudas.

Colum-  
 nam.





- heare vs. Now once before we came downe to bye pro-  
 21 uision: † which being bought, when we were come to the  
 Inne, we opened our lackes, and found our money in the  
 22 mouthes of the sackes: which we haue now brought againe  
 in the same weight. † But we haue brought other money  
 besides, to bye the thinges that are necessarie for vs: our  
 23 conscience is not priuie, who put it in our bagges. † But he  
 answered: Peace be with you, feare you not: your God, and  
 the God of your father hath geuen you treasures in your  
 sackes. for the money, which you gaue me, I haue for good.  
 24 And he brought forth Simeon vnto them. † And being  
 brought into the house, he fetcht water, and they washed  
 25 their feete, and he gaue prouender to their asses. † But  
 they made readie the presentes, til Ioseph should come in at  
 noone: for they had heard that they should eate bread there.  
 26 † Therfore Ioseph came in to his house, and they offered  
 him presentes holding them in their handes, and :: they a-  
 27 dored prostrate to the ground. † But he curteously res-  
 luting them, asked them saying: Is the old man your father  
 28 in health, of whom you told me? Is he yet liuing? † Who  
 answered: Thy seruant our father is in health, he is yet li-  
 29 uing. And bowing themselues, they adored him. † And  
 Ioseph lifting vp his eyes, sawe Benjamin his brother of the  
 same mother, and said: Is this your young brother, of whom  
 you told me? And againe: God, saith he, be merciful vnto thee  
 30 my sonne. † And he made hast because his hart was moued  
 vpon his brother, and teares brake forth: and entring into his  
 31 chamber he wept. † And when he had washed his face,  
 comming forth againe, he refrained himselfe, and said: Set  
 32 bread on the table. † Which being set downe, to Ioseph a  
 part, and to his brethren apart, to the Ægyptians also that  
 did eate with him apart ( for it is vnlawful for the Ægyptians  
 to eate with the Hebrewes, and :: they thinke such a feast  
 33 prophane ), † they sate before him, the first begotten ac-  
 cording to his first-birth, and the youngest according to his  
 34 age. And they maruailed out of measure, † taking the por-  
 tions that they receiued of him: and the greater portion  
 came to Benjamin, so that it exceeded :: by five partes. And  
 they dranke and were in ebriated with him.

:: They now  
 adore him,  
 whom they  
 sold, lest they  
 should adore  
 him. S. Greg.  
 ho. 22. in E-  
 zech.

:: See Exodi.  
 8. v. 26.

:: Euerie one  
 hauing five  
 portions, Ben-  
 jamin had du-  
 ble. Iosephus  
 li. 1. Antiq.





ANNOTATIONS.  
CHAP. XLIII.

Moderation  
to be vsed in  
feasting.

34. *Inebriated.* ] Not that they did eate or drinck to much, or fel into excellence, but competently. As the earth is said to be inebriated with raine (Psal. 64.) being sufficiently watered, and so made fructifull, not drowned, nor overflowed, for so it is vnfructifull. S. Hierom. Tradit. Heb. S. Aug. q. 144. super Gen.

CHAP. XLIII.

*Ioseph causeth their sackes to be filled with corne, and their money to be put againe therein, and in Beniamins sack also a siluer cuppe, 4. and when they were parted, sending after them, chargeth them with theft. 12. And the cuppe being found in Beniamins sack, they al much afflicted returne to Ioseph. 17. Who threatning to kepe Benjamin, 18. Iudas intreateth, 32. and finally offereth him selfe to seruitude for him.*

By this Ioseph tried his bretherens affection, whether they would intrete for Benjamin, or suffer him to be captiue: as they had before sold him selfe to captiuitie. Theod. 9. 105. in Gen.

**A**ND Ioseph commanded the steward of his house, 1  
saying: Fill their sackes with corne, as much as they can  
held: and put the money of euerie one in the top of his  
sack. † And in the sackes mouth :: of the younger put my 2  
siluer cup, and the price which he gaue for the wheat. And  
it was so done. † And when the morning rose, they were 3  
dismissed with their asses. † And they were now departed out 4  
of the citie, and had gone forward a little way: then Ioseph  
sending for the steward of his house, said: Arise, quoth he,  
and pursue the men: and ouertaking them say to them: Why  
haue you rendred euil for good? † The cup which you 5  
haue stollen, is that wherein my lord doth drinke, and wherein  
he is wont to diuine: you haue done a verie euil thing. † He 6  
did as he had commanded. And hauing ouertaken them, .  
he spake to them in the same order. † Who answered: Why 7  
doth our lord speake so, as though thy seruantes had com-  
mitted so haynous a fact? † The money, that we found in 8  
the top of our sackes, we recaried to thee from the land of  
Chanaan: and how soloweth it, that we haue stollen out of  
thy lordes house, gold or siluer? † With whom soeuer of 9  
thy seruantes that shal be found, which thou seekest, let  
him die,





10 him die, and we wil be the bondmen of our lord. † Who  
 said to them: Be it done according to your sentence: with  
 whom soeuer it shal be found, be he my bondman, and you  
 11 shal be guiltles. † Therfore in haste taking downe their  
 12 sackes vpon the ground, euerie man opened. † Which when  
 he had searched, beginning from the elder even to the  
 13 youngest, he found the cup in Beniamins sack. † But  
 they :: renting their garments, and loading their asses againe,  
 14 returned into the towne. † And Iudas foremost with his  
 brethren entred in to Ioseph (for he was not yet gone out of  
 the place) and they fel together before him on the  
 15 ground. † To whom he said: Why would you doe soe?  
 know you not that there is not the like to me in the science  
 16 :: of diuining. † To whom Iudas said: What shal we an-  
 swere, my lord? or what shal we speake, or be able iustly to  
 pretend? God hath found the iniquitie of thy seruantes: loe  
 we are al bondmen to my lord, both we, & he, with whom  
 17 the cup was found. † Ioseph answered: God forbid that  
 I should so doe: he that stole the cup, the same be my bond-  
 18 man: and goe you free vnto your father. † And Iudas appro-  
 ching nearer, said boldly: I beseech thee my lord, let thy  
 seruant speake a word in thine eares, and be not angrie  
 19 with thy seruant: for after Pharaο thou art, † my lord. Thou  
 didest aske thy seruantes the first time: Haue you a father or  
 20 a brother? † and we answered thee my lord: We haue a  
 father an old man, and a little boy, that was borne in his old  
 age; whose brother by the mother is dead: and his mother  
 21 hath him only, and his father loueth him tenderly. † And  
 thou saidst to thy seruants: Bring him hither to me, and I wil  
 22 set myn eyes on him. † We suggested to my lord: The boy  
 23 can not leaue his father: for if he leaue him, he wil die. † And  
 thou saidest to thy seruants: Vnlesse your youngest brother  
 24 come with you, you shal no more see my face. † Therefore  
 when we were gone vp to thy seruant our father, we told  
 25 him al things that my lord did speake. † And our father said:  
 26 Goe againe, and bye vs a litle wheate. † To whom we said:  
 We can not goe: if our youngest brother shal goe downe with  
 vs, we wil set forward together: otherwise he being absent,  
 27 we dare not see the mans face. † Wherunto he answered:  
 28 You know that my wife bare me two. † One went forth, and  
 you said: A beast did deuour him: and hitherto he appeareth  
 not..

:: O torments  
 of mercie! he  
 vexeth whom  
 he loueth. S.  
 Greg. ho. 22. in  
 Ezech.

:: Ioseph be-  
 ing in deede a  
 prophet, know-  
 ing more  
 then al force-  
 ers in Egypt  
 spoke of him-  
 selfe as he was  
 esteemed in  
 that place. S.  
 Aug. q. 145.  
 super Gen.





not. † If you take this also, and ought befall him in the way, 29  
 you shal bring downe :: my hoare hayres with sorow vnto hel.  
 † Therefore if I shal enter to thy seruant our father, and the 30  
 boy be wanting (wheras his life dependeth vpon the life of  
 him) † and he shal see that he is not with vs, he wil dye, & thy 31  
 seruants shal bring downe his hoare hayres with sorow  
 vnto hel. † Let me be thy proper seruant, that did take 32  
 him into my protection and promised saying: Vnlesse I bring  
 him againe I wil be guilty of sinne against my father for  
 euer. † I therefore thy seruant wil tary in steed of the childe in 33  
 the seruice of my lord, and let the childe goe vp with his bre-  
 thren. † For I can not returne to my father, the childe being 14  
 absent; lest I stand by a witnes of the calamitie, that shal op-  
 presse my father.

## CHAP. XLV.

*Ioseph manifesteth himself to his bretheren. Who being much terrified he com-  
 forteth them, and weeping embraceth euerie one 16. The bruite wherof  
 coming to Pharaos, he congratulating commandeth Ioseph to cal his father  
 with al his familie into Egypt. 21. So the elenen brothers are sent away  
 with giftes and provision for Iacobs iourney. 25. At which the father  
 vnderstanding is reuiued in spirit.*

Gods proui-  
 dence turned  
 the euil dea-  
 ling to the  
 good of the  
 whole fami-  
 lie chap. 50.  
 7. 12.

**I**OSEPH could no longer refrayne manie standing by in 1  
 presence: wherupon he commanded that al should goe  
 forth, and no stranger should be present at their acknow-  
 ledging one of another. † And he lifted vp his voice with 2  
 weeping, which the Egyptians heard, and al the house of  
 Pharaos. † And he said to his Brethren: I am Ioseph: is my 3  
 father yet liuing? His brethren could not answer him being  
 terribly astonyed out of measure. † To whom gently he said: 4  
 Come hither to me. And when they were come nere him,  
 I am, quoth he, Ioseph, your brother, whom you solde into  
 Egypt. † Be not affraid, neither let it seeme to you a hard case 5  
 that you did sel me into these countries: for :: God sent me  
 before you into Egypt for your preservation. † For it is 6  
 two yeares since the famin began to be vpon the earth, and  
 yet fure yeares remaine, wherein there can be neither eating  
 nor reaping. † And God sent me before, that you may be pre- 7  
 serued





8 setued vpon the earth, and may haue victuals to liue. † Nor  
 by your counsaile, but by the wil of God was I sent hither:  
 who hath made me as it were a father to Pharao, and lord of  
 9 his whole house, and prince in al the land of Ægypt. † Make  
 hast and get ye vp to my father, and you shal say to him: Thy  
 sonne Ioseph willeth thus: God hath made me lord of the  
 10 whole land of Ægypt: come downe to me, tary not. † And  
 thou shalt dwell in the land of Gessen: and thou shalt be nere  
 me thou and thy sonnes, and thy sonnes' children, thy shepe,  
 11 and thy herdes. and al things that thou dost possesse. † And  
 there I wil fede thee (for yet there are five yeares of famine  
 remayning) lest both thou perish, and thy house, & al things  
 12 that thou dost possesse. † Behold, your eyes, and the eyes  
 of my brother Benjamin doe see, that it is my mouth that  
 13 speaketh vnto you. † Report to my father my whole glorie  
 and al things that you haue scene in Ægypt: make hast, and  
 14 bring him to me. † And falling vpon the neck of his brother  
 Benjamin, embracing him he wept: he also in like maner  
 15 weeping vpon his neck. † And Ioseph kissed al his brethren,  
 and wept vpon euerie one: after which things they were  
 16 bold to speake vnto him. † And it was heard of, and very  
 famously reported abroad in the kings court: The brethren  
 of Ioseph are come: and Pharao was glad, and al his familie.  
 17 † And he spake to Ioseph that he should command his  
 brethren, saying: Loading your beasts goe into the Land of  
 18 Chanaan, † and take thence your father and kinne, and come  
 to me: and I wil geue you al the good things of Ægypt, that  
 19 you may eate the marow of the land. † Geue command-  
 ment also that they take waynes out of the land of Ægypt,  
 for the carage of their litle ones and wyues: and say: Take  
 20 vp your father, and make hast to come with al speede. † Nei-  
 ther doe you leaue any thing of your houshold stuffe: for  
 21 al the riches of Ægypt, shal be yours. † And the sonnes of  
 Israel did as it was commanded them. To whom Ioseph  
 gaue waynes according to Pharaos commandment: and  
 22 victuals for the way. † He had also to be brought vp for  
 euery one two robes: but to Benjamin he gaue three hundred  
 23 peeces of siluer with five robes of the best: † sending to his  
 father as much money and rayment, adding besides them he  
 asses that should carie of al the riches of Ægypt, and as many  
 24 shee asses, carying wheat for the iourney and bread. † Ther-  
 fore

∴ Iosephs pro-  
 ced' proceeding  
 before he  
 made him  
 selfe known  
 to his brethre  
 and them to  
 Pharao, pro-  
 cured al this  
 ioy & fauour  
 towards them  
 in Ægypt.





fore he dismissed his brethren, and when they were departing he said to them: " Be not angrie in the way. † Who 25  
going vp out of Ægypt, came into the land of Chanaan to  
their father Iacob. † And they told him saying: Ioseph thy 26  
sonne is living: and he ruleth in al the Land of Ægypt. Which  
when Iacob heard, awaking as it were out of a heauie sleepe,  
notwithstanding did not belecue them. † They on the con- 27  
trarie side reported the whole order of the thing. And when  
he sawe the waynes and al things that he had sent, his spirit  
reuiued, † and he said: It sufficeth me if Ioseph my sonne 28  
be living yet: I wil goe, and see him before I dye.

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ANNOTATIONS.

CHAP. XLV.

Occasion of  
sinne to be a-  
voided.

24: *Be not angrie in the way* } Travelers in iourney are easily prouoked to  
anger and brawling: especially if they auoide not probable occasions. Ther-  
fore Ioseph admonisheth his brothers to beware therof, lest in talking of him,  
and how they had sold him to strangers, some of them might accuse others,  
and excuse themselues, and so fall in to new offences. S. Chris. ho. 64. in Gen.

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CHAP. XLVI.

The eight and  
last part of this  
booke.

*Israel warranted in a vision from God, goeth into Ægypt with al his fami-  
lie, 8. Who are here recited. 28. Ioseph meeting him in Gessen, aduiseb  
him to tel Pharaos, that they are shepheards by their trade of life.*

Of Iacob and  
his progenies  
going into  
Ægypt; Of his  
and Iosephs  
death.

**A**N D Israel taking his iourney, with al things that he 1  
had " came to the wel of the oath, and killing there  
victimes to the God of his father Isaac. † He heard him 2  
by a vision of the night calling him, and saying vnto him:  
Iacob, Iacob. To whom he answered: Loe here I am. † God 3  
said to him: I am the most mightie God of thy father: feare  
not, goe downe into Ægypt, for into a great nation wil I  
make thee there. † I wil goe downe with thee thither, 4  
and thence wil I bring thee returning: Ioseph also shal  
put his handes vpon thine eyes. † And Iacob rose vp from 5  
the wel of the oath: and his sonnes tooke him vp, with  
their little ones and wiues in the waynes, which Pharaos  
had sent to carie the old man, † and al that he had possessed 6  
in the





in the Land of Chanaan: and he came into Ægypt with al  
 7 his fede, † his sonnes, and nephewes, daughters, and al  
 8 his progenie together. † And these are the names of the  
 children of Israel, that entred into Ægypt, him selfe with  
 9 his children. His first-begotten Ruben. † The sonnes of  
 10 Ruben: Henoeh and Phallu and Hefron and Charni. † The  
 sonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin  
 11 and Sohar, and Saul the sonne of Chananiteſſe. † The  
 12 sonnes of Leui: Gerson and Caath and Merari. † The  
 sonnes of Iuda: Her and Onan & Sela and Phares and Zara.  
 And Her and Onan died in the land of Chanaan. And there  
 13 were sonnes borne to Phares: Hefron and Hamul. † The  
 sonnes of Issachar: Thola and Phua and Job and Semron.  
 14 † The sonnes of Zabulon: Sared & Elon and Iahelel.  
 15 † These are the sonnes of Lia, which she bare: in Mesopo-  
 tamia of Syria with Dina his daughter. Al the soules of his  
 16 sonnes and daughters, are thirtie three. † The sonnes of  
 Gad: Sephion and Haggi and Siuni and Efebon and Heri  
 17 and Arodi and Areli. † The sonnes of Aſer: Iamne and  
 Iefua and Ieffui and Beria, Sara also their ſiſter. The sonnes  
 18 of Beria: Heber and Melchiel. † these be the sonnes of  
 Zelpha, whom Laban gaue to Lia his daughter. and these  
 19 she bare to Iacob ſixtene ſoules. † The sonnes of Rachel  
 20 Iacobs wiſe: Ioseph and Benjamin. † And there were  
 sonnes borne to Ioseph, in the Land of Ægypt, which Aſe-  
 neth the daughter of Putiphar priest of Heliopolis bare to  
 21 him: Manasses and Ephraim. † The sonnes of Benjamin:  
 Bela and Bechor and Aſbel and Gera and Naaman and Echi  
 22 and Ros and Mophim and Ophim and Ared. † these  
 be the sonnes of Rachel, which she bare to Iacob: al  
 23 the ſoules, fourtene. † The sonnes of Dan: Huſim.  
 24 † The sonnes of Nepthali: Iaziel and Guni and Ieſer and  
 25 Sallem. † These be the sonnes of Bala, whom Laban gaue  
 to Rachel his daughter: and these she bare to Iacob: al the  
 26 ſoules, ſeuen. † Al the ſoules, that entred with Iacob  
 into Ægypt, and that came out of his thighe, beſides his  
 27 sonnes wiues, ſixtie ſix. † And the sonnes of Ioseph,  
 that were borne to him in the land of Ægypt, two ſoules.  
 Al the ſoules of the houſe of Iacob, that entred into Ægypt,  
 28 were ſeuentie. † And he ſent Iudas before him to Ioseph,  
 that he ſhould tel him, and he ſhould come into Geſſen to

:: That is, She  
 bare their fa-  
 thers in Meſo-  
 potamia. S.  
 Aug. q. 151.  
 in Gen.





*Egyptians  
honoring  
shepe, goates,  
and kyne for  
goddes, dete-  
sted them that  
did gouerne,  
kil, or eate  
those cattel.*

meete him. † Whither when he was come, Ioseph ad- 29  
dressing his chariot went vp to meete his father, vnto the same  
place: and seing him fel vpon his neck, and as they em-  
braced he wept † And his father said to Ioseph: Now wil 30  
I die with ioy, because I haue seene thy face, and do leaue  
thee aliuē. † But he spake to his brethren, and to al his 31  
fathers house: I wil goe vp, and wil tel Pharao, and wil  
say to him: My brethren, and my fathers house, that were  
in the Land of Chanaan, are come to me: † and the men 32  
are pastours of sheepe, and their trade is to feede flockes:  
their cattel, and herdes, and al that they could haue, they  
haue brought with them. † And when he shal cal you, 33  
and shal say: What is your trade? † You shal answer: We thy 34  
seruantes are pastours, from our infancie vntil this present,  
both we and our fathers. And this you shal say, that you  
may dwel in the Land of Gessen, because he *Egyptians*.  
:: detest al pastours of sheepe.

## ANNOTATIONS.

### CHAP. XLVI.

1. *Came to the vrel of oath* ] In this holie place (called *Bersabee*, that is, *vrel of*  
God reueleth oath, where Abraham and Isaac had confirmed by oath, their league with the  
his wil in ho- Kings of the countrie, and erected Altars, Iacob also consulted God, about  
lieplaces. his going into *Ægypt*, and was commanded to goe with al that he had.

26. *sixtie six*. 17. *seuentie*. ] The difficultie in these two verses, concer-  
ning the number of Israelites, that were at first in *Ægypt* with Iacob, is easily  
explicated, that iust sixtie six, of his owne issue, came in with him; and him-  
selfe being counted maketh sixtie seuen, adding also Ioseph (who was there  
before) and his two sonnes Manasses and Ephraim (borne there) they were  
in al seuentie. But a far greater difficultie remaineth: for besides these seuen-  
tie persons, the Septuagint Greeke Interpreters number and name five more;  
to wit, a sonne and a nephew of Manasses (the first called *Machir*, the other  
*Galadi*,) and two sonnes of Ephraim (called *Sutalaam*, and *Taam*,) and one  
nephew (named *Edem*) which number of seuentie five. S. Steven also citeth, *Act. 7.*  
following the vulgar known Scripture of the Septuagint, rather then the He-  
brew text. Now in what sense; these five could be said to haue entred into  
*Ægypt* with Iacob, being not then borne; may some of them not borne du-  
ring Iacobs life, for Iacob liued but seuentene yeares in *Ægypt* (chap. 47.  
v. 23) and Ioseph being married but nine yeares before (for this was the  
second deare yeare, after the seven plentiful yeares) his sonnes could not ex-  
ceede seuen or eight yeares, when Iacob came to *Ægypt* and so being but 24.  
or 25. yeares old at his death, could not then be grandfathers: how therefore  
these five named by the Septuagint, and some others, not then borne, of the

lines.





lines of Phares and Benjamin, recited here by Moyses, could be said to come with Jacob into Ægypt, S. Augustin findeth so insoluble, that he doubteth not to ascribe, some great hidden mysterie to be understood by the Septuagint Interpreters, in these numbers, not otherwise perhaps explicable according to the letter.

Numbers mystical, sometimes not explicable in the literal sense.

## CHAP. XLVII.

*Jacob with his sonnes being come into Gessen, Pharao granteth them the same place to dwell in. 13. The famine forceth the Egyptians to sell al their goods, landes, and possessions to the King, 22. except the Priests part, to whom the king alloweth necessarie foode, without paying for it. 27. After seuentene yeares Jacob adiueth Ioseph, to lurie him amongst his ancessers.*

1. **I**OSEPH therefore going in told Pharao, saying: My father & brethren, their sheepe and heardes, & al thinges that they possesse, are come out of the Land of Chanaan: & behold  
 2. they stay in the Land of Gessen. † The utmost also of his brethren five persons he presented before the king: † whom he asked: What trade haue you? They answered: We thy seruantes are pastours of sheepe, both we, and our fathers.  
 3. † We are come to sojourne in the land, because there is no grasse for thy seruantes flockes, the famine being very sore in the land of Chanaan: and we desire thee to command that  
 4. we thy seruantes may be in the Land of Gessen. † And the King therefore said to Ioseph: Thy father and thy brethren  
 5. are come to thee. † The Land of Ægypt, is in thy sight: make them to dwell in the best place, and deliuer them the Land of Gessen. And if so be thou knowe that there are industrious men among them, appoint them maisters of my  
 6. cattel. † After this Ioseph brought in his father to the King, and set him before him: who blessing him, † and being asked of him: How manie be the dayes of the yeares of thy  
 7. life? † He answered: The dayes of the pilgrimage of my life are an hundred thirtie yeares, :: few, and :: euil, and they are not come to the dayes of my fathers, in which they  
 8. were pilgrimes. † And blessing the king, he went forth. :: Euerie mans life is shorte, & replenished with manie  
 9. † But Ioseph gaue possession to his father and his brethren in Ægypt, in the best place of the land, in Rhamesses, as  
 10. Pharao had commanded. † And he nourished them, and al  
 11. his





his fathers house, allowing victuales to euerie one. † For in 13  
the whole world there wanted bread, and famine oppressed  
the land, especially of Ægypt and Chanaan. † Out of which 14  
he gathered together al the money for the selling of corne,  
and brought it in vnto the kings treasure. † And when the 15  
byers wanted money, al Ægypt came to Ioseph, saying:  
Geue vs bread: why die we before thee, our money failing?  
† To whom he answered: Bring your cattel, and for them 16  
I wil geue you victuales, if you haue not to pay. † Which 17  
when they had brought, he gaue them sustenance for horses,  
and sheepe, and oxen, and asses: and he sustayned them that  
yeare for the exchange of the cattel. † And they came the 18  
second yeare, and said to him: We wil not conceale from  
our lord, that our money fayling, our cattel withal haue  
fayled: neither art thou ignorant, that we haue nothing  
besides our bodies and land. † Why therfore shal we die 19  
in thy sight? both we and our land wil be thine: bye vs to  
be the kings bondmen, and geue vs sede, lest for default of  
tillers the land be turned into a wildernes. † Ioseph therfore 20  
bought al the Land of Ægypt, euery man selling his possesi-  
ons for the greatnes of the famine. And he brought it vnder  
Pharaos handes, † and al the people therof from the fardest 21  
ends of Ægypt, euen to the vttermost coasts therof, † " sa- 22  
uing the land of the " Priests, which the king had deliuered  
them: :: to whom also a certaine allowance of victuals was  
geuen out of the cōmon barnes, and therfore they were  
not driuen to sel their possessions. † Ioseph therfore said to 23  
the people: Behold as you see, Pharao possesseth both you  
and your land: take sede, and sowe the fields, † that you 24  
may haue corne. The fifth part you shal geue to the king:  
the other foure I am content you shal haue for sede, and for  
foode to your families and your children. † Who answered: 25  
Our life is in thy hand: only let our lord haue a respect vnto  
vs, and we wil gladly serue the king. † From that time vntil 26  
this present day in the whole land of Ægypt, the fifth part  
is paid to the kings, and it became as it were a lawe, sauing  
the land of the priests, which was free from this condition.  
† Israel therfore dwelt in Ægypt, that is, in the Land of 27  
Gessen, and possessed it: and was increased, and multiplied  
exceedingly. † And he liued in it seuentene yeares: and 28  
al the dayes of his life came to an hundred fourtie seuen  
yeares.

:: The priests,  
of Ægypt be-  
ing not forced  
to laboure for  
their living,  
found out the  
Mathemati-  
ques, as wit-  
nesseth Aristo-  
tle, in princ.  
Metaph.





29 yeares. † And when he sawe that the day of his death approached, he called his sonne Ioseph, and said to him: If I haue found grace in thy sight, put thy hand vnder my thigh: and thou shalt doe me this mercie and truth, not to bury me  
30 in Egypt: † but "I wil sleepe with my fathers, and take me away out of this land, and burie me in the sepulchre of my ancestors. To whom Ioseph answered: I wil doe that  
31 thou hast commanded. † And he said: Sweate then to me. Who swearing, Israel adored God, turning " to the beds head.

## ANNOTATIONS.

## CHAP. XLV

Ho. 65. S. Chrysostom) what great care men had in times past of the priests of idols: The immuni-  
in Gen. and let them learne at least to yeeld like honour to true priests, to whom the tie and care of  
ministerie of al diuine offices is committed. For if the Egyptians, in their er- Priests in the  
rors, had so great care of Idols, thinking them to be more honored, if their law of nature.  
ministers were respected, how great condemnation doe they not deserue, that Yea amongst  
now diminish that, which pertaineth to the prouision of priests? Doe yee not Infidels.  
know that the honour pertaineth to God himself? Regard not therefore him  
to whom the honour is exhibited. For it is not for his cause to whom thou  
doest it, but for his sake whose priest he is, that of him thou maiest abundantly  
receiue rewards. VVherfore he said: *He that shal doe it to one of these, hath done it*  
Math. 23. *for me: & He that receiveth a prophet, in the name of a prophet, shal receiue the rewarde*  
of a prophet. VVil our Lord reward thee according to the worthines or mean-  
nes of his ministers? According to thine owne alacritie, he either crowneth  
or condemneth. &c. I say not this for the priests sakes, but for yours, desiring  
to gaine you in al things. For in lieu of that litle you geue, you shal receiue  
immortal rewards, and vnspeakeable good. Let vs consider these things, and  
haste to serue them, not looking vpon the cost, but vpon the gaine, and increase  
that riseth therof. &c. For whatsoever you bestow vpon Gods priests, he ac-  
counteth it as bestowed on himself. And he that so bestoweth, shal not only  
receiue like retribution, but manifold greater: our merciful God, alwayes of  
the abundance of his mercie, exceeding the things which are done by vs. Let  
vs not therefore be worse then infidels, who for the error of idols gaue so much  
to their seruants; for how much error and truth do differ, so much difference  
is there, betwen theirs and Gods Priests. Thus much and something more  
writeth S. Chrysostom vpon this place.

Much more a-  
mongst Chri-  
stians, Priests  
ought to be  
respected.

11. *Priests*] The Hebrew word *Cohanim* is here vniuersally translated place signifi-  
*Priests*, in all languages and Editions: which (chap. 40. v. 45.) some translate eth Prince, but  
*Prince*: and more probably (1. Reg. 8. v. vlt.) where Dauids sonnes are called is here trans-  
*Cohanim*: who were in dede Princes, and not properly Priests. But in this pre- lated Priest,  
sent place it signifieth those, to whom Pharao allowed particular prouision in in al the Eng-  
the time of dearth, which al vnderstand of Priests, and not of Princes. lish Bibles.





Special place of burial lawfully desired, and spiritually profitable.

But pompe availeth not the dead.

The Septuagint are not contrarie to the Hebrew and Latin text, but supplie that was omitted.

Adoration of God and creatures is not repugnant.

30. *I wil sleepe with my fathers* ] Albeit neither the lack of burial, nor any crueltie nor contumelie vsed against dead bodies, can annoy the iust, for those that *(il mens bodies)* can after wards doe them no more harme: yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their owne friends, or holie persons are buried, or where God is more specially serued, Sacrifice, and other prayers offered. And so both Iacob and Ioseph desired to rest in the land of Chanaan, where their parents were buried and where Christ should be borne and redeeme mankind. But wordlie pompe and honour of funerals, are rather the comfort of the liuing, then the reliefe of the departed. as S. Augustin teacheth, in Psal 115. For in the sight of men, the troupe of seruants (saith the same S. Augustin lib. 1. c. 13. de ciuit.) made solemne and glorious exequies to the rich glutton, that was cloathed in silk, and fared delicately in his life, but in the sight of God, the Angels ministerie made far more excellent to poore Lazarus, though they caried not his bodie into a marble tombe, but his soule into Abrahams bosome.

31. *To the beds head.* ] S. Paul alleaging this place saith: *Iacob adored the top of (Iosephs) bed*, following the Septuagint, who for the same Hebrew word (being without points, that is, without vowels) in this place say, *rod*, and in the next chapter (v. 2.) interpret *bed*. For *Matteh* signifieth *a rod*, and *Mittah*, *a bed*. The Latin therefore translating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod*, both are true, and both together expresse the whole action, that Iacob taking Iosephs rod into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and geuer of al good, but also his sonne Ioseph now the chiefe ruler and Prince of Egypt. as S. Augustin expoundeth. q. 162. in Gen. And herein saith S. Chrysostom (ho. 66) Iosephs dreame was fulfilled, that the sunne and moone should adore him. The like saith Theodoret (q. 108. in Gen) And Procopius addeth that Iacob adoring Iosephs rod, adored also Christs kingdome, prefigured by the same rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the said place of S. Paul. Heb. 11.

Luc 12.

Heb. 11.

CHAP. XLVIII.

*Ioseph visiteth his father being sick. 5. Who adopteth his two sonnes Manasses and Ephraim, 12. and blesseth them, preferring the younger before the elder, contrarie to Iosephs mind. 22. And giveth a portion of land to Ioseph, above his brethren.*

THESE things being so done, it was told Ioseph that his father was sicke: who, taking his two sonnes Manasses and Ephraim, went forward. † And it was told the old man: Behold thy sonne Ioseph cometh to thee. Who being strengthened sat on his bed. † And Ioseph being entred in to him, he said: God almightie appeared to me in Luza, which is in the Land of Chanaan: and He blessed me, † and sayd: I wil increase, and multiplie thee, and make thee into multitudes





5 titudes of peoples: and I wil geue thee this land, and to thy  
 sede after thee for an euerlasting possession. † Thy two  
 sonnes therfore, which were borne to thee in the Land of  
 Egypt before I came hither to thee, shalbe myne: Ephraim  
 and Manasses, as Ruben and Simeon shalbe reputed to me.  
 6 † But the rest begotten of thee after them, shalbe thyne,  
 and shal be called by the name of their brethren in their pos-  
 7 sessions. † For vnto me, when I came out of Mesopotamia,  
 Rachel dyed in the land of Chanaan in the very iourney, and  
 it was spring time: and I entered into Ephrata, and buried  
 her by the way side to Ephrata, which by an other name is  
 8 called Bethleem. † And seeing his sonnes he said to him:  
 9 Who are these? † He answered: They are my sonnes,  
 whom God hath geuen me in this place. Bring them, quoth  
 10 he, to me, that I may blesse them. † For Israels eyes were  
 dymme by reason of very great age, and he could not see  
 clearly. And when they were set beside him, kissing and em-  
 11 bracing them, † he said to his sonne: I am not defrauded  
 12 of thy light: moreouer God hath shewed me thy sede. † And  
 when Ioseph had taken them from his fathers lappe, he ad-  
 13 ored prostrate vnto the ground. † And he set Ephraim  
 on his right hand, that is, on the left hand of Israel: but  
 Manasses on his owne left hand, to wit, on his fathers right  
 14 hand, and put them nere to him. † Who " stretching forth  
 his right hand, put it vpon the head of Ephraim the younger  
 brother: and " the left vpon the head of Manasses, that was  
 15 the elder, " changing handes. † And Iacob blessed the  
 sonnes of Ioseph, and said: God, in whose sight my fathers  
 Abraham and Isaac haue walked, God that feedeth me from  
 16 my youth vntil this present day: † " The Angel that deli-  
 uereth me from al euils, blesse these children: and be my  
 name called vpon them, the names also of my fathers Abra-  
 ham, and Isaac, and grow they into a multitude vpon the  
 17 earth. † And Ioseph seing that his father had put his right  
 hand vpon the head of Ephraim, tooke it heauily: and ta-  
 king his fathers hand he went about to lift it from Ephraims  
 18 head, and to remoue it vpon the head of Manasses. † And  
 he said to his father: It is not conuenient father so to be:  
 because this is the first begotten put thy right hand vpon  
 19 his head. † Who refusing, said: I know my sonne, I know:  
 and this same in dede shal be into peoples, and shal be multi-

:: By this he  
 made a crosse  
 prefiguring  
 the Crosse of  
 Christ. *Isidor*  
*in hunc locum.*

T

plied:





plied: but his younger brother shal be greater then he: and his seide shal growe into nations. † And he blessed them at that time, saying: In thee shal Israel be blessed, and it shal be said: God do vnto thee as vnto Ephraim, and as vnto Manasses. And he sette Ephraim before Manasses. † And he laid to Ioseph his sonne: Behold I dye, and God wil be with you, and wil bring you backe into the land of your fathers. † I doe geue thee one portion aboue thy brethren, which I tooke out of the hand of the Amorrian with my sword and bowe.

### ANNOTATIONS.

#### CHAP. XLVIII.

- The right hand also in spiritual things, preferred before the left. 14. *stretching forth his right hand.* ] As nature hath made the right hand readier to moue, stronger to worke and resist, and apter to frame and fashion anie thing, so generally we vse it more then the left. And when we vse both handes at once, we ordinatily applie the right hand to the greater, and more excellent effect, both in spiritual and corporal things. As in confirmation of fidelitie or frendship, in blessing, writing, fighting, playing, and in most others things, we vse the right hand, either only or chiefly. So the Patriarch Iacob laide his right hand vpon Ephraim, knowing by propheticall spirite, that he should be preferred, before his elder brother Manasses. Literally fulfilled in Iosue, Ieroboam, and other chief Princes of Ephraims issue. And mystically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypri li. 1. c. 21. aduer. Iudeos: S. Amb. li. de benedict. Patriarch. c. 15. S. Aug. li. 16 c. 42. de ciuit. &c.* *Arist li. 2. de caelo. textu. 8. & de inces. animal. ca. 4.*
- The younger brother preferred signified the Gentiles before the Iewes. 14. *Changing handes* ] The mysterie, of the Gentils excelling the Iewes in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Isaac before Ismael; Iacob himself before Esau; and now Ephraim before Manasses) is here further represented by Iacobs forming of a crosse, with his armes laied one ouer the other, when he blessed his two nephewes: who otherwise might haue laied his right hand first vpon one, and then vpon the other; or haue caused them to change places; but he wittingly crossed his armes, and *changed his handes*; or according to the Hebrew, *made his handes vnderstand*, that is, by his handes made it to be vnderstood, not only that the younger should be in place of the elder, Ephraim before Manasses, and much more the Gentiles before the Iewes, but also, that this greater Myserie, should be effected by Christ dying on a Crosse. For what els could the verie crossing of his armes, so wittingly and purposely done, signifie, but the forme and figure of Christs Crosse? As els where the wood; which young Isaac caried on his back vnto the mountaine prefigureth the matter or substance of the same Crosse. All accomplished when Christ was crucified: wherby the Iewes were scandalized, and the Gentiles called and saued. Our Saviour himselfe fortelling, that he being exalted (so wit vpon the Crosse) *would draw all vnto himself.* And S. Paul teaching that Christ *fastned the band writing, that was against vs; vpon the Crosse.* *Procop. Isidor. in Gen. Ioan. 12. Colos. 2.*





Bible  
1603.

16. *The Angel that deliuereth me.* ] It is euident by this plaine text, that Iacob was deliuered from euiles by an Angel, and that he inuocated the same Angel to blesse his nephewes, S. Basil (li. 3. cont. Eunom. in initio) sheweth by this place amongst others, that an Angel is present with euerie one, as a *pedagogue*, and *pastour*, directing his life. S. Chrysostom also (ho. 7. in laud. S. Pauli) citeth this place in testimonie, that proper Angels are deputed to protect men. Yet Protestants say, that *this Angel must be vnderstood of Christ*: remitting their glorie to the. 31. ch. v. 13. and 34. v. 1 of Genesis, where it cannot be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the old Testament. Also Mat. 18. Act. 12. 1. Cor. 11. & the like. For example, S. Iustinus Martyr in explic. qq. necess. q. 30. affirming it for a known truth, declareth that those Angels, which receive the charge of guardig men, continue the same office either to both soule and bodie, or to the soule after it is parted from the bodie, S. Cyril of Alexandria (lib. 4. cont. Iulian. prope init.) shewing how God useth the ministerie of holie Angels, for mens saluation, saith: *Hi nuntii a nobis abigunt seras* &c. These (Angels) driue away noysome wildbeasts from vs: and relkew those that are caught, from their crueltie, and teach what soeuer is laudable, to make our passage free, and not pesteted, when with vs they glorifie one soueraigne God. S. Chrysostom (ho. 60, in Math. 18) S. Hierome vpon the same place, S. Ambrose, in Psal. 38. S. Augustin li. 83. qq. q. 79. & li. Soliloq. c. 27. S. Gregorie li. 4. c. 31 in 3 Iob S. Bernard ser. 5. Dedicat. Eccles. & ser. 12. in Psal. 90. & others, so vniuersally teach the same, that Caluin (li. Instit. c. 14. sect. 38.) dare not denie it, and yet wil nedes doubt of it.

Protection &  
Inuocation of  
Angels.Proued by an-  
cient Fathers.

16. *Be my name called vpon them.* ] This place hath two good literal senses. For first it importeth, that Ephraim and Manasses were made participant among the Tribes, of the blessings of Abraham, Isaac, and Jacob. Secondly that God would blesse them, for Abraham, Isaac, and Jacobs sake: so Moyse praying for the whole people (Exodi. 32.) belought God to remember, Abraham, Isaac, and Israel, and God was therewith pacified.

God for his  
Saints sake  
sheweth fa-  
uour to their  
friends.

## CHAP. XLIX.

*Iacob replenished with the spirite of prophecie, a litle before his death, foretelleth his sonnes manie things, that shal happen to their posteritie. Chargeth some of them with faulces past, blesseth euerie one. 29. Appointeth where to burie him. 32. and dyeth.*

- 1 **A**N D Iacob called his sonnes, and said to them: Come together, that I  
2 come to you in the last dayes. † Come together, and heare you sonnes of Iacob, heare ye Israel your father:  
3 † Ruben my first begotten, thou art my strength, and the begining of my sorow: former in giftes, greater in  
4 empyre. † Thou art poured out as water, because thou diddest ascend thy fathers bed, and diddest defile his couch.

These are  
predicciōs not  
al blessings. S.  
Amb. li. de Be-  
nedict Patriar.A prophecie  
not an imprec-  
cation. S. Aug.  
li. 16 c. 12. cont.  
Faust.

T 1

† Simeon





That these  
are most pro-  
found Myste-  
ries, is easie to  
conceiue, but  
most hard to  
vnderstand  
them. In some  
the Patriarch  
recounteth  
things past in  
his life, for-  
telling the ef-  
fects therof to  
come. Other  
things he for-  
sheweth per-  
taining to the  
diuision of the  
Land of Cha-  
naan, others  
to the times  
of the Iudges,  
of the Kings,  
of the Capti-  
uities, of Deli-  
uerie from  
thence, of  
Christ, of An-  
tichrist, and of  
the end of this  
world. Of al  
which diuers  
ancient fathers  
haue written  
large comen-  
taries, & god-  
lie treatises.

† Simeon and Leui brethren: "vessels of iniquitie warring. 5  
† Into their counsel come not my soule, and in their con- 6  
gregation be not my glorie: because in their furie they slew  
a man, and in their wilfulnes they vndermined a wall.  
† Cursed be their furie, because it is stubborne: and their 7  
indignation, because it is hard: I wil diuide them in Iacob,  
and wil disperse them in Israel.

† Iudas, thee thy brethren shal praise: thy hand shalbe in 8  
the neck of thyne enemies: thy fathers children shal adore  
thee. † A lions whelp Iudas: to the pray my sonne thou 9  
didst ascend: taking thy rest thou didst lye as a lion, and  
as it were a lyonelle, who shal raise him vp? † " The scap- 10  
ter shal not BE TAKEN away from Iudas, and a duke out of  
his thigh, til he doe come that is to be sent, and the same shal  
be the expectation of the gentiles † Tying to the vineyard 11  
his colt, and to the vine, o my sonne, his the asse. " He  
shal wash his stole in wine, and in the bloud of the grape his  
cloke. † His eyes are more beautiful then wine, and his 12  
teeth whiter then milke.

† Zabulon shal dwell in the shore of the sea, and in the 13  
road of shippes reaching as farre as Sidon.

† Issachar a strong asse lying at rest betwen the borders. 14  
† He saw rest that it was good: and the earth that it was 15  
very good: and he put vnder his shoulder to cary, and became  
seruing vnder tributes.

† Dan shal iudge his owne people as also an other tribe in 16  
Israel. † Be Dan " a snake in the way, a serpent in the path, 17  
byting the hooffes of the horse, that his ryder may fal back-  
ward. † I wil expect THY SALVATION o Lord. 18

† Gad, the gyrded shal fight before him: and himself 19  
shal be gyrded backward.

† Aser, his bread is fat, and he shal geue daynties to kinges. 20

† Nepthali, a hart let forth, & gening speeches of 21  
beautie.

† Ioseph a child encreasing, encreasing and comelie to 22  
behold: the daughters coursed to and for vpon the wall.

† But the dart men did exasperate him, & brawled, and 23  
enuied him. † His bowe sate vpon the strong, & the bands 24  
of his armes and his handes were dissolued, by the handes of  
the mightie of Iacob: thence came forth a pastour, the stone  
of Israel. † The God of thy father shal be thy helper, & 25  
the





- the Almighty shal blesse thee with the blessings of heauen from aboue, with the blessings of the deapth, that lieth beneath, with the blessings of the pappes and of the wombe.
- 26 † The blessings of thy father were strengthened with the blessings of his fathers: vntil the desire of the eternal hilles came: be they vpon the head of Ioseph, & vpon the crowne of the Nazarite among his brethren.
- 27 † Benjamin: a rauening wolfe, in the morning shal eat the pray, and in the euening shal diuide the spoile.
- 28 † Al these in the tribes of Israel twelde: these things spake their father to them, and he blessed euerie one, with their proper blessings. † And he commanded them, saying: I am geathered vnto my people: burie you me with my fathers in the duple caue, which is in the field of Ephron the Hethite, † against Mamore in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a possession to burie in. † There they buried him, & Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried. † And when he had finished the precepts wherewith he instructed his sonnes, he plucked vp his feet vpon the bed, and died: & he was put vnto his people.

:: This prophete S. Augustin vnderstandeth of S. Paul, of the tribe of Benjamin; who was first a persecutor, and after an Apostle of Christ. *ser. 14. de sanctis.*

## ANNOTATIONS.

## CHAP. XLIX.

4. *Because thou didst ascend thy fathers bed* ]. For this crime of incest Ruben was deprived of his first-birth-right. VVho being by order of birth *former inguistes*, wherby he should haue had duple portion; and *greater in Empire*, wherby he should haue bene Prince or Lord ouer his bretheren, the former prerogative was geuen to Ioseph, whose two sonnes were heades of two Tribes, the other was geuen to the Tribe of Iuda, in Dauid and his posteritie. He was also deprived of his prerogative in Priesthood, which was after annexed to the Tribe of Levi, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to haue receaued three better lottes then thy brethren, Priesthood, Best portion, and the Kingdome: But because thou hast sinned, the duple portion is geuen to Ioseph, the Kingdome to Iudas, and Priesthood to Levi.

Ruben for his sinne was put from the prerogatives of the first borne

5. *Refellers of iniquitie* ]. Albeit Simeon and Levi were moued with iust zeale to punish the foule crime committed by Sichem, against their sister and whole familie: yet in their maner of reuenging were manie sinnes worthely condemned by Jacob, both immediatly after the fact, and here at his death. For before the slaughter they committed there greates sinnes; in that they

The zeale of Simeon & Levi was comendable: but their maner

T 3

rashly





of reuenge,  
was manie  
wayes faultie.

The Priests &  
Scribes furie,  
obstinacie, &  
hard hartes a-  
gainst Christ.

Taking away  
of the regal  
scepter from  
the Iewes a  
signe of  
Christs co-  
ming.

Our Lords  
real presence  
in the B. Sa-  
crament pro-  
phecied.

Ancient Fa-  
thers suppose  
that Antichrist  
shal be of the  
tribe of Dan.

rashly did it vnkowne to their fathertherby putting him & themselves in ex-  
treme danger, if God had not maruelously protected them; in falsly preten-  
ding agreement and league with the Sichamites, which they ment not to  
performe; and in sacrilegiously abusing the Sacrament of Circumcision, ma-  
king it a cloke to deceiue their ennemies. In the fact also they committed  
other foure grosse crimes: cruelly killing those, that offered other abun-  
dant satisfaction; murthering others that were altogether innocent; lacking  
and destroying the citie, and carying away women and children captiue.  
Mystically S. Ambrose, Rufinus, Isidorus, and others vnderstand this pro-  
phecie, of the Scribes and the Priestes, descending of Simeon and Levi, who  
were most eage against our Saviour, as himself more plainly fortold, saing:  
*The sonne of man shal be betrayed to the chiefe Priestet, and to the scribes, and they shal* Mat. 20.  
*condemne him to death.* Their furie was cursed aboue al furie, because (as Iacob  
here saith) *it was stubborne*, or obstinate, for they did not only condemne Christ  
to death in their wicked council, but also vrged and pressed Pilat, endeuo-  
ringe to saue him, & stirred vp the people to crye: *Take him away. Crucifie him,* Ioan. 11.  
*Yea their indignation was so hard, that they preferred Barabbas before Christ.* Ioan. 18.

10. *The scepter shal not be taken away.* ] Here the Patriarch Iacob for-  
tellet the time, when the promised Meſſias should come into the world,  
by this signe that the scepter should not be taken from Iuda, til the same Re-  
deemer of mankind were at hand. Not that the regal scepter should remaine  
in the Tribe of Iuda, from Iacobs death til Christs comming: for that King-  
dome beganne first in Dauid, aboue six hundred yeares after Iacobs death, and  
after the captiuitie of Babylon the highe Priests of the Tribe of Levi did gou-  
erne also the state, & not only the Church, other six hundred yeares. But the  
sense is, that of the Tribe of Iuda should rise most gloriouse Kinges, whose  
crowne and Kingdome should remaine with the Iewish Nation, vntil their ex-  
pected Meſſias should drawe nere, and then be taken from them by the Gen-  
tiles. VVhich was downe by Herod, whose father was an Idumean, his mother  
an Arabique. Thus the Ancient fathers with one accorde vnderstood this  
prophecie. S. Iustinus Martyr. *ser. cum triphone.* Eusebius Cesarien. lib. Hist.  
Eccles. cap. 6. S. Athanasius. lib. de incarnat. S. Ambrose lib. de Benedict. Patriarch  
c. 4. S. Chrysostom. Ho. 67. in Gen. S. Augustin lib. 18. c. 45. de ciuit. Theodo-  
retus. q. vlc. in Gen.

11. *He shal vvaish his stole in wyne.* ] By wine, and bloud of the grape, what  
other thing is shewed (saith S. Cyprian Epist ad Cœcil. 61) but the wine of  
the Chalice of our Lordes bloud? Likewise Tertullian (lib. 4. contra Marcio-  
nem) expoundeth the stole to signifie Christs flesh, and the wine his bloud.  
In al which booke his drift is to shewe that Christ did not destroy the olde  
Testament, but fulfilled the figures and prophecies therof. And not that Christ  
gaue his bodie in figure only, as our aduersaries alleadge him.

17. *He Dan a snale in the way.* ] This prophecie most ancient Fathers vn-  
derstood of AntiChrist. namely S. Irenæus, lib. 5. aduers. Hares: S. Hippolytus  
Martyr Orat. de consummat. seculi. S. Ambrose c. 7 de Benedict. Patriarch S. Augu-  
stin. q. 12. in Iosep. Prosper, lib. de promiss. & pradict. Dei. P. 4. Theodoret. q.  
vlt. in Gen. S. Gregorie, lib. 10. Moral. c. 18, and many others vpon the 7. chap.  
of the Apocalyps. where they suppose S. Ioan did omitt Dan from amongst the  
Elect of the Israelitical Tribes, in detestation of Antichrist, to be borne of that  
Tribe. And certayne it is, that the Iewes wil receiue, and folowe him for their  
Meſſias. as our Saviour himselfe saith: VVhich maketh it very probable, that  
he shal be a Iewe borne, else they would not so easily admitt him.

22. Ioseph





22. *Ioseph a childe encreasing* } Ioseph was in manie respects a figure of Ioseph in ma-  
 Christ, especially in that he was loved of his father before al his brethren, nie things pre-  
 folde by his brethren to the Gentiles of enuie, and for money, aduanced to di- figured Christ.  
 gnitie and authoritie, the deliuerer of Egypt from famine, and called Saviour  
 our of the world; al performed in Christ, the true Childe encreasing.

## CHAP. L.

*Ioseph causeth his fathers bodie to be embawmed, 3. the dayes of mourning  
 being expired, 6. With Pharaos leaue, Ioseph with the ancients of Egypt,  
 al his brethren, and elder sorte of Israelites goe, and solemnly burie the  
 bodie in Chanaan. 14. After their returre, his brethren fearing, lest Ioseph  
 wil now reuenge former iniuries, he freely forgiveth al. 22. At the  
 age of 110. yeares, adirring the posteritie to carie his bones into Chanaan  
 he dieth, and is put in a coffin.*

- 1 **V** HICH Ioseph seeing, fell vpon his fathers face.  
 2 weeping and kissing him. † And he commanded  
 his seruantes the physicians, that they should embawme his  
 3 father with spices. † Who fulfilling his commandements,  
 there passed fourtie dayes: for this was the maner of corpes  
 embawmed, and Egypt mourned him. seuentie daies.  
 4 † And the mourning-time being expired, Ioseph spake to  
 the familie of Pharao: If I haue found grace in your sight,  
 5 speake in the eares of Pharao: † for so much as my father did  
 adiure me, saing: Behold I die, in my sepulchre: which I :: Iacob dig-  
 digged for my selfe in the land of Chanaan. thou shalt burie ged a sepul-  
 me. I wil goe vp therfore, and burie my father, and rerurne. cher for him-  
 6 † And Pharao said to him: Goe vp and burie thy father as selfe, though  
 7 thou wast adiured. † Who going vp, there went with him it be nother-  
 al the ancients of Pharaos house, and al the elders of the oned when he  
 8 Land of Egypt: † the house of Ioseph with his brethren, did it. s. Aug.  
 saing their little ones, and the flockes and heards, which q. 170. in Gen.  
 9 they had left in the Land of Gessen. † He had also in his  
 traine chariotts and horsemen: and it became no smal mul-  
 10 titude. † And they came to the floore of Atad, which is  
 situate beyond Iordaine: where celebrating the exequies  
 with great and vehement mourning, they spent full seuen  
 11 dayes. † Which when the Inhabiters of the Land of Cha-  
 naan had scene, they said: This is a great mourning vnto the  
 Egyptians. And therefore the name of that place was called,  
 The





The mourning of Ægypt. † Therefore the sonnes of Ia- 12  
 cob did as he commanded them: † and carying him into 13  
 the Land of Chanaan, they buried him in the duple caue,  
 which Abraham had bought with the field for a possession. 14  
 to burie in of Ephron the Hethite against Mambre. † And 14  
 Ioseph returned into Ægypt with his brethren, and with  
 al the traine, his father being buried. † After whose death, 15  
 his brethren fearing, and talking one with an other: Lest  
 perhaps he be mindful of the iniurie which he suffered; and  
 requite vs al the euil that we haue done, † they aduertised 16  
 him saing: Thy father commanded vs before he died, † that 17  
 we should say thus much to thee in his wordes: I besech  
 that thou forget the wicked fact of thy brethren, and the  
 sinne & malice which they haue exercised ag inst thee:  
 we also desire thee, that to the seruents of the God of thy  
 father thou remit this iniquitie. Whom when Ioseph had  
 heard he wept. † And his brethren came to him; and 18  
 adoring prostrate on the ground they said: We are thy ser-  
 uantes. † To whom he answered: Feare not: can we resist 19  
 the wil of God? † You thought euil against me: but God 20  
 turned that into good, that he might exalt me, as presently  
 you see, and might saue many peoples. † Feare not: I wil 21  
 feed you & your lir'e ones, and he comforted them, and  
 spake gently & mildly. † And he dwelt in Ægypt, with al 22  
 his fathers house: and liued an hundred and tenne yeares.  
 And he sawe the children of Ephraim vnto the third gene-  
 ration. Also the children of Machir the sonne of Manasses  
 were borne in Iosephs knees. † Which thinges being done, 23  
 he spake to his brethren: After my death God wil visite you,  
 and wil make you goe vp out of this land, to the land which  
 he sware to Abraham, Isaac, and Iacob. † And when he had 24  
 adiured them and said: God wil visite you," carie my bones  
 with you out of this place: † he died, being an hundred 25  
 and tenne yeares old. And being embawmed with spices,  
 was put in a coffin in Ægypt.

¶ This word  
*adoring* often  
 in holie Scrip-  
 ture signifieth  
 ciuil honour:  
 as here it can  
 haue no other  
 sense.

## ANNOTATIONS.

### CHAP L.

Mans wil, not  
 Gods the cause  
 of sinne.

20. *You thought euil.* ] This plaine distinction sheweth that sinne is wholly  
 of the sinner; and that God hath no part therein, but turneth it to good. For  
 those things which Iosephs brethren did against him, were occasions of his  
 aduancement



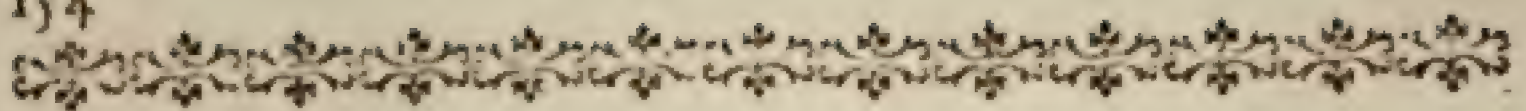


aduancement in Ægypt, through the omnipotent wisdom of God. VVhose  
 propertie is, out of euill to draw good. S. Chrysost. ho. 67. in Gen. 5.  
 Aug. *Enchirid.* c. 11. *Gen.* 14. c. 17. *de ciuit.*

25. *Care my bones with you.* ) For the same reasons Ioseph would be finally  
 buried in Chanaan, for which Iacob desired to be there buried (chap 47.) Ioseph, for his  
 but Ioseph would not presently be caried thither, lest it might haue given of- brethres sake,  
 fence to the Ægyptians, or at least haue diminished their fauour towards his deferred his  
 brethren: and withal he would confirme his brethren in their hope of retur- desired burial  
 ning. seing he was content, that his bodie should expect in Ægypt, til the in Chanaan.  
 whole Nation should returne into Chanaan.







## THE ARGUMENT OF THE BOOKE OF EXODVS.

The continua- tion of this booke with Genesis.	<b>M</b> OYSES hauing prosecuted in Genesis, the sacred historie of the Church, vnto Iosephs death, containing the space of 2310. yeares, con- tinueth the same in Exodus, for 145. yeares more. Where he first briefly re-	Gen. 50. Exod. 1.
The increase of the Israe- lites was en- uied, feared, and their reli- gion hated.	counteth, how a smal number of Israelites, especially after the death of Io- seph, being much increased, a new King (risen in the meane time, who knew not Ioseph) together with other Egyptians, enuying their better partes, both of bodie and minde, and more fortunate progres in wealth; fea- ring also lest they shd multiplying, either by their owne forces, or ioyning with other foreiners, might spoile Egypt, and retorne into Chanaan; and hating their Religion, because they acknowledged, one onlie, eternal, omni- potent God, denying and detesting the new imaginarie goddesses of the Egyp- tians; resolu'd and publicly decreed, by oppression to hinder their increasing, & to keepe thm in bondage and seruitude. But God almightie, who had chosen them for his peculiar people, did not only so conserue and multiplie them; tht of seuentie persons, which came into Egypt, in the space of two hundred and fiftene yerer, there were six hundred thousand men, able to beare armes, be- sides women, children, and old men, which by estimation might be three milli- ons in al, but amongst other most strange and miraculous warkes, especially de-	
Their perse- cution.	livered one Hebrew infant from drowning. Whom afterwards he made the Guide, and supreme Gouverneur of the same people; by him admonished the King to cease persecuting, and durst waies plagued him & his people for their obdurate and obstinate crueltie. In fine called away, and mightily deliuered his owne people; drowned that king and al his armie, in the red sea, the Israe- lites wonderfully passing through, as in a drie chanel, the waters standing on both sides, like two walles. In the desert, fed them miraculously with Manna, and gaue them al necessaries, defending them also from enemies. Then God, ha- uing thus selected and severed his people from al other nations, gaue them a written law, as wel of Moral, as Ceremonial and Iudicial preceptes, with the maner of making the Tabernacle, erecting Altars, consecrating Priests, with the institution of daylie Sacrifice, and of al vestures, vessels, & other helie things belonging to the seruice of God. So this booke may be diuided into three partes. First is declared the Israelites seruile affliction in Egypt, with their deliuerie from thence: in the firstene first chapters. Then how they were maintai- ned in the desert, and prepared to receiue a law: in the foure next chapters. In the other 21. chapters, the law is prescribed, instructing them how to liue towards God, and al men.	Exod. 2. Num. 1. Exod. 2.
The persecu- tor admoni- shed, and pu- nished.		3.
Gods people mightely deli- uered.		5. 7. 12.
Miraculously sustained in the desert.		14. 16. 17.
Instructed with lawes, Moral, Cere- monial, and Iudicial.		20. 26. 27. 30. & seq.





# THE BOOKE OF EXODVS. IN HEBREW VEELLESEMOTII.

## CHAP. I.

*The smal number of Israelites much increasing in Egypt, 6. especially after the death of Ioseph and his brethren, 8. a new king, that knew not Ioseph in vaine strincts to binder their multiplication, 11. by imposing workes vpon them, 13. and by commanding to kil, 21. and to drowne al the mal-children of them. God in the meane time rewardeth the midwives, that fearing him, killed not the children.*

1  
2  
3  
4  
5



THESE be the names of the children of Israel, that entred into Ægypt with Iacob: they did enter in euerie one with their houses, † Ruben, Simeon, Leui, Iudas, † Issachar, Zabulon, and Benjamin, † Dan, and Neptali, Gad, and Aser. † Therefore al the soules that came out of Iacobs thigh, were  
6 seuentie: and Ioseph was in Ægypt. † Who being dead,  
7 and al his brethren, and al that generation, † the children of Israel increased, and as it were springing vp did multiplie:  
8 and growing strong exceedingly, filled the land. † In the meane time there arose a new king ouer Ægypt, that knew  
9 not Ioseph: † and he said to his people: Behold :: the people of the children of Israel is much, and stronger then we.  
10 † Come, let vs wisely oppresse the same, :: lest perhaps it multiplie: and if there shal be anie warre against vs, it ioyne  
11 out of the land. † Therefore :: he set ouer them maisters of the workes, to afflict them with burdens: and they built  
12 vnto Pharaο cities of tabernacles, Phithom, and Ramesse. † And the more they did oppresse them, so much the more  
13 they multiplied, and increased: † and the Ægyptians :: hated

The first part of this booke. Of the Israelites seruite affliction in Ægypt, and their deliuerie from thence.

:: Enuie, vaine feare, (v. 10.) & hatred of true religiō (v. 13.) are the causes why Infidels persecute the faithful.

:: The first persecution was in temporal

losses and bodily paines,

V 2

the





by pressing  
them with  
workes.

:: The second  
was secrete  
murder.

:: The third  
was open  
murder.

the children of Israël, and deriding afflicted them: † and 14  
they brought their life into bitterness with the hard workes  
of clay, and bricke, and with al seruice, wherewith they  
were pressed in the workes of the earth. † And the King of 15  
Ægypt said to the midwives of the Hebrewes: of whom one  
was called Sephora, the other Phua, † commanding them: 16  
When you shal be midwives to the Hebrew women, and  
the time of deliuerie is come: if it be a manchild, kil it: if a  
woman, reserue her. † " But the midwives feared God, and 17  
did not according to the commandement of the king of  
Ægypt, but preserved the menchildren. † To whom being 18  
called vnto him, the king said: What is this that you ment to  
do, that you would saue the men-children? † Who an- 19  
swered: The " Hebrew women are not as the Ægyptian  
women: for they haue the knowledge to play the midwife  
them selues, and before we come to them, they are deliuered.  
† God therefore did wel to the midwives: and the people 20  
increased, and became strong exceedingly. † And " because 21  
the midwives feared God, he built them houses † Pharao 22  
therefore commanded al his people, saying: Whatsoeuer shal  
be borne of the male sex, :: cast it into the riuer: whatsoeuer  
of the female, reserue it.

## ANNOTATIONS.

### CHAP. I.

God must be feared before Princes commanding contrary things. 17. *But the midwives feared God.* } In commendation of the midwives not obeying the kings commandment, Moyles opposeth the feare of God, to the feare of Princes, shewing thereby that when their commandments are contrary, the subjects must feare God, and not do that the Prince commandeth. So did our Saviour himself teach, and that for feare of damnation, saying: *Fear him who hath power to cast into hel.* And so his Apostles indued with the Holie Ghost, practised, answering in this case, that they must heare God rather then men. Againe, *God must be obeyed rather then men.* Alwayes vnderstood, when they are contrary. For otherwise both S. Peter and S. Paul teach vs, that Princes, yea Infidels, of whom they especially speake, must be obeyed.

Princes must be obeyed in lawful things.

Allies are sinnes and vnlawful.

19. *Hebrew women are not.* } Herein the midwives sinned. For it is neuer lawful to lye. Because *the law of God is truth*, wherby S. Augustin proueth (li. conc. in end. c. 10) that whatsoeuer varieth from truth is vnlawful. VVhen therefore (saith he) examples of lying are proposed to vs out of holie Scripture, either they are not lies, but are thought to be, whiles they are not vnderstood, or if they be lies, they are not to be imitated, because they are vnlawful. S. Gregorie teacheth the same (li. 18. Moral. c. 26.) *Quia profecto ab equitate discipant*

Mat. 10.

Luc. 12.

Act. 4.

Ch. 5.

1. Pet. 2.

Ro. 13.

Psal. 118

7. 142.





*discrepat, quicquid a veritate discordat. Because assuredly whatſoeuer diſagreeth from veritie, differeth from equitie. Yet theſe fathers hold ſuch an officious lye, as this was, to be a leſſe ſinne, and more eaſily pardoned, and purged by good workes ſollowing.* Venial finnes.

21. *Because the midwives feared God.* ] Feare of God as it is properly taken in holic Scripture, is that holic feare, by which the children of God reſtaine from ſinne, and that with temporal danger, leſt they ſhould offend the diuine Maieſtie. So theſe midwives endangering their owne liues. by not fulfilling Pharaos commandment, had the true feare of God, and for the ſame were rewarded, as is moſt probable, eternally: though mention be here made only of temporal reward, after the maner of the old Teſtament. Where ſuch promiſes were made to Abraham, and other moſt godlie Patriarches, for an aſſay only and taſt of euerlaſting life, which is more expreſſly promiſed in the Goſpel of Chriſt. as S. Hierom teacheth, *Epist. ad Dardanum.* Feare of God meritorious. Temporal re- wardes pro- miſed in the old Teſtament, eternal in the new.

## CHAP. II.

*A child of the Hebrewes, and Tribe of Levi, being expoſed to the water, 5. is taken from thence by Pharaos daughter, 8. who committeth him to be nurſed, unwitting to his owne mother, adopteth him and calleth him Moyſes, 11. He afterwarde viſiting his brethren, killeth an Egyptian; 15. ſleeth into Madian; 21. marryeth a Wiſe, and hath two ſonnes.*

a kind of  
glove ſo  
called.

- 1 **A**FTER theſe thinges there came forth a man of the  
house of Levi: and he tooke a wiſe of his owne ſtocke.  
2 † Who conceaued, and bare a ſonne: and ſeing him a goodlie  
3 one, hid him three monethes. † And when now ſhe could  
not conceale him, ſhe tooke a basket made of bulrithes,  
and dawbed it with \* bitume and pitch: and put with in it  
the litle infant, and laid him in a ſedgie place by the riuers  
4 brinke, † his ſiſter ſtanding a farre of, and conſidering the  
5 euent of the thing. † And behold the daughter of Pharaos  
came downe to be waſhed in the riuer: and her maides wal-  
ked by the riuers brinke. Who when ſhe ſaw the basket in  
the ſedges, ſhe ſent one of her handmaidens: and when it  
6 was brought † opening it, and ſeing within it an infant  
crying, hauing pittie on it, ſaid: This is one of the infantes  
7 of the Hebrewes. † To whom the childes ſiſter ſaid: Wilt  
thou that I goe, & call to thee an Hebrew woman, that may  
8 nurſe the litle infant? † She answered: Goe. The maid  
9 went and called her mother. † To whom Pharaos daughter  
ſpeaking: Take, quoth ſhe, this child, and nurſe him for me:





in Moſes, in the  
Ægyptian  
tongue ſignifi-  
eth water, and  
life, ſecond. 10.  
ſeph. li. 2. An-  
tiq. & Clement.  
Alexan. li. 1.  
Sermonat.

∴ The guiltie  
perſon reſected  
Moyſes for  
lack of knowl-  
edge, but  
God confirmed  
his comiſſion.  
Act. 7. So the  
Ieues reſe-  
cted Chriſt,  
Iudge of the  
world.

∴ He feared to  
tempt God by  
ſtaying, but  
not the ſeruen-  
ce of the law.  
Heb. 11.

∴ Oportet  
of innocents  
crieth to hea-  
uen for re-  
venge.

I wil geue thee thy hyre. The woman tooke, and nurſed  
the child: and when he was growen, deliuered him to Pha-  
raos daughter. † Whom ſhe adopted into the place of a  
ſonne, and called him ∴ Moyſes, ſaying: Becauſe from the  
water I did take him. † In thoſe dayes after that Moyſes  
was growen, he went forth to his brethren: and he ſaw their  
affliction, and a man that was an Ægyptian ſtriking one of  
the Hebrewes his brethren. † And when he had looked  
about hither & thither, and ſaw no man preſent, he ſtroke  
the Ægyptian, and hid him in the ſand. † And going forth  
an other day, he ſaw two Hebrewes brawling: and he ſaid  
to him that did the wrong: Why ſtrikeſt thou thy neighbour?  
† Who answered: ∴ Who hath appointed thee prince & iudge  
ouer vs? Wilt thou kil me, as yeſterday thou didſt the Ægy-  
ptian? Moyſes ∴ feared, and ſaid: How is this thing come a-  
broad? † And Pharaos heard of this talke, and ſought to  
kil Moyſes: who fleeing from his ſight, abode in the Land  
of Madian, and ſate beſide a wel. † And the prieſt of Ma-  
dian had ſeuene daughters, which were come to draw water:  
and when the troughes were filled, they deſired to water  
their fathers ſtockes. † The ſhepheardes came vpon them,  
and droue them away: and Moyſes aroſe, and defending the  
maides, watered their ſheepe. † Who being returned to  
Raguel their father, he ſaid to them: Why are you come  
ſooner then you were wont? † They answered: A certaine  
man an Ægyptian deliuered vs from the hand of the ſhep-  
heardes: moreouer alſo he drew water with vs, and gaue the  
ſheepe to drinke. † But he ſaid: Where is he? Why haue  
you let the man go? cal him that he may eate bread.  
† Therefore Moyſes ſware that he would dwel with him.  
And he tooke Sephora his daughter to wife: † who bare  
him a ſonne, whom he called Gerſam, ſaying: I haue bene  
a ſtranger in a forren country. And ſhe bare an other,  
whom he called Eliezer, ſaying: for the God of my father  
my helper hath deliuered me out of the hand of Pharaos.  
† But after much time the king of Ægypt died: and the  
children of Iſrael groning, cried out becauſe of the workes:  
and ∴ their crie aſcended vnto God from the workes. † And  
he heard their groning, & remembered the covenant which  
he made with Abraham, Iſaac, and Iacob. † And our Lord  
looked vpon the children of Iſrael and knew them.

ANNO-





## ANNO TATIONS.

## CHAP. II.

3. *When she could not conſent him.* ] Theſe godlie and prudent parents, conſidering that when the Egyptians ſhould perceiue ſuch an infant to be borne, and not drowned according to the Kings Ediſt, they would deſtroy both the child, and whole familie: to auoid the greater danger, choſe the leſſe. To bring him to the water ſide, not omitting their owne induſtrie, as wel by cloſing him in a baſket, that would draw no water, as by ſetting his ſiſter to warch what became of him: that if better ſucceſſe happened not the firſt day, the mother might at euening geue him ſuck, and miniſter other neceſſaries; and ſo expect on other day, or manie dayes Gods prouidence, til his diuine pleaſure ſhould more appeare.

Moyſes parents did prudently expoſe him to ſome danger, to auoide greater.

Joſephus writeth that Amram Moyſes father, being ſollicitous, when his wife was great, how to ſaue the infant, if it were a man child, God reueled to him, that he had conceived a ſonne, who ſhould not only be ſaued from Pharaos furie, but alſo be the deliuerer of the whole Hebrew nation from thraldome, and ſeruitude of the Egyptians. VVherupon they aſſuredly truſted that God would protect and proſper him, yet ſo, if they did their owne endeuour, which S. Auguſtin teacheth to be alwayes neceſſarie.

Reuelations and Gods determinations do not exclude but include mans endeuour.

11. *He ſtrike the Egyptian.* ] Moyſes not of carnal loue towards his brethren, nor of priuate paſſion, but by diuine inſpiration killed the Egyptian, as S. Auguſtin proueth (li. qq. in Exod. q. 2.) by the teſtimonie of S. Steuen ſaying: Moyſes thought his brethren had underſtood, that God by his hand, would ſanctify them. VVherby appeareth that Moyſes himſelfe knew it was Gods pleaſure, he ſhould kil that Egyptian inuading an Hebrew. Yet others may not imitate ſuch particular examples Catech. Rom. p. 3. c. 6. q. 5.

Though Moyſes iuſtly killed the Egyptian, yet others may not imitate his example.

## CHAP. III.

*God appeareth to Moyſes in a buſh burning but not conſuming, 7. deſigneſh him the Governour of the children of Iſrael, 10. With commiſſion to tel them, that they ſhal be deliuered from Egypt: 21. and ſhal ſpeile the Egyptians.*

1 **A**N D Moyſes fed the ſheepe of Iethro his father in law the priet of Madian: and hauing driuen the flock to the inner partes of the deſert, he came to the mountaine of God, Horeb. † And our Lord appeared to him in a flame of fire out of the middes of a buſh: and he ſaw that the buſh was on fire, and was not burnt. † Moyſes therefore ſaid: I wil goe, and ſee this great viſion, why the buſh is not burnt. † And our Lord ſeeing that he went forward to ſee,

The three firſt leſſons on the 4. ſunday in Lent.





See what manner of reuerence and deuotion is preſcribed, to goe bare foote to holie places. :: Of holie places, and of chriſtian deuotion in going to them. S. Hierom writeth largely. *Epist. 17. 18. Cap. 27.*

ſee, he called him out of the middes of the buſh, and ſaid: Moyſes, Moyſes. Who answered: Here I am. † But he ſaid: 5 Approach not hither, :: looſe of thy ſhoe from thy feet: for the place, wherein thou ſandeſt, is :: holie ground. † And he ſaid: I am the God of thy father, the God of Abra- 6 ham, the God of Iſaac, and the God of Iacob. Moyſes hid his face: for he durſt not looke againſt God. † To whom 7 our Lord ſaid: I haue ſene the affliction of my people in Ægypt, and I haue heard their crye becauſe of their rigour that ouerſee the workes: † and knowing their ſorrow, I 8 am deſcended to deliuer them out of the handes of the Ægyptians, and to bring them out of that land into a land good, and large, into a land that floweth with milke and honie, to the places of the Chanancite, and Hetheite, and Amorrhẽite, and Pherezeite, and Heueite, and Iebuſcite. † Therefore the 9 crye of the children of Iſrael is come vnto me: and I haue ſene their affliction, wherewith they are oppreſſed by the Ægyptians. † But come, and I wil ſend thee to Pharaõ, that thou 10 mayeſt bring forth my people, the children of Iſrael out of Ægypt. † And moyſes ſaid to God: Who am I that I ſhall 11 goe to Pharaõ, and bring forth the children of Iſrael out of Ægypt? † Who ſaid to him: I wil be with thee: and this 12 thou ſhalt haue for a ſigne, that I haue ſent thee: When thou ſhalt haue brought my people out of Ægypt, thou ſhalt ſacrifice to God vpon this mountaine. † Moyſes ſaid to God: 13 Loc I ſhal goe to the children of Iſrael, and ſay to them: The God of your fathers hath ſent me to you. If they ſhal ſay to me: What is his name? What ſhal I ſay to them? † God 14 ſaid to Moyſes: "I AM WHICH AM. He ſaid: Thus ſhalt thou ſay to the children of Iſrael: HE WHICH IS, hath ſent me to you. † And God ſaid againe to Moyſes: Theſe 15 thinges ſhalt thou ſay to the children of Iſrael: The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Iacob hath ſent me to you: :: this is my name for euer, and this is my memorial into generation and 16 to generation. † Goe, and geather together the ancients of Iſrael, and thou ſhalt ſay to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Iſaac, and the God of Iacob, ſaying: Viſiting I haue 17 viſited you: and I haue ſene al thinges that haue chanced to you in Ægypt: † and I haue ſaid the word to bring you forth

:: This is the moſt proper name, but the moſt common is GOD, deriued in manie languages of Good. *Mat. 19. 7. 17.*





forth out of the affliction of Ægypt, into the land of the Chananeite, and Hetheite, and Amorrhite, and Pherezeite, and Heueite, and Iebuſeite, to a Land that floweth with  
 18 milke & honie. † And they ſhal heare thy voice: and thou ſhalt enter in, thou and the ancientes of Iſrael to the king of Ægypt, and thou ſhalt ſay to him: The Lord God of the Hebrewes hath called vs: We wil goe three dayes iourney into the wildernes, to ſacrifice vnto the Lord our God.

19 † But I know that the king of Ægypt wil not diſmiſſe you  
 20 to goe but by mightie hand. † For I wil ſtretch forth my hand, and wil ſtrike Ægypt in al my marucils, which I wil doe in the middes of them: after theſe he wil diſmiſſe you.

21 † And I wil geue grace to this people, in the ſight of the Ægyptians: and when you ſhal goe forth, you ſhal not

22 depart emptie: † but ech woman ſhal aſke of her neighbour and of her that is in houſe with her, veſſels of ſiluer and of gold, and rayment: and you ſhal lay it vpon your ſonnes and daughters, and :: ſhal ſpoyle Ægypt.

:: Al that anie man poſſeſſeth in this world, is but lent by God. And therefore he juſtly taketh away, and lendeth to others; diſpoſing of al as pleaſeth him.

## ANNOTATIONS.

### CHAP. III.

- Mat. 7.* 1. *Our Lord appeared.* ] S. Steuen reciting this viſion ſaith, an Angel appeared to Moyſes: and ſo it is in the Hebrew text, in the Chaldee Paraphraſis, and in the Sepruagint Interpreters. Neither is the latin Edition (reading *Lord*) contrarie to the other which readeth *Angel*, no more then one place of holie Scripture, is contrarie to an other in the ſame language, but very conſonant in ſenſe, ſometimes attributing the ſame apparitions and other workes to God, as the author and principal Agent, and ſometimes to Angels, the next and immediate miniſters of God. For ſo not only S. Steuen in the place alledged, but alſo S. Paul ſaith plainly (Gal. 3.) that *the Law was delivered by Angels*. And in his Epistle to the Hebrewes, proueth the excellencie of Chriſts Law aboue the old law, by the difference of the perſons, by whom both were geuen: affirming that the former was ſpoken by Angels, the other declared by our Lord Ieſus Chriſt. VVherof S. Cyril of Alexandria diſcoureth largely (li. 8. c. 2. Theſay.) ſhewing that in deede Angels delivered the law, yet not by their owne authority, but as ſeruants and legates of God. And before him S. Dionyſe of Ariopagite (li. celeſt. Hierar. c. 4.) taught the very ſame, *the law* (ſaith he) *as holie wriſtes teſtifie, was geuen to vs by Angels*: yea al apparitions, made to the ancient fathers before the law, and after it, were made by Angels. A litle after objecting to himſelfe, that diuine Scriptures alſo teſtifie, that the law was geuen and granted to Moyſes by God, to teach vs that in deede it hath the forme of ſacred and diuine law, anſwereth, *eam Angelorum ad nos opera perueniſſe*, that it came to vs [ from God ] by the meanes of Angels. In like maner S. Iuſtinus

Al apparitions to the Patriarches and Prophets were made by Angels, though ſometimes attributed to God. Proued by holie Scriptures and Fathers.

Martyr





Martyr (*in explie. qq. quest. 9. 141.*) ſaith, al thoſe Angels, which haue appeared in Gods place, or haue ſpoken with men, haue alſo benne called by the name of God, as he that ſpoke with Iob, and with Moyſes. S. Auguſtin after a large diſcourſe of this matter, in his ſecond, third, and fourth bookes de Trinitate, hath theſe wordes: (*li. 4. c. vlti.*) If it be demanded of me, how either the voices, or ſenſible formes, and ſhewes were made before the incarnation of the word of God, which prefigured the ſame, I anſwer that God wrought them by Angels, which alſo I ſuppoſe I haue ſufficiently ſhewed by teſtimonies of holic Scriptures. Likewiſe S. Gregorie (*Prefat. in Iob. c. 2.*) ſaith plainly, that an Angel appeared to Moyſes in the ſirie buſh, yet is called God, becauſe he was the legate of God, and therefore ſpoke, as if God himſelfe had ſpoke in diuine Perſon, explicating the ſame by two examples, Dauid ſaid: *My people attend my law*, yet neither the people, nor law was Dauids, but Gods. And the reader dayly amiddeſ the people proclaimeth: *I am the God of Abraham, the God of Iſaac, and the God of Iacob*. Neither doth he truly ſay, that he is God, nor by that he ſayeth, doth he goe from the rule of truth. He alſo confirmeth the ſame doctrine, *li. 18. Moral. ca. 5.* And further teacheth that Angels protect men, and prouinces, and execute Gods wil in this inferior world. And ſo do the other Doctours of the Church S. Gregorie Nazianzen, *orat. ad 150. Episcop. & orat. 2. de Theologia. in fine vtriusque.* S. Baſil. *li. 3. cont. Eunom.* S. Athanaſius. *ſer. 4. cont. Arian, longius a princ. & Epist. de ſenten. Diuini Alexan. in fine.* S. Ambroſe, *ſer. 1. in Pſal. 118.* S. Chryſoſt. *ho. 6.* and S. Hierom. *li. 3. comment. in Mat. 18.*

Examples

God executeth his wil by Angels.

The moſt proper name of God is, HE WHICH IS.

14. *I am which am.* ] Al other things, beſides God, once were not; and being are limited in nature; neither could perſiſt vntill God conſerued them; manie things alſo haue loſt, or ſhal loſe their proper eſſence and being, and whiles they remaine haue continual alterations. Onlie God eternally is without beginning, ending, limitation, dependance, or mutation, conſiſting only of himſelfe, and al other things are of him. Therefore this name, *QUI EST, HE WHICH IS*, is moſt proper to God, not determining anie maner, but indeterminatly ſignifying al maners of being, for ſo it importeth the very infinite immenſitie of Gods ſubſtance. S. Damascen. *li. 1. c. 12. Orthodoxa fide.* S. Tho. *p. 1. q. 13. a. 11.*

### CHAP. IIII.

Moyſes receiving power to worke miracles in confirmation of his miſſion, 14. and his brother Aaron being deſigned to aſſiſt him, 20. goeth with wiſe and children towards Egypt, 25. is in danger to be ſlaine for not ſooner circumciſing his ſonne. 27. Aaron meeteth him, 29. ſo they goe together, and declare to the people, that God wil deliuer them.

**M**OYSES anſwering ſaid: " They wil not beleue me, nor heare my voice, but they wil ſay: Our Lord hath not appeared to thee. † Therefore he ſayd to him: What is that thou holdeſt in thy hand? He anſwered: A rodde. † And our Lord ſayd: Caſt it vpon the ground. He did caſt it, and it was turned into a ſerpent, ſo that Moyſes fled. † And our





our Lord ſayd: Stretch thy hand, and catch the tayle thereof. He ſtretched it forth, & tooke hold of it, and it was turned  
 5 into a rodde. † That they may beleue, quoth he, that the  
 Lord God of their fathers hath appeared to thee, the God  
 6 of Abraham, the God of Iſaac, & the God of Iacob. † And  
 our Lord ſayd agayne: Put thy hand into thy boſome. Which when he had put into his boſome, he brought it forth  
 7 ful of leproſie like ſnow. † Draw backe, quoth he, thy hand  
 into thy boſome. He drew it backe, and brought it forth  
 8 agayne, & it was like the other fleſh. † If they wil not be-  
 leue thee, quoth he, nor heare the word of the former ſigne,  
 9 they wil beleue the word of the ſigne folowing. † And if ſo  
 be they wil beleue neither of theſe two ſignes, nor heare thy  
 voice: take water of the riuer, & powre it out vpon the  
 drie land, and whatſoeuer thou draweſt of the riuer, ſhal be  
 10 turned into bloud. † Moyſes ſayd: I beſeech thee, Lord, I  
 am not eloquent from yſterday and the day before: and  
 ſince thou haſt ſpoken to thy ſeruant, I haue more impe-  
 11 diment & ſlownes of tongue. † Our Lord ſayd to him:  
 Who made the mouth of man? or who framed the dumme  
 12 and deafe, the ſeeing and the blinde? did not I? † Goe on  
 therefore, and I wil be in thy mouth: & wil teach thee what  
 13 thou ſhalt ſpeake. † But he ſayd: I beſeech thee, Lord, ſend  
 14 whom thou wilt ſend. † Our Lord being angrie at Moyſes,  
 ſayd: Aaron thy brother the leuite, I know that he is eloquent:  
 behold he cometh forth to meete thee, & ſeeing thee ſhal  
 15 be glad at the hart. † Speake to him, and put my wordes in  
 his mouth: & I wil be in thy mouth, and in his mouth, and  
 16 wil ſhew you what yee muſt doe. † He ſhal ſpeake in thy  
 ſteed to the people, and ſhal be thy mouth: but thou ſhalt  
 17 be to him in thoſe thinges that pertaine to God. † This :: God deſig-  
 rodde alſo take in thy hand, wherewith thou ſhalt doe the ned a rodde  
 18 ſignes. † Moyſes went his way, & returned to Iethro his for an inſtru-  
 father in law, and ſayd to him: I wil goe and returne to my ment to work  
 brethren into Ægypt, that I may ſee if they be yet aliue. To miracles.  
 19 whom Iethro ſayd: Goe in peace: † Therefore our Lord ſayd  
 to Moyſes in Madian: Goe, and returne into Ægypt: for  
 20 they are al dead that ſought thy life. † Moyſes therefore  
 tooke his wife, & his children, and ſet them vpon an aſſe:  
 and returned into Ægypt, carying the rodde of God in his  
 21 hand. † And our Lord ſaid to him returning into Ægypt:

W 2

See





2: See the Annotations ch. 7. v. 3.

2: Sephora caſt the prepuce at Moyſes ſeete: and ſaid: I had loſt thee my ſpouſe except I had redeemed thee with the blood of my child. And: the Angel let Moyſes goe. 3. Aug. 9. 11. in Exod. iuxta 70.

2: Miracles a motive to true beleefe

See that thou doe al the wonders, which I haue put in thy hand, before Pharao: I wil indurate his hart, and he wil not diſmiſſe the people. † And thou ſhalt ſay to him: This ſayth the Lord: My firſt begotten ſonne is Iſrael. † I ſayd to thee: diſmiſſe my ſonne that he may ſerue me, & thou wouldeſt not diſmiſſe him: behold I wil kil thy firſt-begotten-ſonne. † And when he was in his iourney, in the Inne, our Lord mette him, and would haue killed him. † Sephora by & by tooke a very ſharp ſtone, and circuncided the prepuce of her ſonne, & touched his ſeete, and ſayd: A blouddie ſpouſe thou art to me. † And he let him goe after ſhe had ſaid, A blouddie ſpouſe thou art to me, becauſe of the circumciſion. † And our Lord ſaid to Aaron: Goe to Moyſes into the deſert. Who went forth to mete him vnto the Mountaine of God, and kiſſed him. † And Moyſes told Aaron al the wordes of our Lord, by which he had ſent him, & the ſignes that he had commanded. † And they came together, and gathered together al the ancientes of the children of Iſrael. † And Aaron ſpake al the wordes which our Lord had ſaid to Moyſes: and he wrought the ſignes before the people, † and the people beleued. And they heard that our Lord had viſited the children of Iſrael, and that he had looked vpon their affliction: & they adored proſtrate.

## A N N O T A T I O N S

### CHAP. IIII.

1. *They wil not beleue me.* ] Moyſes wiſely conſidering that the children of Iſrael, much leſſe Pharao, would hardly beleue his bare word, affirming that he was ſent to them by God, propoſed this difficultie before he tooke the Embacie vpon him. For without good prooſe both the Iſraelites, and Egyptians might haue reieſted him, as ſeeming to come of his owne priuate ſpitite, being no ordinarie ſuperior, neither of the whole people, nor of his owne tribe, nor firſt of his familie: for Aaron was his elder brother. Therefore God gaue him powre of working miracles, to proue his extraordinarie miſſion true and lawful. VVhich ſufficed to make euen Pharao him ſelfe to know, that he was ſent from God almightie, though it mollified not his iſtubborne hart, to obey Gods commandement: and it fully ſatiſfied the children of Iſrael touching al things which he denounced, beleuing him that God mercifully looked vpon their affliction & would deliuer them. VVhetupon they adored proſtrate, as the laſt wordes of this chapter teſſifie. VVhere we ſee both the neceſſitie, and ſufficiencie of miracles to proue the extraordinarie vocation of ſuch as preach otherwiſe then was taught before. For this cauſe our Saviour himſelfe confirming





ming his doctrine by miracles, ſaid to the Iewes: If you wil not beleue me, be-  
 leue by workes. Again he ſaid of them: If I had not done among them wonders that no o-  
 ther man hath done, they ſhould not haue ſinne. And conformably ſending his Apoſtles  
 to preach the Goſpel, gaue them powre to worke miracles in his name. So did  
 S. Peter and S. Iohn heale the lame. Act. 3 And S. Paul auouched miracles for  
 the ſignes of his Apoſtleſhip. 2. Cor. 12.

## CHAP. V.

Moyſes and Aaron require of Pharaο in the behalfe of God, to let his people  
 the Hebrewes goe and ſacrifice in the deſert. Which he contemning, ſ. op-  
 preſſeth them more, denying them ſtraw, and yet exacting the accuſtomed  
 number of brickeſ. 20. The people oppreſſed impute their miſerie to Moyſes  
 and Aaron. 22. But Moyſes prayeth to God for them.

- 1 **A**FTER theſe things Moyſes and Aaron went in, and  
 ſaid to Pharaο: This ſaith the Lord God of Iſrael:  
 diſmiſſe my people that they may ſacrifice to me in the de-  
 2 ſert. † But he answered: Who is the Lord, that I ſhould  
 heare his voice, and diſmiſſe Iſrael? I know not the Lord,  
 3 and Iſrael I wil not diſmiſſe. † And they ſaid: The God of  
 the Hebrewes hath called vs, to goe three daies iourney into  
 the wilderneſſe, and to ſacrifice to the Lord our God: leſt  
 4 perhappes there chance to vs peſtilence or ſword. † The  
 king of Egypt ſaid to them: Why do you Moyſes and Aaron  
 ſolicite the people from their workes? Goe you to your  
 5 burdens. † And Pharaο ſaid: The people of the land is much:  
 you ſee that the multitude is ſecretly increaſed: :: how much  
 6 more if you geue them reſt from their workes? † Therefore  
 he commanded in that day the ouerſeers of the workes and  
 7 the exactores of the people, ſaying: † You ſhal no more  
 geue ſtraw to the people for to make brickeſ, as before: but  
 8 let them ſelues goe and geather ſtraw. † And the taſke of  
 brickeſ, which they did before, you ſhal put vpon them,  
 neither ſhal you diminith any thing: for they are idle, and  
 therefore they crie, ſaying: Let vs goe, and ſacrifice to our  
 9 God. † Let them be oppreſſed with workes, and let them  
 accompliſh them: that they hearken not to lying wordes.  
 10 † Therefore the ouerſeers of the workes and the exactors  
 going forth ſaid vnto the people: Thus ſaith Pharaο: I allow  
 11 you no ſtraw: † goe, and geather if you can find any where:

:: VVordlie  
 men thinke  
 Gods people  
 encrease moſt  
 by reſt, but in  
 dede they mul-  
 tiplie more,  
 when they are  
 oppreſſed. Ecy-  
 ptian. de exhort.  
 Mart. c. 10.

W 3

neither





neither ſhal anie thing of your worke be diminished. † And 12  
the people was diſperſed through al the Land of Ægypt  
to geather ſtraw. † And the ouerſeers of the workes were 13  
iſtant, ſaying: Finiſh your worke euerie day, as before you  
were wont to doe when ſtraw was geuen vnto you. † And 14  
the ouerſeers of the workes of the children of Iſrael were  
ſcourged of Pharaos exactors, ſaying: Why do you not make  
vp the taſke of brickeſ as before, neither yeſterday, nor to  
day? † And the ouerſeers of the children of Iſrael came, and 15  
cried out to Pharao, ſaying: Why dealeſt thou ſo againſt thy  
ſeruantes? † Straw is not geuen vs, and brickeſ are com- 16  
manded vs in like ſorte: behold we thy ſeruantes are beaten  
with whippes, and thy people is vniuſtly dealt withal.

∴ The craftie  
diuel knowig  
that weake  
men afflicted  
are eaſely mo-  
ued to mur-  
mur, ſturred  
this people a-  
gainſt their  
owne leaders  
S. Greg. li.

29. c. 14. Mo-  
ral.

∴ Gods proui-  
dēce ſuffereth  
his children,  
to be moſt af-  
flicted, when  
reliſe is nere  
at hand. Theod.

9. 13 in Exod.

† Who ſaid: You are idle, and therefore you ſay: Let vs goe 17  
and ſacrifice to our Lord. † Goe therfore, and worke: ſtraw 18  
ſhal not be geuen you, and you ſhal geue vp the accuſtomed  
number of brickeſ. † And the ouerſeers of the children of 19  
Iſrael ſaw them ſelues in hard caſe, becauſe it was ſaid vnto  
them: There ſhal not a whitte be diminished of the brickeſ  
for euerie day. † And they mette Moyſes and Aaron, who 20  
ſtood ouer againſt them, coming forth from Pharao: † and 21  
they ſaid to them: Our Lord ſee and iudge, becauſe ∴ you  
haue made our ſauour to ſtinke before Pharao and his ſer-  
uantes, and you haue geuen him a ſword, for to kil vs.  
† And Moyſes returned to our Lord, and ſaid: Lord ∴ why 22  
haſt thou afflicted this people? wherefore haſt thou ſent me?  
† For ſince the time that I entered in to Pharao to ſpeake in 23  
thy name, he hath afflicted thy people: and thou haſt not  
deliuered them.

## CHAP. VI.

*God reueling himſelfe more to Moyſes then he had done to former Patriar-  
ches, 6. commandeth him to tel the children of Iſrael, that he ſeeing their  
miſeries, wil deliuer them from Ægypt, and geue them poſſeſſion of  
Chanaan. 14. The genealogies of Ruben, Simeon, and eſpecially of Leui  
are recited, 26. to ſhew the origin of Moyſes and Aaron.*

**A**N D our Lord ſaid to Moyſes: Now thou ſhalt ſee 1  
what thinges I wil doe to Pharao: for by a mightie hand  
ſhal he diſmiſſe them, and in a ſtrong hand ſhal he caſt them  
out





- 2 out of his land. † And our Lord ſpake to Moyſes, ſaying:  
 3 I am the Lord † that appeared to Abraham, to Iſaac and to  
 4 Iacob, as God almighty: and " my name :: Adonai I did  
 5 not ſhew them. † And I made a couenant with them, to  
 6 geue them the Land of Chanaan, the land of their pilgrimage,  
 7 wherein they were ſtrangers. † And I haue heard the gro-  
 8 ning of the children of Iſrael, wherewith the Egyptians haue  
 9 oppreſſed them: and I haue remembered my couenant.  
 10 † Therefore ſay to the children of Iſrael: I the Lord who wil  
 11 bring you forth out of the worke-ſhoul of the Egyptians,  
 12 & wil deliuer you from ſeruitude: and redeme you in a high  
 13 arme, and great iudgements. † And I wil take you to me for  
 14 my people, and I wil be your God: and you ſhal know that  
 15 I am the Lord your God, that brought you forth out of the  
 16 worke-ſhoul of the Egyptians: † and brought you into the  
 17 land, ouer which I lifted vp my hand to geue it to Abraham,  
 18 Iſaac, and Iacob: and I wil geue it you to poſſeſſe, I the  
 19 Lord. † Moyſes then told al to the children of Iſrael: who  
 20 did not hearken vnto him, for anguiſh of ſpirit, and moſt  
 21 painful worke. † And our Lord ſpake to Moyſes, ſaying:  
 22 † Goe in; and ſpeake to Pharao the king of Egypt, that he  
 23 diſmiſſe the children of Iſrael out of his land. † And Moyſes  
 24 answered before our Lord: Behold the children of Iſrael  
 25 heare me not: and how wil Pharao heare, eſpecially wheras  
 26 I am of vncircumciſed lippes? † And our Lord ſpake to  
 27 Moyſes and Aaton, and he gaue them commandement vnto  
 28 the children of Iſrael, & vnto Pharao the king of Egypt, that  
 29 they ſhould bring forth the children of Iſrael out of the land  
 30 of Egypt. † Theſe are Princes of their houſes by their fa-  
 31 milies. The ſonnes of Ruben the firſt begotten of Iſrael:  
 32 Henoch and Phallu, Heſron and Charmi. † Theſe are the  
 33 kinreds of Ruben. The ſonnes of Simeon: Iamuel and Iamin,  
 34 and Ahod, and Iachin, and Soar, and Saul the ſonnes of the  
 35 Chananiteſſe, theſe are the progenies of Simeon. † And theſe  
 36 are the names of the ſonnes of Levi by their kinreds: Geron  
 37 and Caath and Merari. And :: the yeares of the life of Levi  
 38 were an hundred thirtie ſeuen. † The ſonnes of Geron:  
 39 Lobni and Semi, by their kinreds. † The ſonnes of Caath:  
 40 Amram, and Iſaſar, and Hebron and Oziel. the yeares alſo of  
 41 Caaths life, were an hundred thirtie three. † The ſonnes of  
 42 Merari: Moholi and Muſi. theſe be the kinreds of Levi by  
 43 their

:: Adonai is  
 not the name  
 here vndered  
 to Moyſes but  
 is redde in  
 place of the  
 vknown  
 name.

:: The yeares  
 of Ioseph dy-  
 ing firſt of Ia-  
 cobs ſonnes.  
 Gen. 50. and of  
 Levi liuing  
 longeſt, and  
 none of the  
 reſt, are not  
 without my-  
 ſtery, recorded  
 in holic Scrip-  
 tures. Chronol.  
 Hebr.





\* See Num.  
26. v. 59;

their families. † And Amram tooke to wife Iocabed :: his 20  
 \* aunt by the fathers ſide: who bare him Aaron and Moyſes.  
 And the yeares of Amrams life were an hundred thirtie ſeuen.  
 † The ſonnes alſo of Iſaar: Corree, and Nepheg, and Zechri. 21  
 † The ſonnes alſo of Oziel: Mizael, and Elizaphan, and Sethi. 22  
 † And Aaron tooke to wife Elizabeth the daughter of Ami- 23  
 nadab, ſiſter of Nahafon, who bare him Nadab, and Abiu,  
 and Eleazar, and Ithamar. † The ſonnes alſo of Core: Aſer, 24  
 and Elcana, & Abiaſaph. theſe be the kinreds of the Corites.  
 † But Eleazar the ſonne of Aaron tooke a wife of the daugh- 25  
 ters of Phutiel: who bare him Phinees. :: theſe are the heads  
 of the Levitical families by their kinreds. † This is Aaron 26  
 and Moyſes, whom our Lord commanded that they ſhould  
 bring forth the children of Iſrael out of the land of Ægypt  
 by their troupes. † Theſe are they that ſpake to Pharao the 27  
 king of Ægypt, that they might bring forth the children of  
 Iſrael out of Ægypt: this is Moyſes, and Aaron, † in the day 28  
 when our Lord ſpake to Moyſes in the land of Ægypt. † And 29  
 our Lord ſpake to Moyſes, ſaying: I the Lord: I ſpeake to .  
 Pharao the king of Ægypt, al thinges which I ſpeake to thee.  
 † And Moyſes ſaid before our Lord: Loe I am of vncircum- 30  
 ciſed lippes, how wil Pharao heare me?

\* patrue-  
lem pro  
patina,  
que La-  
tine non  
dicitur.

:: It pertained  
not to Moyſes  
preſent pur-  
poſe, to pre-  
ſecute the  
genealogies  
of Iacobs o-  
ther ſonnes,  
being come to  
the origin of  
the Prieſtie  
tribe in Levi  
the third ſone.  
S. Aug. 7. 15. in  
Exod.

## AN NOT A T I O N S.

### CHAP. VI.

In place of the  
name of God  
counted inef-  
fable, is com-  
monly redde  
Adonai.

Jehovah is not  
the right name  
of God.

3. My name Adonai} Here and in manie other places of holie Scripture  
 in the Hebrew text. is that name of God of ſoure letters, which the Iewes ſay  
 is ineffable Yet ſure it is, that Moyſes heard it pronounced, and afterwards  
 writte it as he did the reſt in Hebrew letters ( which are al conſonants ) without  
 vowels. But the Rabbins that long after put points or vowels to al other words,  
 put none to this. For al then redde Adonai in place therof. And ſo the Latin, and  
 al vulgar Catholique verſions, keepe the ſame word vnttranslated. The Sep-  
 tuagint in G eke tranſlate ΚΥΡΙΟΣ, which in Latin is Dominus, in Engliſh  
 Lord. So alſo al ancient Fathers, and ( which is moſt of al ) our Sauour, and his  
 Apoſtles, alleging ſentences of the old Teſtament, where this name is con-  
 tained, ſtil expreſſe it by wordes that ſignifie Lord. Only certaine late writers  
 haue framed a new word, by putting the points of Adonai, to the proper let-  
 ters of this vnknewen name, which are Iod, He, Vau, He, and ſo ſound it Jehovah:  
 which was ſcarſe heard of before an hundred yeares. As Biſhop Genebrard,  
 Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers,  
 writing whole Treatiſes de Diuini nominibus, nor the elder Rabbins, nor later Theodo-  
 moſt learned Hebricians, as Rabbi Moyſes, Aben Ezram, Lira, Paulus Burgeniſ  
 and others, neuer mention Jehovah amongſt the Names or titles of God.

Mat. 4.  
v. 7, 10.  
Rom. 15.  
v. 11.

S. Dio-  
nyſe. S.  
Hierom.  
Theodo-  
ret. Da-  
maſcen.

CHAP.





## CHAP. VII.

*Moyſes being conſtituted as God of Pharao, and Aaron as the prophet of Moyſes, they declare Gods commandment to Pharao; 10. turne the rodde into a ſerpent; 17. & the water into blond, which is the firſt plague. 22. The magicians doe the like by incantments, and Pharaos hart is indurate.*

- 1 **A**Nd our Lord ſaid to Moyſes: Behold I haue appointed thee " the God of Pharao: and Aaron thy brother  
 2 ſhal be :: thy prophet. † Thou ſhalt ſpeake to him al thinges :: Aaron alſo  
 3 that I command thee: and he ſhal ſpeake to Pharao, that he was the pro-  
 4 diſmiſſe the children of Iſrael out of his land. † But " I wil phet of God,  
 5 indurate his hart, and wil multiplie my ſignes and wonders but ſubordi-  
 6 in the Land of Ægypt, † and he wil not heare you: and I wil nate vnder  
 7 put in my hand vpon Ægypt, and wil bring forth my armie Moyſes, and  
 8 and people the children of Iſrael out of the Land of Ægypt, over Pharao.  
 9 by very great iudgements. † And the Ægyptians ſhal know s. Aug. q. 17.  
 10 that I am the Lord, which haue ſtretched forth my hand in Exod.  
 11 vpon Ægypt, and haue brought forth the children of Iſrael  
 12 out of the middes of them † Therefore Moyſes and Aaron  
 13 did as our Lord had commanded: ſo did they. † And Moyſes  
 14 was eightie yeares old, and Aaron eightie three, when they  
 15 ſpake to Pharao. † And our Lord ſaid to Moyſes and Aaron:  
 16 † When Pharao ſhal ſay vnto you, Shew ſignes: thou ſhalt  
 17 ſay to Aaron: Take thy rodde, and caſt it before Pharao,  
 18 and it ſhal be turned into a ſerpent. † Therefore Moyſes and  
 19 Aaron going in vnto Pharao, did as our Lord had comman-  
 20 ded. And Aaron tooke the rodde before Pharao and his ſer-  
 21 uantes, the which was turned into a ſerpent. † And Pharao  
 22 called :: the wiſe men and the enchanters: and " they alſo by :: Iannes and  
 23 Ægyptian enchantments and certaine ſecrecies did in like Mambres. 2.  
 24 maner. † And euery one did caſt forth their rodde, the Tim. 3. known  
 25 which were turned into dragons: but Aarons rodde deuoured by tradition.  
 26 their rodde. † And Pharaos hart was indurate, and he heard  
 27 them not, as our Lord had commanded. † And our Lord  
 28 ſaid to Moyſes: Pharaos hart is aggrauated, he wil not diſ-  
 29 miſſe the people. † Goe to him in the morning, behold he  
 30 wil goe forth to the waters: and thou ſhalt ſtand to meeete  
 31 him vpon the banke of the riuer: and the rodde that was  
 32 turned





∴ Induration  
of hart (saith  
S. Bernard) is  
neither cut  
with remorse,  
nor softened  
with pittie,  
nor moued  
with prayers,  
nor yeldeth to  
threates: yea  
is more hard-  
ned by punish-  
ments. *l. 1. de  
confid. ad Eugen.*

∴ The first  
plague in wa-  
ter, in which  
the Ægypti-  
drowned the  
Hebrewes in-  
fants. *Theodoret  
9. 19. in exod.  
the like Ap. 16*  
Because the  
wicked spil  
the blood of  
Gods Saintes,  
he wil geue  
them blood  
to drinke.

turned into a dragon, thou shalt take in thy hand. † And 16  
thou shalt say to him: The Lord God of the Hebrewes sent  
me to thee, saying: Disinisse my people to sacrifice vnto me in  
the desert: and vntil this present ∴ thou wouldest not heare.  
† This therefore saith our Lord: In this thou shalt know that 17  
I am the Lord: behold I wil strike with the rodde, that is in  
my hand, the water of the riuer, and it shal be turned into  
bloud. † The fishes also, that are in the riuer, shal dye, and 18  
the waters shal putrifie, and the Ægyptians shal be afflicted  
drinking the water of the riuer. † Our Lord also said to 19  
Moyles: Say vnto Aaron, Take thy rodde, and stretch forth  
thy hand vpon the waters of Ægypt, and vpon their floudes,  
and riuers and pooles, and al the lakes of waters, that they  
may be turned into bloud: and be there bloud in al the Land  
of Ægypt, as wel in the vessels of wood as of stone. † And 20  
Moyles and Aaron did as our Lord had commanded: and lif-  
ting vp the rodde he stroke the water of the riuer before  
Pharao and his seruantes: ∴ which was turned into bloud.  
† And the fishes, that were in the riuer, died: and the riuer, 21  
putrified, and the Ægyptians could not drinke the water of  
the riuer, and there was bloud in the whole Land of Ægypt.  
† And the enchaunters of the Ægyptians with their enchant- 22  
ments did in like maner: and Pharaos hart was indurate,  
neither did he heare them, as our Lord had commaunded.  
† And he turned away him selfe, and went into his house, 23  
neither did he yet set his hart to it this time also. † And al 24  
the Ægyptians digged round about the riuer for water to  
drinke: for they could not drinke of the water of the riuer.  
† And seuen dayes were fully ended, after that our Lord 25  
stroke the riuer.

## ANNOTATIONS.

### CHAP. VII.

The name of  
God attribu-  
red to men.  
Iudges called  
goddess.  
Moyles the  
God of Pha-  
rao.

1. *The God of Pharao.*] The name of God, which essentially is proper only to the three Diuine Persons of the B. Trinitie, and incommunicable to anie creature (*Sap. 14.*) is neuertheless by similitude attributed in holie Scripture to other persons. As (*Exod. 12. v. 8.*) Iudges, or princes, are called goddes, for the eminent authoritie and powre which they haue from God. So Moyles was constituted the Iudge and God of Pharao, not only to punish him, for his obstinacie, and finally to compel him to dismisse the Israelites out of Ægypt, but also to terrifie him so in the meane time, that he being otherwise a mightie King, and extremly and often afflicted by Moyles, yet durst neuer lay violent handes vpon him, lest himselfe, and al his nation should presently haue bene destroyed.





destroyed. As S. Hilarie (lib. 7. de Trinitate) & S. Gregorie (ho. 8. in Ezech.) note vpon this place. Likewise Priests are called goddes (Exod 21. 7. 18.) for their sacred function, pertaining to Religion and Service of God. Prophetes also are called *Videntes*, *Seers* (1. Reg. 9.) because by participation of diuine knowledge, they see sometimes the secretes of other mens hartes, things supernatural, and future contingent, though properly and naturally onlie God almightie is *Scrutator cordu*, the searcher of the hart, and knoweth all things (Sap. 1.) Againe S. Peter saith (2. Epist. c. 1.) that *just men are made partakers of diuine nature*. VVhich is rather more then to participate in name. Al which titles rightly pertained to Moyſes, being in life Holie, in knowledge a Prophete, in function a Priest, and in powre a Prince. In the same sense of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuerers, and the like.

Psal. 98.  
v. 6.

Priests called  
goddes  
Other titles of  
God geuen to  
men.  
Moyſes a Ho-  
lie Prophete,  
Priest, and  
Prince.

3. *In vil indurate*] According to our purpose mentioned in the Annotations vpon the 9. chap. to the Romanes, we shal here recite the summe of S. Augustins doctrine (Ser. 88. de tempore) touching the hard question: How God did indurate Pharaoes hart. And withal we shal briefly explicate, according to the doctrine of the same, & other most learned Fathers of the Church, the true sense of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not only permitteth, but also commandeth, inclineth, inforceth, and compelleth men to do that which is sinne: yea that God is the author, internal mouer, & inforcer, that man transgresseth; though they denie that God sinneth, or is cause of the malice of sinne. For exāple, Zuinglius (Ser. de prouidentia Dei, ca. 5) saith: *Numen ipsum auctor est eius, quod nobis est iniustitia, illi vero nullatenus est*. The diuine powre it selfe is author of that thing, which to vs is iniustice, but to him in no wise is. And a litle after, *Cum igitur Angelum transgressorem facit, & hominem, ipse tamen transgressor non constituitur*. VVhen therefore God maketh Angel, and man transgressor, yet himselfe is not made a transgressor. Cha. 6. *Vnum igitur atque idem facinus, puta adulterium aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantum hominis est, crimen ac scelus est*. Therefore the selfsame act, as adulterie or manslaughter, as it is of God the author, mouer, inforcer, is a worke, is not a crime: but as it is of man, is a crime, & a wicked act. Caluin (li. 8. Instit. c. 17. para. 11.) affirmeth that the diuel, & the whole band of the wicked can not conceiue, nor endeuoure, nor doe anie mischief, *nisi quantum Deus permittit, imo nisi quantum ille mandauit*. but so farre as God permitteth (which al Catholiques firmly beleue) nay but so far as he commandeth: which al Catholiques abhorre and detest. Likewise (li. 2. c. 4. para. 4) alleaging Gods wordes, saying he had aggravated, and hardened Pharaoes hart, affirmeth, that which God did more, besides not mollifying his hart, was, *quod obstinatione pectus eius obfirmandum Satana mandauit*, that he committed his hart to Satan to be obdurated with obstinacie: making God the author, and Satan only the minister of hardning Pharaos hart. Beza folowing this race (in Respon. ad Castellionem, Aphorismo 22.) saith, God so worketh by euil instruments, that he doth not only suffer them to worke, nor only moderateth the euent, *sed etiam ut excitet, impellat, moueat, regat, atque adeo (quod omnium est maximum) etiam creet, ut per illa agat quod constituit*: but also sturreth them vp, driueth them forward, moueth them, ruleth them, and (which is most of al) euen createth them, that by them he may worke that which he appointed. Al which (saith he) God doth rightly, and without anie iniustice. So in dede these men say, when they are pressed with the blasphemous absurditie, that they make God author and cause of sinne, which necessarily and evidently foloweth of their doctrine. For should he author of sinne.

Protestants  
hold God to  
be the cause  
that men do  
sinne, yet not  
the cause of  
sinne.

Zuinglius do-  
ctrine.

Caluins do-  
ctrine.

Bezaz doctrine.

By their do-  
ctrine it neces-  
sarily folow-  
eth, that God  
should be au-  
thor of sinne.

X 1

of that





of that euil which an other doth, by his cōmandement or inforcement, and by al law of nature and nations, diuine and humane, is condemned as culpable and guiltie of the fault, which the other cōmitterh: but these ministers say (in the places aboue cited) *God cōmandeth, inforceth, and wrought al that a sinner doth.* Ergo, God by this doctrin must be author, culpable, and guiltie of sinne. VVhich is so blasphemous, and horrible to Christian eares, that they dare not say it in expresse termes.

The state, of  
the contro-  
uersie.

S. Augustins  
doctrin. ser. 88  
de temp.  
God forsaketh  
not, til he be  
forsaken.

God by not  
punishing per-  
mitted Pha-  
rao to indu-  
rate him self.  
And that for  
his former  
sines.

In absence of  
grace sinne  
obdurateth.

Gods grace in  
the obstinate,  
like the heate  
of the sunne  
in cold water.

As a father for  
not punishing  
is said to  
spoil, so God  
to indurate.

Seing then God is said to haue indurated Pharaoes hart, and al confesse that induration of hart is a most greuous sinne, the controuersie is: VVhether God commanded, inforced, and wrought the induration in Pharaoes hart, or only permitted it? or what els God did to Pharao, wherby his hart was indurate; and finally by whom it was properly indurate, by God, or by Pharao him selfe? Al which S. Augustin explicateth, laying first this ground (which euerie one is faithfully and firmly to beleue) that God neuer forsaketh any man, before he be first forsaken by the same man: yea God also long expecteth, that a sinner which much and often offendeth, *convert and liue.* But when the sinner abideth long in his wickednes, of the multitude of sinnes riseth desperation, of desperation is ingendred obduration. *For when the impious is comen to the depth of sinnes, he contemneth.* Obduration therfore cometh not of Gods powre compelling, but is ingendred by Gods remisnes, or indulgence, and so not diuine powre, but diuine patience did harden Pharaoes hart. How often soeuer therfore our Lord saith: *I wil indurate the hart of Pharao,* he would nothing els to be vnderstood, but I wil suspend my plagues and punishments, wherby I wil permit him through mine indulgence to be obdurate against me. Perhaps some wil aske, why did God by sparing him, let him be indurate? why did God take from him his wholsome punishment? I answer securely: this was done, because Pharao, for the huge heape of his sinnes, deserued not as a child, to be corrected vnto amendment, but as an enemy was suffered to be indurate. For of them, whom Gods mercie suffereth not to be indurate, it is written: *God scourgeth euerie child whom he receiveth.* And in an other place *I whom I loue I correct and chastise:* Againe *I whom God loveth he chastiseth.* Let no man therfore with Paganes and Manichees presume to reprehend or blame Gods iustice, but certainly belene, that not Gods violence made Pharao indurate, but his owne wickednes, and his vntamed pride against Gods precepts. Againe, what els is it to say, *I wil indurate his hart,* but when my grace is absent from him, his owne wickednes wil obdurate him?

Ezech 33.

Prov. 18.

Heb. 12.

Apoc. 3.

Plom. 8.

To know this by examples: water is congeled with vehement cold; but the heate of the sunne coming vpon it, is resolved, and the sunne departing, it freezeth againe. In like maner by the salines of sinners, charitie waxeth cold, & they are hardned as yse: but when the heate of Gods mercie cometh vpon them, they are againe softened. So Pharao without pittie or compassion afflicting the Hebrewes, became as hard as yse, but Gods hand touching him with afflictions, he made humble supplication, that Moyles and Aaron would pray to God for him, promising what they demanded: againe, when the plagues were remoued, he was more indurate against God and his people, then before. VVherby we see, Gods gentlenes, indulgence, and sparing of Pharao, not his rigour, nor his wil or set purpose, but his permission, and Pharaoes owne wilful malice hardned his hart, and brought him to obstinate contempt of Gods cōmandments. And therfore God did only indurate him, in that cōmon phrase of speaking, as a father, or a maister hauing brought vp his child or seruant delicately, and not sufficiently punished his frequent fautes, wherby he be-  
cometh





cometh worse and worse, desperate and obdurate, at last the father or master saith: I haue made thee thus bad as thou art I by sparing thee and suffering thee to haue thine owne pleasure, haue nourished thy perversnes, and carelesnes: yet he saith not this, as though by his wil and intention, but by his goodnes and gentlenes the man became so wicked. It may here be demanded againe; why did not our Lord so mercifully punish Pharaο, as wholly to reclame him, for it semeth that had benne greatest mercie? and God dealeth so with some, why doth he not with al, that al might be saued? First it is most iustly and rightly ascribed to their iniquitie, which deserve to be indurate: againe why this sinner is reclaimed, and not an other of the same il deserts, is to be referred to Gods inscrutable iudgements, which are often secrete, neuer vniust. Let it therefore suffice piously and humbly to beleue, that as Moyses testifieth, *God is faithful and without any iniquitie, iust and right*: and as the royal Prophet also professeth, *Thou art not a God that wilt iniquitie*, and as the Apostle teacheth, *there is no iniquitie with God*. By al which and some more to the same effect (which we omit) S. Augustin concludeth againe, that properly Pharaο hardened his owne hart, God only by bestowing benefites vpon him, which he abused, and not plaguing him so much, as he deserved, but letting him liue, and reigne, and persecute the Church for the time, vntil he and al his armie were in the middes of the sea. VVhither (as the same lerned father noteth (ser. 89.) their owne desperate boldnes drew them, vaine furie through their owne madnes prouoking them to goe so farre, where God not working, but only ceasing to continew his miracle, the waters returning to their owne nature, and meeting together inuolued and drowned them al.

Al the wicked may iustly be damned: but some are iustified and saued.

God neuer wil let but only suffereth sine.

Pharaο abusing Gods benefites hardened his owne hart. And wilfully perished

Other like expositions the same lerned father hath in other places. As, q. 18. *super Exodum*, he teacheth that Pharaο being already so wicked through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might haue bene to his, but he abusing al, became worse & worse, by Gods suffering and dispensation, *not only for his iust, but evidently iust punishment*. Li. 5. cont. Iulian c. 3 touching the ground of temptation he alleageth the Apostle saying: *Euery one is tempted of his owne concupiscence, abstracted and allured*: but touching one kind of Gods punishing some, that are ouerwhelmed in obstinate sinnes, he alleageth the saying of an other Apostle. *God hath deliuered them into passions of ignominie; and into a reprobate sense, to do those things that are not convenient, for God deliuereth them (saith he) conveniently*: that the same sinnes are made both punishments of sinnes past, and are deserts of punishments to come. Yet he maketh not the willes euil, but useth the euil as he wil, who can not wil anie thing vniustly. Againe, q. 24. It appeareth (saith he) that the causes of induration of Pharaοes hart, were not only for that his Inchanters did like things (to those which Moyses and Aaron did) but the very patience of God, by which he spared him. Gods patience according to mens hartes is profitable to some to repentance, to some vnprofitable to resist God, & persist in euil: yet not of it selfe vnprofitable, but through the euil hart.

Other places of S. Augustin

Gods iustice made euident when sinnes are mote notorious.

Gods patience of it self profitable, by euil hartes made vnprofitable.

Briefly. q. 36. *I haue hardened Pharaοes hart*, that is, I haue bene patient ouer him and his seruants. Epist. 105. God doth not indurate by imperting malice, but by not imperting mercie (or grace) Li. de Prædest. & Grat. c. 4. God is sayed to indurate him, whom he wil not mollifie. So, to make him blinde whom he wil not illuminate. So also to repel him, whom he wil not cal. And c. 6. what is that to say: *I wil indurate his hart*, but I wil not mollifie it? 147. 14. It ought to haue auailed Pharaο to saluation, that Gods patience deferring his iust and deserved punishment, multiplied vpon him frequent stripes of miracles, or mi-

Not doing called sometimes doing the contrarie.

Deut. 32.  
Psa 1. 5.  
Rom. 9.

Iero. 1.

Rom. 5.

Miraculorum  
verbera  
crebra  
denfabat.





Freewil the cause of diuers endes in Pharao and Nabucodonosor. *raculous punishmēt. Cap 15. Did not Nabucodonosor repent being punished after innumerable impieties, and recovered the kingdome which he had lost? But Pharao by punishment became more obdurate, and perished. Both were men, both Kings, both persecutors of Gods people, both gently admonished by punishments. VVhat then made their endes diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought against Gods most merciful veritie?*

Other ancient Doctors teach the same. Origen. Neither is this the doctin of S. Augustin alone, but of other Doctors also. Origen (*li. 3. Periarch. c. de Libert. arbitrij*) saith: the Scripture sheweth manifestly, that Pharao was indurate by his owne wil. For so God saied to him: *Thou wouldest not: If thou wilt not dismisſe Israel.*

S. Basil. S. Basil. (*Orat. quod Deus non sit auctor malorum*) saith, God beginning with lesse scourges, proceeded with greater and greater to plague Pharao, but did not mollifie him being obstinate, neither yet did punish him with death, vntil he drowned himselfe, when he presumed through pride, to passe the same way, by which the iust went, supposing the redde sea would be passable to him, as it was to the people of God. S. Chrysostom. (*ho. 67. in Ioan.*) God is saied in holie

Chrysostom. Scripture to haue indurate some, and deliuered some into reprobate sence, not for that these things are done by God (coming in dede of mans owne proper malice) but because God iustly leauing men, these things happen to them. And (*in cap. 1. Rom.*) He deliuered (into reprobate sence) is nothing els, but he permitted. S. Damascen. (*li. 4. ca. 20. de fide orthodoxa*) It is the maner of holie Scripture to cal the permission of God his act. As, *He hath geuen them the spirit of* Isa. 6. *compunctiō; eyes, that they may not see; and eares that they may not heare,* and the Rom. 11. like; al which are to be vnderstood not as proceeding of Gods action, but as of

Hierom. Gods permission, to wit, for mans free power of working. S. Hierom. (*Epist. 150. resp. ad q. 10.*) Not Gods patience is to be accused, but their hardnes who abuse Gods goodnes to their owne perdition. Theodoret. (*q. 17. in Exod.*) It is to be noted, that if Pharao had bene euil by nature, he had neuer changed his minde. And (after diuers mutations recited, how sometimes he would dismisſe Israel, other times he would not) al these (saith he) Moyſes recorded to teach vs, that neither Pharao was of peruerſe nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly sheweth freewil of the mind.

Gregorie the great. S. Gregorie (*li. 11. ca. 8. Moral.*) God is saied to indurate by his iustice, when he doth not mollifie a reprobate hart. And (*li. 31. c. 11.*) Our Lord is saied to haue indurated Pharaos hart, not that he brought the hardnes it selfe, but for that his deserttes so requiring, he did not mollifie it, with sensibilitie of feare infused from aboue. S. Isidorus (*li. 2. ca. 19. de summo bono.*) Sinne is permitted for punishment of sinne, when a sinner, for his desert forsaken of God, goeth into an other worse sinne.

Isidorus. The act of induration attributed to Pharao himself in diuers places. Finally conference of holie Scriptures, as in other hard places, so in this, geueth light for better vnderstanding therof. For diuers places do not only shew that in al these resistances, mutations of mind, and obstinacie of hart, Pharao was neuer deprived of freewil, as the Doctors before cited do note, but also expressly attribute the act of induration to himself. Cha. 8. v. 15. *Pharao seeing that yet was geuen he hardned his owne hart.* v. 32. where the latin readeth in the passiue voice, *ingrauatū est cor Pharaonis*, Pharaos hart was hardned, which is Bible. more obscure, the Hebrew saith actiuelly, & the protestantes so translate, 1552. *Pharao hardned his hart this time also.* Likewise cha. 9. v. 7. the Hebrew saith, 1577. *Pharaos hart hardned it selfe.* Also v. 35. *He hardned his owne hart, he and his* 1605.

seruants





servants. Cha. 13. v. 15. *When Pharaoh had indurated himselfe. And, 1. Reg. 6. v. 6. How it is said, Why do you harden your hartes, as Ægypt and Pharaoh hardened their hart? Al which God cast Pharaoh into the sea, when him.* are reconciled with the other textes, that say God indurated Pharaos hart, vnder- standing that phrase in like sense to this. (cha. 15. v. 4.) *God hath cast Pharaoh his chariotes, and his armie into the sea. VVhere God only permitted, and no way selfe ranne in forced Pharaoh and his armie, to follow the Hebrewes between the walles of wilfully?*

ser. 82. water. As before is here noted out of S. Basil, and S. Augustin, and the text it selfe maketh it euident. Againe manie other places confirme, that not God, but the sinners owne wilfulness, is the proper cause of his sinne. *Iob. 24. v. 13* God hath geuen him place for penance, and he abuseth it vnto pride. *Eccle. 8. v. 11.* Because sentence is not quickly pronounced against the euil, the children of men comit euils without al feare. *Osee. 13. v. 2.* Perdition is thine, o Israel, only in me thy helpe. *Rom. 2. v. 4.* The benignitie of God bringeth thee to penance: but according to thy hardnes, and impenitent hart, thou heapest to thy selfe wrath. *Ephes. 4. v. 19.* Gentiles haue geuen vp themselves to impudicitie (or wantonnes.) And manie like places shew, that God is not the mouer, author, nor forcer of anie thing, as it is sinne: but man himselfe is the author by wilfully consenting to tentations of the diuel, the flesh, and the world, and by abusing Gods benefites, and resisting his grace.

Not God but man the cause of sine: proued by other scriptures.

11. *They also* True miracles, being aboue the course of al created nature, can not be wrought but by the powre of God; who is truth itselfe, and can not geue testimonie to vnto truth, and therefore they certainly proue that to be true, for which they are done. Other strange things done by enchanters, false prophetes, and diuels, are not in deede true miracles, but either sleights, by quicknes and nimblenes of hand, called legier-demain, conueing one thing away and bringing an other; or false presentations deceiuing the senses, and imaginations of men, by making things seeme to be that they are not; or els are wrought by applying natural causes knowen to some, especially to diuels; who also by their natural force can do great thinges, when God permitteth them. And so by *enchantments and certaine secreties*, these forcerers either conueyed away the rodde, and water, and brought dragons, and blood in their place, & more frogges, from other places; or els by the diuels vsing natural agents turned rodde into serpentes, water into blood, & other matter into frogges: al which might be done naturally in longer time, & by the diuel in short time. But manie thinges are wholly aboue the diuels powre: as to destroy the world, to charge the general order therof: to create of nothing: to raise the dead to life; to geue sight to the borne blind; & the like, which are only in Gods powre. In things also diuels naturally can do, they are much restrayned by Gods goodnes, lest they should deceiue, or hurt mankind at their pleasure. So these Enchanters fayled in the fourth attempt, not able to make more sciniphes, nor anie more such prodiges: and were only permitted to produce such serpents, as were deuoured by Aarons serpent: and to change water into blood: and to increase the number of frogges, for the greater plague, and no profite of the Ægyptians. Neither could they remoue anie plague. Nay themselves were so plagued with boyles, that for paine, or for shame, they could not stand before Moses.

True miracles do certainly proue the truth.

Some strange things done by sleight, by deceit of senses, & by course of nature, especially by diuels.

Manie things aboue the diuels natural powre.

The diuels powre is much restrained.

It is further to be obserued, that whensoever anie haue attempted to worke miracles to proue false doctrine, they haue failed, and by Gods prouidence bene- 3. Reg. 19. *As when Baals false prophetes, crying to their false goddes from morning til noone, could not bring fire for their sacrifice: and yet the diuel when they brought fire to burne Iobs shepe and seruants: God permitting the one, and pretend by* False prophets euer faile, nothe





miracles to  
proue their  
doctrine.  
Simon Magus  
confounded.

Cyrola an A-  
rian Bishop  
detected.

Caluins at-  
tempt mispro-  
ued and he de-  
famed

Gods proui-  
dence in most  
danger.

1 His special  
warning not  
to credit prea-  
chers of a new  
Religion,  
though they  
pretend to be  
prophetes, or  
to worke won-  
ders.

2 Most dange-  
rous seducers  
reigne but  
short time.

3 Notes to  
know Anti-  
christ.

4 Against most  
dangerous al-  
fates God sen-  
deth most for-  
cible resistāce.

See pag. 19.

not the other. God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus li. 3. de exod. Hierosol. c. 2. and manie others testifie) to flie into the ayer, as though he would haue ascended into heauen, but S. Peter praying to God, the magician, notwithstanding his wings wherewith he presumed to flie, fel downe and broke his legges, that he could not goe. To omitte manie examples, Gregorius Turonensis li. 2. hist. Franc. c. 3. witnesseth, that one Cyrola an Arian Patriarch, pretending to obtaine of God sight to a man, that feared him selfe blind, the man was presently blind in deede, and exclaiming cryed: Take here thy money which thou gauest me, to deceiue the world, restore me my sight, which I had euen now, and by thy perswasion, and for this money, I feared to want. It happened worse to one Bruley a poore man in Geneva, whom Caluin with wordes and money perswaded to feare him selfe dead, and so pretending to raise him to life, the man was found dead in dede, and not he but his wife (hauing consented to the deuise) lamented in earnest, enuehing against that false Apostle, calling him a secrete thefe, and a wicked murderer, that had killed her husband. So writeth M. Ierom Bolseck in *vita Caluini*. And besides the womans v unexpected outcrie, and asseveration, that her husband was not dead before, but that, through Caluins perswasions, and promises to releue them with almes, they so feared, al Geneva did knowe, that Caluin endeouored to raise the man, and could not. These and manie others haue attempted and could do nothing, but against them seiues.

Al the danger is when in dede wonders are done that may seme to be miracles. Against such therfore Gods prouidence more particularly assisteth his seruantes diuers wayes. First he warneth al to stand fast when such tentations happen. Deut. 13. If there rise among you a prophet, or one that saith, he hath seene a dreame, and sortelleth a signe, and a wonder, and it cometh to passe which he spake, and he say to thee: Let vs goe & folow strange goddes, whom thou knowest not, and let vs serue them, thou shalt not heare the wordes of that prophet, or dreamer. In like maner our Sauour foretelling that false christes, & false-prophetes, shal by great signes & wonders seduce many, warneth al saying: Loe I haue sortold you. If therfore they shal say vnto you: He is in the desert, goe not out. Behold in the closets, beleue it not. Secondly God suffered not the Enchanters of Ægypt, nor Simon Magus long: and for the elect, the dayes of Antichrists dangerous persecution shal be shortened. Thirdly holy Scripture so describeth Antichrist, and his actes, as when he cometh he may be sooner knowne. Our Sauour saith: The Iewes wil receiue him. S. Paul calleth him *the man of sinne*, importing one singular man, and the same replete with al wickednes, extolled above al that is called God, or is worshipped. Neither worshipping true God, nor other false God above him selfe. He shal be deadly wounded and cured. Not only he shal shew strange wonders, but also one of his prophetes shal bring fire from the firmament, & his image shal speake. Fourthly as our Lord gaue powre and authoritie to his great Prophet Moyles, against the Ægyptian Enchanters, in the end of the law of nature, before the written law: and to his first chief vicar S. Peter, in the beginning of the law of grace, to control & confound Simon Magus: so he wil send his two reserved great Prophetes Enoch and Elias nere the end of the world, to resist Antichrist, and to teach, testifie, and confirme with their blood the doctrine of Christ. For they shal be slaine, and rise againe after three dayes, and ascend into heauen. Then Antichrist holding him selfe most secure, shal sudainly be destroyed. 1. Thes. 2. 10.

Mat. 24.

1. Iohn 5.  
2. Thes.  
2.  
Apoc. 13.

Apoc. 11.  
Apoc.





## CHAP. VIII.

The second plague is of frogges. 7. the enchanters make ite like. 8. Pharao promisseth to let the Israelites goe and sacrifice, so the frogges be taken away. 13. Which being donne he breaketh promise. 16. The third plague is of scinipbes. 18. Which the enchanters can not make. 21. The fourth is of flies. 29. Pharao againe promisseth to dismissthe people of God, but doth it not.

- 1 **O**UR Lord also said to Moyſes: Goe in to Pharo, and  
 2 thou shalt ſay vnto him: This ſaith the Lord: Dismiſſe  
 3 my people, for to ſacrifice vnto me. † but: if thou wilt not  
 4 diſmiſſe them, behold I wil ſtrike al thy coaſtes with frogges.  
 5 † And the riuer ſhal bubble with frogges: which ſhal come  
 6 vp, and enter into thy houſe, and thy bed chamber, and  
 7 vpon thy bedde, and into the houſes of thy ſeruantes, and  
 8 vnto thy people, and into thy ouens, and into the remaines  
 9 of thy meates: † and vnto thee, & to thy people, and to  
 10 al thy ſeruantes ſhal the frogges enter. † And our Lord ſaid  
 11 to Moyſes: Say vnto Aaron: Stretch forth thy hand vpon  
 12 the floudes, and vpon the riuers and the pooles, and bring  
 13 forth: frogges vpon the Land of Ægypt. † And Aaron ſtretch-  
 14 ed forth his hand vpon the waters of Ægypt, and the  
 15 frogges came vp, and couered the Land of Ægypt. † And  
 16 the enchanters alſo by their enchantments did in like maner,  
 17 and they brought forth frogges vpon the Land of Ægypt.  
 18 † And Pharao called Moyſes & Aaron, and ſaid to them:  
 19 Pray ye to the Lord to take away the frogges from me &  
 20 from my people: and I wil diſmiſſe the people to ſacrifice  
 21 vnto the Lord. † And Moyſes ſaid to Pharao: Appoint me  
 22 when I ſhal pray for thee, and for thy ſeruantes, and for thy  
 23 people, that the frogges may be driuen away from thee and  
 24 from thy houſe, and from thy ſeruantes, and from thy peo-  
 25 ple: and may remaine only in the riuer. † Who answered:  
 26 To morow. But he ſaid: According to thy word wil I doe:  
 27 that thou maiſt know that there is not the like to the Lord  
 28 our God. † And the frogges ſhal depart from thee, and from  
 29 thy houſe, and from thy ſeruantes, and from thy people: and  
 30 ſhal remaine only in the riuer. † And Moyſes and Aaron  
 31 went forth from Pharao: and Moyſes cried to our Lord for  
 32 the

:: If Pharao had not free-wil threatning of puniſhment were vniuſt. Origen. li. 3. Pernar. c. de lib arbit. He that can not do otherwiſe doth not ſinne, as both lerned and vn- lerned coſeſſe. s. Aug. de vera Relig. c. 14. :: The 1. plague Multitude of frogges.

:: The Enchanters could bring more frogges, but not take theſe away.





Pharao's induration ascribed to himself

The 3. plague Sciniphes, small flying beastes, especially molesting mens eyes. Philo. l. 1. de vita Moyfi.

The diuels power limited by God Job 1. 2

The enchanters conuincd in their vnderstanding, confessed the power of God, but not changed in affection, persisted in malice against the truth.

The 4. plague Abundance of all sortes of flies.

Egyptians worshipping beaſts thought

the promise, concerning the frogges, which he had agreed to Pharao † And our Lord did according to the word of Moyſes: 13  
and the frogges dyed out of the houſes, and out of the vil-  
lages, and out of the fieldes: † and they gathered them to- 14  
gether into huge heapes, and the earth did rotte. † And 15  
Pharao ſeing that reſt was geuen: he hardened his owne hart,  
and heard them not, as our Lord had commanded. † And 16  
our Lord ſaid to Moyſes: Speake to Aaron: Stretch forth thy  
rodde, and ſtrike the duſt of the earth: and be there: Scini-  
phes in the whole Land of Ægypt. † And they did ſo. And 17  
Aaron ſtreched forth his hand, holding the rodde: and he  
ſtrooke the duſt of the earth, and there were made ſciniphes  
on men and on beaſtes: al the duſt of the earth was turned  
into ſciniphes through the whole Land of Ægypt. † And the 18  
enchanters with their enchauntmentes practiſed in like  
maner, to bring forth ſciniphes, and: they could not: and  
there were ſciniphes aswel on men as on beaſtes. † And the 19  
enchanters ſaid to Pharao: This is the finger of God. And  
Pharaoes hart was indurate, and he heard them not as our  
Lord had commanded. † Our Lord alſo ſaid to Moyſes: Arise 20  
early, and ſtand before Pharao: for he wil goe forth to the  
waters: and thou ſhalt ſay to him: This ſaith our Lord: Dis-  
miſſe my people to ſacrifice vnto me. † And if thou wilt not 21  
diſmiſſe them, behold I wil ſend in vpon thee, and vpon thy  
ſeruantes, and vpon thy people, and vpon thy houſes al kind  
of: flies: and the houſes of Ægypt ſhal be filled with flies of  
diuers kindes, and the whole land wherein they ſhal be.  
† And I wil make the Land of Gellen merucilous in that day, 22  
wherin my people is, ſo that flies ſhal not be there: and thou  
ſhalt know that I am the Lord in the middes of the earth.  
† And I wil put a diuiſion betwene my people & thy people: 23  
to morow ſhal this ſigne be. † And Our Lord did ſo. And 24  
there came a very greuious flie into the houſes of Pharao  
and of his ſeruantes, and into al the Land of Ægypt: and  
the Land was corrupted by ſuch kind of flies. † And Pha- 25  
rao called Moyſes and Aaron, and ſaid to them: Goe and  
ſacrifice to your God in this land. † And Moyſes ſaid: It can 26  
not ſo be done: for if we ſhal offer the abominations of the  
Egyptians to the Lord our God: and: we kil thoſe thinges  
which the Egyptians doe worſhippe before them: they wil  
beate vs downe with ſtones. † We wil goe forth three dayes 27  
journey





- journey into the wilderness: and we wil sacrifice vnto the  
 28 Lord our God, as he hath commanded vs. † And Pharaο said:  
 I wil dismisſe you to sacrifice to the Lord your God in the  
 29 desert: but goe noe farder: pray for me. † And Moyſes ſaid:  
 Being gone forth from thee, I wil pray to our Lord: and the  
 flie ſhal depart from Pharaο, and from his ſeruantes, and  
 from his people to morow: but deceiue no more ſo, that  
 thou wilt not diſmiſſe the people to ſacrifice vnto our Lord.  
 30 † And Moyſes being gone forth from Pharaο, prayed our  
 31 Lord. † Who did according to his word: and he tooke away  
 the flies from Pharaο, and from his ſeruants, and from his  
 32 people: there was left not ſo much as one. † And Pharaοes  
 hart :: was hardned, ſo that neither this time would he  
 diſmiſſe the people.

it intolerable  
 abomination  
 to kil, or eate,  
 or burne them  
 in ſacrifice Gen.  
 43. 7. 32. 46.  
 7. 34.

:: In the He-  
 brew: pharaο  
 hardned his  
 euyne hart,  
 alſo this time.

CHAP. IX.

*The fiſth plague is peſtilence among the Ægyptians cattle. 8. The ſixt boyles  
 in men and beaſtes. 18. the ſeuenth, haile. 27. Pharaο confeſſing God to  
 be iuſt, and himſelfe and his people impious, promiſeth againe to diſmiſſe  
 the people, 34. but faileth to do it.*

- 1 **A**N D our Lord ſaid to Moyſes: Goe in to Pharaο, and  
 ſpeake to him: This ſaith our Lord, the God of the  
 2 Hebrewes: diſmiſſe my people to ſacrifice vnto me. † And  
 3 if thou reſuſe, and holdeſt them: † behold my hand ſhal be  
 vpon thy fieldes: and vpon thy horſes, and aſſes, and camels,  
 4 and oxen, and ſheepe, :: a verie ſore peſtilence. † And our  
 Lord wil make a merueile betwene the poſſeſſions of Iſrael &  
 the poſſeſſions of the Ægyptians, that nothing at al periſh of  
 5 thoſe thinges that pertaine to the children of Iſrael. † And  
 our Lord hath appointed a time, ſaying: To morow wil our  
 6 Lord doe this thing in the land. † Our Lord therefore did this  
 thing the next day: and :: al the beaſtes of the Ægyptians  
 dyed, but of the beaſtes of the children of Iſrael nothing at al  
 7 periſhed. † And Pharaο ſent to ſee: neither was there any  
 thing dead of that which Iſrael poſſeſſed. And Pharaοes  
 hart :: was hardned, and he did not diſmiſſe the people.  
 8 † And our Lord ſaid to Moyſes, & Aaron: Take your  
 handes ful of aſhes out of the chimney, and let Moyſes  
 9 ſprinkle it into the ayre before Pharaο. † And be there

:: The 5. plague  
 Peſtilence a-  
 mongſt cattel.

:: Not al the  
 beaſtes died,  
 for ſome died  
 in the 7. & 10.  
 plagues but al  
 that died per-  
 tained to the  
 Ægyptians.  
 :: In Hebr.  
 Vaych bad leb  
 Parhaoh. Pha-  
 raοes hart hard-  
 ned it ſelfe.





∴ The 6. plague  
Boyles in men  
and beastes.

∴ Poore En-  
chanters, that  
could neither  
escape, nor  
cure this  
plague.

∴ In Hebrew I  
have made two  
stand, in the  
70 and chalde  
paraphrasist  
have kept three  
alive. In the  
Latin I have  
put or set her,  
that in thee,  
through thy n  
owne malice  
indurate, I  
may make  
known my  
powre to mā-  
kind. S. Aug.  
de P. & l. 1. c.  
6. The 7. plague  
Terrible haile,  
thunders and  
lightnings.

dust vpon al the Land of Ægypt: for there shal be in men,  
& beastes ∴ boyles, and swelling bladders in the whole land  
of Ægypt. † And they rooke ashes out of the chimney, and 10  
stode before Pharaο, and Moyles sprinkled it into the ayre:  
and there were made boyles of swelling bladders in men and  
beastes. † ∴ neither could the enchanters stand before 11  
Moyles for boyles that were vpon them, and in al the Land  
of Ægypt. † And our Lord did indurate Pharaοes hart, & 12  
he heard them nor, as our Lord spake to Moyles. † And our 13  
Lord said to Moyles: In the morning arise, and stand before  
Pharaο, & thou shalt say to him: This saith the Lord, the  
God of the Hebrewes: Dismiss my people to sacrifice vnto  
me. † Because this time I wil send al my plagues vpon thy 14  
hart, and vpon thy seruantes, and vpon thy people: that  
thou mayest know there is not the like to me in al the earth.  
† For now stretching forth my hand I wil strike thee, and 15  
thy people with pestilence, and thou shalt perish from the  
earth. † And therefore ∴ haue I set thee, that in thee I may 16  
shew my might, and my name may be told in al the earth.  
† Doest thou yet hold backe my people: and wilt thou not 17  
dismiss them? † Behold I wil raine to morow this very 18  
houre ∴ haile exceeding much: such as was not in Ægypt  
from the day that it was founded, vntil this present time.  
† Send therefore now presently, and gather together thy cat 19  
tle, and al thinges that thou hast in the field: for men &  
beastes, and al thinges that shal be found abroad, and not ga-  
thered together out of the fieldes, and the haile shal vpon  
them, shal die. † He that feared the word of our Lord of 20  
Pharaοes seruantes, made his seruantes to flie, and his beastes  
into houses: † but he that neglected the word of our Lord, 21  
let alone his seruantes, and his beastes in the fieldes. † And 22  
our Lord said to Moyles: Stretch forth thy hand towards  
heauen, that there may be haile in the whole Land of Ægypt  
vpon men, and vpon beastes, & vpon euerie herbe of the  
field in the Land of Ægypt. † And Moyles stretched forth his 23  
rodde toward heauen, and our Lord gaue thunders, and haile  
and running lightnings on the land: and our Lord rained  
haile vpon the Land of Ægypt. † And the haile and fire mixt 24  
together did driue: and it was of so great bignes, as neuer be-  
fore appeared in the whole Land of Ægypt since that nation  
was made † And the haile smote in al the Land of Ægypt al 25  
thinges

Rom. 9.





things that were in the fieldes, from man euen vnto beast:  
 and euerie herbe of the field did the haile strike, and euerie  
 26 tree of the countrie it did breake. † Only in the Land of  
 Gessen, where the children of Israel were, the haile fel not.  
 27 † And Pharao sent, and called Moyſes and Aaron, ſaying to  
 them: I haue ſinned now alſo, the Lord is iuſt: I and my  
 28 people, impious. † Pray ye the Lord that the thunders may  
 ceaſe, and the haile: that I may diſmiſſe you, and ye tarie  
 29 not here any longer † Moyſes ſaid: When I ſhal be gone  
 forth out of the citie, I wil ſtretch forth my handes to our  
 Lord, and the thunders ſhal ceaſe, and the haile ſhal not be:  
 30 that thou maiſt know that the earth is our Lords: † but I  
 know that neither thou, nor thy ſeruantſ do yet feare the  
 31 Lord God † The flaxe therfore, and the barley were hurt,  
 becauſe the barley came vp greene, and the flaxe now was  
 32 houlled: † but the wheate, and other winter corne were not  
 33 hurt, becauſe they were late ward. † And Moyſes going forth  
 from Pharao out of the citie, ſtretched forth his handes to our  
 Lord: and the thunders & haile ceaſed, neither did there  
 34 droppe raine any more vpon the earth † And Pharao ſeing  
 that the raine, and the haile and thunders were ceaſed, he  
 35 increaſed his ſinne: † and his hart was aggrauated, and  
 the hart of his ſeruantſ, and indurate exceedingly: neither  
 did he diſmiſſe the children of Iſrael, as our Lord had com-  
 manded by the hand of Moyſes.

∴ In Hebrew:  
*ʿarachbed libbo  
 hu vahabadaf.  
 And he hardened  
 his owne hart,  
 he and his ſer-  
 uantſ.*

## CHAP. X.

*The eighth plagar, of Locuſtes. 11. the ninth darknes: Pharao yeldeth that al  
 men and children ſhould goe to the deſert, but not the cattle. 23. At laſt  
 commandeth Moyſes to come no more in his ſight, which Moſes ſoreſeeeth  
 ſhal ſo be.*

1 **A**Nd our Lord ſaid to Moyſes: Goe in to Pharao: for ∴ I  
 haue indurate his hart, and the hart of his ſeruantſ:  
 2 that I may worke theſe my ſignes in him, † and thou maiſt  
 tel in the eares of thy ſonne, and of thy nephewes, how often  
 I haue broken the Ægyptians, & wrought my ſignes in them:  
 3 and you may know that I am the Lord. † Moyſes therfore  
 and Aaron went in to Pharao, and ſaid to him: Thus ſaith the  
 Lord the God of the Hebrewes: Til when wilt thou not be

∴ By Gods pati-  
 ence ouer Pha-  
 rao & his ſer-  
 uantſ, in not  
 deſtroying  
 them, their  
 wicked mind  
 became more  
 obſtinate. 1.  
*Act 9. 10. Or  
 16. in Exod.*





∴ The 8. Plague  
Innumerable  
locusts, litle  
flying beastes  
with long hin-  
der legges that  
destroy graine,  
grasse & fruite.  
Plinys. li. 11. c.  
29. 5. Greg li. 31.  
c. 20. Moral.

subiect to me? dismisſe my people, to sacrifice vnto me.  
† But if thou resist, and wilt not dismisſe them: behold I wil 4  
bring in to morow ∴ the locust into thy coastes: † which 5  
may couer the face of the earth, that nothing therof appeare,  
but that which the haile hath left may be eaten: for it shal  
gnaue al trees that spring in the fieldes. † And they shal fil 6  
thy houses, and the houses of thy seruantes, and of al the  
Ægyptians: such a number as thy fathers haue not scene, nor  
grand-fathers, since they arose vpon the earth, vntil this pre-  
sent day. And he turned him selfe away, and went forth from  
Pharao. † And Pharaoes seruantes said to him: How long 7  
shal we endure this scandal? Dismisſe the men, to sacrifice to  
the Lord their God. Doest thou not see, that Ægypt is vndone?  
† And they called back Moyſes, and Aaron vnto Pharao: who 8  
said to them: Goe, sacrifice to the Lord your God: who are  
they that shal goe? † Moyſes said: With our young and old we 9  
wil goe, with our sonnes and daughters, with our sheepe and  
heardes: for it is the solemnitie of the Lord our God. † And 10  
Pharao answered: So be the Lord with you, as I shal dismisſe  
you, and your litle ones: who doubteth but that ∴ you intend  
very wickedly? † It shal not so be: but goe ye men only, 11  
and sacrifice to the Lord: for this your selues also desired. And  
immediatly they were cast out from Pharaoes sight. † And 12  
our Lord said to Moyſes: Stretch forth thy hand vpon the  
Land of Ægypt vnto the locust, that it come vpon it, and  
deuoure euerie herbe that remained after the haile. † And 13  
Moyſes stretched forth his rodde vpon the Land of Ægypt:  
and our Lord brought in a burning wind al that day, & night:  
and when it was morning, the burning winde raised the lo-  
custes: † which came vp ouer the whole Land of Ægypt: 14  
and late in al the coastes of the Ægyptians innumerable, the  
like as had not bene before that time, nor shal be after ward.  
† And they couered the whole face of the earth, wasting al 15  
thinges. Therefore the grasse of the earth was deuoured, and  
what fruites soeuer on the trees, which the haile had left:  
there was also nothing at al left that was greene in the trees,  
and in the herbes of the earth, in al Ægypt. † For the which 16  
cause Pharao in hast called Moyſes and Aaron, and said to  
them: I haue sinned against the Lord your God, and against  
you. † But now forgeue me my sinne this time also, and pray 17  
to the Lord your God, that he take away from me this death.

† And





- 18 † And Moyses going forth from Pharaos sight, prayed to  
 19 our Lord: † who made a very vehement wind to blow from  
 the west, and taking the locustes it threw them into the Red  
 sea: there remained not so much as one in al the coastes of  
 20 Ægypt. † And our Lord did indurate Pharaos hart, neither  
 21 did he dismisse the children of Israel. † And our Lord said to  
 Moyses: Stretch for thy hand toward heauen: and be there  
 :: darkenesse vpon the Land of Ægypt so thicke, that it be :: The 9 plague  
 22 palpable. † And Moyses stretched forth his hand toward Horrible dar-  
 heauen: and there was made horrible darkenesse in the whole knes three  
 23 Land of Ægypt three dayes. † No man saw his brother, nor dayes toge-  
 moued himselfe out of the place where he was: but where- ther.  
 24 soeuer the children of Israel dwelt, there was light. † And  
 Pharao called Moyses and Aaron, and said to them: Goe  
 sacrifice to the Lord: let your sheepe only, and hearde re-  
 25 maine, let your litle ones goe with you. Moyses said: Hostes  
 also & holocaustes thou shalt geue to vs, which we may offer  
 26 to the Lord our God. † Al the flockes shal goe with vs: there  
 shal :: not a hoofe remaine of them: the which are necessarie :: Gods people  
 vnto the seruice of the Lord our God: especially wheras we must be reso-  
 know not what must be offered, til we come to the very lute in Reli-  
 27 place. † And our Lord did indurate Pharaos hart, and he gion.  
 28 would not dismisse them. † And Pharro said to Moyses:  
 Gette thee from me, and beware thou see not my face any  
 more: in what day soeuer thou shalt come in my sight, thou  
 29 shalt dye. † Moyses answered: So shal it be as thou hast spo-  
 ken, I wil not see thy face any more.

## CHAP. XI.

*God biddeth Moyses cause the people of Israel to borrow silver and gold ves-  
 sels of the Egyptians. 4. Fortelleth one other plague, the death of the first-  
 borne. 9. and that Pharaos wil stil be obdurate.*

- 1 **A**N D our Lord said to Moyses: Yet with one plague  
 more wil I touch Pharaos & Ægypt, and after this he  
 2 shal dismisse you, and compel you to goe forth. † Thou shalt  
 say therfore to al the people that euerie man aske of his frend,  
 & euerie woman of her neighbour vessels of silver, & of gold.  
 3 † And the Lord wil geue grace to his people in the sight of the  
 Egyptians. And Moyses was a very great man in the Land of  
 Ægypt,





The 10. plague  
Death of the  
firstborne in  
men & beastes  
of the Ægypt-  
ians.

Ægypt, in the sight of Pharaoes seruantes, & of al the people.  
† And he said: This saith our Lord: At midnight I wil enter 4  
into Ægypt: † and :: euerie first-begotten in the Land of 5  
the Ægyptians shal dye, from the first-begotten of Pharao  
who sitteth in his throne, euen to the first-begotten of the  
handmaid that is at the mil, & al the first-begotten of beastes.  
† And there shal be a great crie in the whole Land of Ægypt, 6  
such as neither hath bene before, nor shal be after ward. † But 7  
with al the children of Israel there shal not a dogge mutter,  
from man euen to beast: that you may know with how great a  
miracle our Lord doth diuide the Ægyptians & Israel. † And 8  
al these thy seruantes shal come downe to me, and shal adore  
me, saying: Goe forth thou, & al the people that is vnder  
thee: after this we shal goe forth. † And he departed from 9  
Pharao exceeding angrie. And our Lord said to Moyse:  
Pharao wil not heare you that manie signes may be done in  
the Land of Ægypt. † And Moyse and Aaron did al the won- 10  
ders that are written, before Pharao. And our Lord :: hard-  
ned Pharaoes hart, neither did he dismisse the children of  
Israel out of his Land.

c1 As before c.  
7. v. 3. c. 9. v. 16.  
c. 10. v. 1.

## CHAP. XII.

*The maner of preparing, and eating the Paschal lambe, sprinkling the  
dore-postes with blood therof: 15. eating no leuened bread seuen dayes  
together. 29. The first borne of men and beastes among the Ægyptians are  
slaine. 35. The Israelites goe away spoyling Ægypt. 43. Incircumcised men  
may not eat the Pasce.*

The Epistle in  
the office on  
good friday.  
And the 9.  
prophecie be-  
fore Masse on  
Easter eue.

:: Such as had  
not meanes to  
take a lambe,  
tooke a kidde  
vsing al the  
same Rites.

AND our Lord said to Moyse, and Aaron in the Land 1  
of Ægypt: † This moneth, shal be to you the be- 2  
ginning of monethes: it shal be the first in the monethes  
of the yeare. † Speake yee to the whole assemblie of the 3  
children of Israel, & say to them: ". The tenth day of  
this moneth let euerie man take a lambe by their families and  
houses. † But if the number be lesse then may suffice to cate 4  
the lambe, he shal take vnto him his neighbour that ioyneth  
to his house, according to the number of soules which may  
suffice to the eating of the lambe. † And it shal be a lambe 5  
without spotte, a male, of a yeare old: according also to which  
rite you shal take :: a kidde. † And you shal kepe him vntil 6  
the





- the fourteenth day of this moneth: and the whole multitude  
 7 of the children of Israel shal : sacrifice him at euen. † And  
 they shal take of the bloud therof, and put vpon both the  
 postes, and on the vpper-dore-postes of the houses, wherein  
 8 they shal eat him. † And they shal eat the flesh that  
 night roasted at the fire, and vneleuened bread with wilde  
 9 lettice. † You shal not eat therof any thing raw, nor boyled  
 in water, but only roasted at the fire: the head with the feete  
 10 and entralles therof you shal deuoure. † Neither shal there  
 remaine any thing of him vntil morning. If there be any  
 11 thing left, you shal burne it with fire. † And thus you shal  
 eat him: you shal gird your reynes, and you shal haue shoes  
 on your feete, holding stauers in your handes, and you shal  
 eat speedely: for it is the : Phase (that is the Passage) of  
 12 the Lord. † And I wil passe through the Land of Ægypt that  
 night, and wil strike euery first begotten in the Land of  
 Ægypt from man euen vnto beast: and : in al the goddes of  
 13 Ægypt I wil doe iudgements, I the Lord. † And the bloud  
 shal be vnto you for a signe in the houses where you shal be:  
 and I shal see the bloud, and shal passe ouer you: neither  
 shal there be among you a destroying plague when I shal  
 14 strike the Land of Ægypt. † And you shal haue this day for  
 a moniment: and you shal celebrate it solemne to the Lord in  
 15 your generations with an everlasting obseruation. † Seuen  
 dayes shal you eat azymes: in the first day there shal be noe  
 leauen in your houses: whosoever shal eat leauen, that  
 soule shal perish out of Israel, from the first day vntil the  
 16 seuenth day. † The first day shal be holie and solemne, and  
 the seuenth day with the like festiuitie shal be venerable:  
 no worke shal you doe in them, except those thinges, that  
 17 pertaine to eating. † And you shal obserue the azymes: for  
 in the selfe same day I wil bring forth your armie out of the  
 Land of Ægypt, and you shal keepe this day vnto your gene-  
 18 rations with a perpetual rite. † The first moneth, the four-  
 tenth day of the moneth at euen you shal eat : azymes vntil  
 the one and twentieth day of the same moneth at euen.  
 19 † Seuen dayes there shal not be found leauened in your  
 houses: he that shal eat leauened, his soule shal perish out of  
 the assemblie of Israel, as wel of strangers as of them that  
 20 are borne in the land. † Nothing leauened shal you eat: in  
 21 al your habitations you shal eat azymes. † And Moses  
 called

: Shachatu,  
 immolabunt,  
 shal offer or sa-  
 crifice: not  
 only / s/, as  
 protestants  
 translate.

Passage in kil-  
 ling the first-  
 borne of Æ-  
 gypt, and not  
 of Israel. s.

Here in Mat.  
 26.

: The idols of  
 Ægypt were  
 ouerthrowne,  
 as Dagon was  
 in Azotum. 2.  
 Reg. 5. s. Hieron  
 Epist. ad Iulian.  
 ex tradit. Hebr.

: Christ obser-  
 ving this pre-  
 cept, had no  
 leuened bread  
 at his last sup-  
 per: and so in-  
 stituted the  
 Eucharist in  
 vneleuened.





∴ Sprinkling  
of blood with  
hyssop here &  
*Leuit. 14. Num.*  
19 prescribed  
signifieth mā's  
denuerie by  
Christis blood  
working in  
Baptisme and  
other Sacra-  
ments. *Heb. 9.*

∴ Punishment  
conforme to  
their sinne, for  
persecuting  
Gods first be-  
gotten sonne Is-  
rael. *Exod. 4. v.*  
21. *Theodor. 9.*  
22. in *Exod.*

∴ Lawful  
spoil by the  
warrant of  
God, Lord  
of al.

called al the Ancients of the children of Isael, and said to  
them: Goe take a lambe by your families, and sacrifice the  
Phase. † And ∴ dippe a bunche of hyssope in the bloud that 22  
is at the doore, and sprinkle the vppertransome of the doore  
therwith, and both the doore cheekes: let none of you goe  
out of the doore of his house til morning. † For our Lord 23  
wil passe striking the Ægyptians: and when he shal see the  
bloud on the vppersil, and on both the postes, he wil passe  
ouer the doore of the house, and not suffer the striker to  
enter your houses and to hurt. † Keepe this thing as a law to 24  
thee and thy children for euer † And when you are entred 25  
into the Land, which our Lord wil geue you as he hath pro-  
mised, you shal obserne these ceremonies. † And when your 26  
children shal say to you: What is this religion? † you shal 27  
say to them: It is the victime of our Lords passage, when he  
passed ouer the houses of the chidren of Israel in Ægypt  
striking the Ægyptians, and deliuering our houses. And the  
people bowing them selues adored. † And the children of 28  
Israel going forth did as our Lord had commanded Moyse  
and Aaron. † And it came to passe at midnight, our Lord 29  
stroke ∴ euerie first-begotten in the Land of Ægypt, from  
the first-begotten of Pharaο, who sat in his throne, vnto the  
first-begotten of the captiue woman that was in the prison,  
and euerie first begotten of beastes. † And Pharaο arose in 30  
the night, and al his seruantes, and al Ægypt: and there arose  
a great crie in Ægypt: for neither was there a house wherin  
there lay not a dead one. † And Pharaο calling Moyse and 31  
Aaron, in the night, said: Arise and goe forth from my  
people, you and the children of Israel: goe, sacrifice to the  
Lord as you say. † Your sheepe and hearde take you as you 32  
demanded, and departing blesse me. † And the Ægyptians 33  
vrge the people to goe forth out of the land quickly, saying:  
We shal al die. † The people therfore tooke dough before 34  
it was leauened: and tying it in their clokes, put it vpon their  
shoulders. † And the children of Israel did as Moyse had 35  
commanded: and they asked of the Ægyptians vessels of  
siluer and gold, and very much rayment. † And our Lord 36  
gaue grace to the people before the Ægyptians that they did  
lend them: and ∴ they spoyled the Ægyptians. † And the 37  
children of Israel sette forward from Ramesse into Socoth,  
almost six hundred thousand of foote men, beside litle ones.

† But





38 † But also the common people of al sortes innumerable went  
vp with them, sheepe and hearde and beastes of diuerse  
39 kindes exceding manie. † And they baked the meale, which  
a litle before they had taken out of Ægypt tempered: and  
made hearth cakes vnleauened: for it could not be leauened  
the Ægyptians vrging them to depart, & not suffering them  
to make any tarrance: neither did they thinke vpon prepa-  
40 ring any meate. † And the dwelling of the children of Israel  
that they abode in Ægypt, was foure hundred thirty yeares.  
41 † The which being expired, the same day al the armie of our  
42 Lord went forth out of the Land of Ægypt. † This is the  
obseruable night of our Lord, when he brought them forth  
out of the Land of Ægypt: this night al the children of Israel  
43 must obserue in their generations † And our Lord said to  
Moyse and Aaron: This is the religion of the Phase: No  
44 aliene shal eate of it. † And euerie bought seruant shal be  
45 circumcised, and so shal eate. † The stranger and the hire-  
46 ling shal not eate therof. † In one house shal it be eaten,  
neither shal you carrie forth of the flesh therof out of the  
47 house, neither shal you breake a bone therof. † Al the as-  
48 semble of the children of Israel shal make it. † And if any  
of the sojourners be willing to dwel among you, and make  
the Phase of the Lord, first al the male that he hath shal be  
circumcised, and then shal he celebrate it according to the  
rite: & he shal be as he that is borne in the land: but if there  
49 be any man vncircumcised, he shal not eate therof. † Al one  
law shal be to him that is borne in the land and to the prose-  
50 lyte that sojourneth with you. † And al the children of Israel  
51 did as our Lord had commanded Moyse and Aaron. † And  
the same day our Lord brought forth the children of Israel  
out of the Land of Ægypt by their troupes.

∴ From the  
promise made  
to Abraham  
(Gen 12. v. 7.)  
and his first  
going into Æ-  
gypt (v. 10) to  
this time were  
430. yeares.  
Gal. 3. of which  
they were in  
great persecu-  
tion about 80.  
yeares, before  
that in serui-  
tude about 60.  
more, before  
that also they  
were strangers  
partly in Æ-  
gypt, partly in  
Chanaan the  
rest of this  
time, See Gen.  
15. v. 13.  
The 70. read  
in Ægypt and  
in Chanaan, for  
explication, as  
S. Augustin no-  
teth li. 16. c. 10.  
ciuit.

## ANNOTATIONS.

### CHAP. XII.

1. *The tenth day* ] Our Saviour Christ instituting the Sacrament of the Eu-  
charist, after the celebration of the Paschal lambe, whiles they were at supper,  
the night before his death, thereby sufficiently declared, that this old Pasch was  
a figure, not only of his Passion and Sacrifice on the Crosse, but also of that he  
then did so solemnly with his Apostles. whom also in that action he made  
Priests, commanding them, and their successors, to do the same in commemo-  
ration of him, til the end of the world. Other circumstances likewise, and con-

Christ's action  
sheweth that  
the Paschal  
lambe was a fi-  
gure of the Eu-  
charist.





Some things in the Paschal lambe prefigured Christ both on the Crosse and at his last supper.

Some more expressly signified his Passion.

Others immediately the Eucharist.

Ancient writers expound this figure of the Eucharist.

Tertullian proueth, by this figure fulfilled in the Eucharist, that Christ hath a true and not a phantastical bodie.

ference of the one with the other make it more cleere, that as in some respects it more resembled Christs Passion, and Sacrifice on the Crosse, so in others it more expressed the Eucharist, and mystical commemoration of his death, though also in manie it prefigured Christ in both places. For example, The preparing of the lambe the tenth day signified our Saviours coming into Hierusalem, the same tenth day of the first moone, now represented in the Church on Palmesunday. Also the choise qualities of the lambe, *without spot, a male, of the first year, foretold* in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God, that taketh away the sinne of the worlde.* *Ioan. 1.* More particularly the killing and bereuing the Paschal Lambe of natural life, the *sprinkling of his blood on the dure-poster, the resting at the feet, and not breking* *104. 12.* *any bone therof,* most specially expressed Christs death on the Crosse. But the *fourteenth day, & the evening* agree only with the Eucharist, instituted the night before our Lords Passion, which he suffered the fiftenth (being the full moone) and at midday, as ancient S. Dionys of Ariopagite (in two Epistles, to Polycarpus, and to Appollophanes) testifieth, admitting the miracle of the sunnes Eclipse, that hapned the same time. Neither did the *eating of the Lambe* directly prefigure the oblation on the Crosse, for Christ was not crucified to be eaten but the Sacrament in *former and bread and wine* was expressly figured by eating the lambe with *unleavened bread,* and drinking the cuppe therein adioyned. (*Luc. 22. 17.*) In like sorte the Lambe immolated in *commemoration* of the deliuerie of Israel from death, and from seruitude, when the first-borne of Egypt were slaine, most aptly prefigured the Eucharist, which is a *perpetual commemoration* of mans redemption, and deliuerie from eternal death, and from bondage of the diuel and sinne, by Christs death on the Crosse, which death in deede was the very redemption and deliuerie of mankind, and not a commemoration therof. Finally the immolating of the Lambe *within the house* with precise commandment to *carie nothing therof forth,* pertained particularly to the Eucharist, which our Lord celebrated *within the house,* wherby S. Cyprian (*lib. de unit. Eccles.*) proueth, that the B. Sacrament must not be giuen to any out of the Catholique Church, though Christs Passion be extended to al the world, as wel to bring such as are without, into the Church, as to saue those that are already entre in. In this sorte the most ancient and best expositors of holie Scripture, explicate this special figure of the Paschal Lambe. As we shal here produce some witnesses in confirmation of this truth.

Tertullian *lib. 4. contra Marcionem,* expounding our Saviours wordes: *With desire I haue desired to eat this Pasch* *100.* *with you before I suffer* saith, Christ coueted not *veruecinum Isidorum,* the mutton of the Iewes, but protesting that with desire he desired to eate the Pasch, as his owne (for it was vnmete that God should couete any thing not his owne) the bread which he tooke, and gaue to his disciples, he made his owne bodie, saying: *This is my bodie,* that is, a figure of my bodie. *Figura autem non sufficit, nisi veritas esset corpus.* But it had not bene a figure (saith he) unless it were a bodie of verite, or, a verie bodie, to wit, not phantastical as the heretike Marcion imagined; because the figures in the old Testament were not figures, except a true bodie answered vnto them. So the Sacrament is true, that Tertullian should call the Eucharist a figure is quite against his meaning, and maketh him conclude nothing against Marcion; wherof his whole drift is, by the figures of the old Testament to proue, that in the Eucharist is the true & real bodie of Christ, and that consequently Christ hath a true and real bodie. Origen (*in 16. Mat.*) teacheth that in the great parlar (where Christ did eate the Paschal Lambe) he also made his new Pasch.

S. Cyprian





S. Cyprian. (*de Cana Dom.*) saith: In the supper of sacramental banquets, old and new Institutions met together. The lambe being consumed, which old tradition proposed, the Master letteth unconsumptible meate to his disciples. S. Gregorie Nazianzen (*Orat. 1. de Pascha*) saith, God commanded the Paschal Lambe should be eaten in the evening, because Christ in the evening gaue the Sacrament of his owne bodie to his disciples. S. Hierom (*in 16. Mat.*) After that the figurative Pasch was complete, and Christ had eaten the flesh of the lambe with his Apostles, he taketh bread, *which confirmeth the hart of man*, and passeth over to the true Sacrament of Pasch. Likewise S. Chrysostom (*Ho. de prodig. Iuda*) saith, In the same table both the Pasches, of the figure, and of the veritie were celebrated. S. Ambrose (*in Luca. 1.*) expressly applieth this figurative lambe to the Eucharist, as it is celebrated in the Church, by him self and other Priests, saying: When we sacrifice, Christ is present, Christ is sacrificed: for *Christ our Pasch is immolated*. The like affirmeth S. Augustin (*1. 2. cont. lit. Petri. c. 27*) It is another Pasch that the Iewes celebrated of a shepe, an other which we receiue in the bodie and bloud of our Lord. S. Leo (*ser. 7. de Pass*) To the end shadowes might geue place to the bodie, and figures might cease in presence of the veritie, the old obseruation is taken away by the new Sacrament, hoste passe h into hoste, bloud excludeth bloud, and when the legal festiuitie is changed, it is fulfilled.

The same Sacrifice offered by Priests.

S. Gregories moralization of this figure, applied to the Sacrament.

What persons are to receiue the Sacrament.

S. Gregorie (*1. 12. in Euan.*) proueth by these wordes, *You shall not eat thereof* *anise thou? raw*, that besides the letter there is a spiritual sense. Behold, saith he, the verie wordes of the historie drive vs from the historical vnderstanding. For did the Israelitical people in Ægypt vse to eat a lambe raw, that the law should nedeto say: *you shall not eat it raw*? And so in that homilie this great Doctor explicateth how we ought to celebrate, and receiue the Sacrament of the Eucharist, by the figure of this Paschal lambe. This bloud (saith he) is *sp. anted on both post*, when the Sacrament of his Passion is received with mouth, to redemption, and mediated with intentione mind to imitation. and in the *tran. om* over the dore, when pure intention directeth the exterior act, also when we carie the Crosse of his passion in our forehead. The flesh of the lambe is eaten at night, because we now receiue our Lords bodie in the Sacrament, when yet we see not *rich others con'iuncer*, rested at the ire, when we ioine to our beleefe good *workers of feruent chariti*; with *unleuened bread*, and *unbittered*, that is, in sinceritie, *without corruption of vaine glorie*, and with *bitter penance for sinnes*; not *raw*, nor *sodde in water*, to wit, neither esteeming Christ a mere man, nor considering of him, with *humane wisdom* or private spirit of heretikes, called *stollen water* (*prou 9. 1.*) To denoure the head with the feete as *letrails*, is by faith to beleue the *Divinitie* of Christ, and to imitate by loue the *stepper of his humane*, and greedely to learne all *Christian mysteries*. Nothing is left til morning, when we endeuoure in this life before the resurrection to know euerie point of christian doctrine, so farre as to vs pertaineth. But if anie thing be left, it must be burned in the fire, because those hard and hieghst mysteries, which we can not vnderstand, we must remitte to the *Holie Ghost*, lest anie proudly presume either to contemne, or to proclaime that he vnderstandeth not. He further describeth also what maner of persons are to receiue this new Pasch. Their *limes* must be *gyled*, that is, all carnal pleasures tamed. They must haue *shoes on their feete*, by the good examples of former Sainctes dead before, must *shew them their shooes*, to lie from vice, and follow vertue: holding *stones in their handes*, to rule & stay themselves and others from sliding, by the stiffe of authoritie. They must eat the Pasch *speedily*, that is without delay or procrastination must learne the mysteries of mans redemption, and





heauenlie life, and so performe Gods wil and precepts, in this life with speede. To this effect S. Gregorie discouseth at large in the moral sense, which we haue abridge', and otherwise (though holie Scripture be ful herof) seldome touch.

The thing figured saith excelleth the figure.

The Eucharist is also a Sacrifice.

Returning therefore to our particular purpose, in al these testimonies we specially vrgē, that the paschal lambe was a figure, not only of Christs Passion, but also of the Eucharist VVhereupon, besides the often expresse mention of our B. Saviours bodie and blood in the same, which Protestants would wrest (as they do also the same termes in holie Scripture) to figuratiue sense, it necessarily followeth, that there be farre more excellent contents in the Sacrament of the Eucharist, then natural bread and wine. For S. Paule teacheth, (Coloss. 2.) that *as the bodie excelleth the shadow*, so the veritie, or thing figured excelleth the figure. VVheras the substance of bread and wine doth not excel, much lesse so farre excel the Paschal Lambe, as by S. Pauls doctrine is required. Againe seeing the Paschal lambe was a Sacrifice, as appeareth in this Chap. v. 6 & 17 also Num. 9. v. 7. & 13. and Mar 14. v. 12: and as it was immolated was a figure of the Eucharist, as before appeareth by conference of the one with the other, in respect of the time, place, manner of offering, and eating it, and by testimonie of the Doctors aboue cited, it followeth also that the Holie Eucharist is a Sacrifice saith excellēg the figure.

### CHAP. XIII.

*God commandeth to remember their deliuerie from Egypt, by the solemnitie of Pasch 2. and by consecrating to him the first-borne. 17 And so leadeth them through the desert towards the red sea (Moyse taking with him Iosephs bones) by a pillar of fire in the night; and a cloud in the day.*

1. The first lesson at Matins on Candlemasse day.

2. The old Testament prophecies commonly temporal rewards. 3. The new Testament.

**A**N D our Lord spake to Moyse, saing: † Sanctifie vnto 1 2  
me euerie first borne that openeth the matrice in the  
children of Israel, as wel of men as of beastes: for they are al  
mine. † And Moyse said to the people: Remember this day 3  
in the which you went forth out of Egypt, and out of the  
house of seruitude, because with a strong hand hath our Lord  
brought you forth out of this place: that you eate not leaue-  
ned bread. † This day you goe forth in the moneth of new 4  
corne. † And when our Lord shal haue brought thee into 5  
the Land of Chananeite and Hetheite and Amorricite and  
Heueite and Iebulcite, which he sware to thy fathers that he  
would geue thee, a land that floweth with milke and honic,  
thou shalt celebrate this maner of sacred rites in this mo-  
ment 6  
neth † Seuen daies shalt thou eate azimes: and in the seventh 6  
day shal be the solemnitie of our Lord. † Azimes shal you 7  
eate seuen dayes: there shal not be seene anie leauened thing  
with thee, nor in al thy coastes. † And thou shalt tel thy 8  
sonne in that day, saying: This is that which our Lord did to  
me

me





- 9 me when I came forth out of Ægypt. † And it shal be as a signe in thy hand, and as a moniment before thine eyes: and that the law of our Lord be alwayes in the mouth, for in a strong hand our Lord hath brought thee out of Ægypt.
- 10 † Thou shalt keepe this obseruation at the sette time from  
11 dayes to dayes. † And when our Lord shal haue brought thee into the Land of the Chananeite, as he sware to thee and thy  
12 fathers, and shal geue it thee: † thou shalt separate al that openeth the matrice vnto our Lord, and al that is brought forth in thy cattel: whatsoeuer thou shalt haue of male sexe thou  
13 shalt consecrate to our Lord. † The first borne of an asse thou shal change for a sheepe: and if thou doe not redeeme it, thou shalt kil it. And euerie first borne of men among thy  
14 children, thou shalt redemme with a price. † And when thy sonne shal aske thee to morow, saying: What is this? thou shalt answere him: With a strong hand did our Lord bring vs forth out of the land of Ægypt, out of the house of seruitude.
- 15 † For :: when Pharaos hart was indurate, and would not dismisse vs, our Lord slew euerie first-borne in the Land of Ægypt, from the first-borne of man to the first borne of beastes: therefore I sacrifice to our Lord al that openeth the matrice of the male sexe, and al the first borne of my sonnes I doe redeme. † It shal be therefore as a signe in thy hand, and as a thing hanged before thine eyes, for a remembrance: because our Lord by a strong hand hath brought vs forth out of Ægypt. † Therefore when Pharaos had sent forth the people, our Lord ledde them not by the way of the Philisthijns countrie which is neere: thinking :: lest perhappes it would repent them, if they should see warres arise against them, and would  
18 retorne into Ægypt. † But he ledde them about by the way of the desert, which is besides the Red-sea: and the children of Israel went vp out of the Land of Ægypt armed. † Moyles also :: tooke Iosephes bones with him: because he had adiu-  
20 red the children of Israel, saying: God shal visite you, carrie out my bones from hence with you. † And marching from Socoth they camped in Etham in the vrmost coastes of the wilderness. † And our Lord went before them to shew the way by day in a piller of a cloude, and by night in a piller of fire: that he might be the guide of their iourney both times.
- 21 † There neuer failed the piller of the cloude by day, nor the piller of fire by night, before the people.

:: In the Hebrew, when Pharaos had indurated himselfe.

:: Gods pre-  
uention to a-  
void tentati-  
ons sheweth  
freewillin man

:: By this ap-  
peareth how  
much Moyles  
esteemed Io-  
sephs charge  
concerning  
translation of  
his bones Also  
S. Paul com-  
mendeth it.  
Heb 11.

CHAP.





## CHAP. XIII.

*Pharao persecuting the children of Israel with a great armie. 10. they murmur against Moyses, 13. but are encouraged by him, and passe through the red sea drie foote. 23. Pharao and his hoste wilfully following are drowned.*

2: Although the Hebrew Greke and Latin haue, *And he, yet Prote-* stants corrupt-  
 3: *ly thrust in the* text, *that he*  
 4: *shal, to make it*  
 5: *sound to their*  
 6: *sense, that God*  
 7: *did not only*  
 8: *permit, but*  
 9: *worke Pha-*  
 10: *raoes indura-*  
 11: *tion.*

**A**Nd our Lord spake to Moyses, saying: † Speake to 1 2  
 the children of Israel: Let them returne and campe ouer  
 against Pihahiroth which is betwene Magdal and the sea  
 against Beelsephon: in the sight therof you shal campe vpon  
 the sea. † And Pharao wil say concerning the children of 3  
 Israel: They are straitened in the land, the desert hath shute  
 them in. † And I wil indurate his hart, :: and he wil pursue 4  
 you: and I wil be glorified in Pharao, and in al his armie: and  
 the Egyptians shal know that I am the Lord. And they did  
 so. † And it was told the king of Egyptians that the people 5  
 was fled: and the hart of Pharao and of his seruantes was  
 changed toward the people, and they said: What meant we to  
 doe, that we dismissed Israel from seruing vs? † Therefore 6  
 he made readie his chariotte, and tooke al his people with  
 him. † And he tooke six hundred chosen chariottes, and al 7  
 the chariottes that were in Egypt: and captaines of the  
 whole armie. † And our Lord hardened Pharaoes hart the 8  
 king of Egypt, and he pursued the children of Israel: but  
 they went forth in a mightie hand. † And when the Egypti 9  
 ans pursued their steppes going before, they found them  
 encamped at the sea side: al Pharaoes horse and chariottes,  
 and the whole armie were in Pihahiroth against Beelse- 10  
 phon. † And when Pharao approched, the children of Is-  
 rael lifting vp their eies, saw the Egyptians behind them: 11  
 and they feared exceedingly, and cried to our Lord, † and  
 said to Moyses: Perhappes there were no graues in Egypt,  
 therefore thou hast taken vs thence to die in the wildernes:  
 why wouldest thou doe this, in bringing vs out of E-  
 gypt? † Is not this the word that we spake to thee in Egypt, 12  
 saying: Depart from vs, that we may serue the Egyptians?  
 for it was much better to serue them, then to die in the wil-  
 dernes. † And Moyses saied to the people. Feare not: stand, 13  
 and see the great wonders of our Lord that he wil doe this  
 day: for the Egyptians, whom now you see, you shal no  
 more





14 more see for euer. † Our Lord wil fight for you, and you shal  
 15 hold your peace. † And our Lord said to Moyſes: :: Why  
 criest thou to me? speake to the children of Israel that they  
 16 goe forward. † But thou liſt vp thy rodde, and ſtretch forth  
 thy hand vpon the ſea, & diuide it: that the children of Israel  
 17 may goe in the middes of the ſea by drie ground. † And I  
 wil indurate the hart of the Ægyptians to purſew you: and  
 I wil be glorified in Pharaos, and in al his hoſte, and in his cha-  
 18 riertes and in his horſemen. † And the Ægyptians ſhal know  
 that I am the Lord when I ſhal be glorified in Pharaos, and in  
 19 his chariertes & in his horſemen. † And :: the Angel of God,  
 that went before the campe of Israel, remouing him ſelfe,  
 went behind them: and together with him the piller of the  
 20 cloude, leauing the foreward, † ſtoode behind, betwen the Æ-  
 gyptians campe and the campe of Israel: and it was a darke  
 cloud, and lightening the night, ſo that they could not come  
 21 to ech other the whole night time. † And when Moyſes had  
 ſtretched forth his hand vpon the ſea, our Lord tooke it away,  
 a vehement and burning winde blowing al the night, and tur-  
 22 ned it into drie ground: and the water was diuided. † And  
 the children of Israel went through the middes of the drie ſea:  
 23 for the water was as it were a wal on their right hand & their  
 left. † And the Ægyptians purſewing went in after them, and  
 al Pharaos horſes, his chariertes and horſemen through the  
 24 middes of the ſea. † And now the morning watch was come,  
 and behold our Lord looking vpon the Ægyptians campe  
 25 through the piller of fire & the cloude, ſlew their armie: † and  
 ouerthrew the wheelles of the chariertes, and they were  
 borne into the depth. The Ægyptians therfore ſaid: Let vs  
 flee from Israel: for the Lord fighteth for them againſt vs.  
 26 † And our Lord ſaid to Moyſes: Stretch forth thy hand  
 vpon the ſea, that the waters may returne to the Ægyptians  
 27 vpon their chariertes and horſemen. † And when Moyſes  
 had ſtretched forth his hand againſt the ſea, it returned in the  
 fiſt breake of day to the former place: and the Ægyptians  
 fleeing away, the waters came vpon them, and our Lord en-  
 28 wrapt them in the middes of the waues. † And the waters re-  
 turned, and overwhelmed the chariertes and the horſemen of  
 al Pharaos armie, who folowing were entred into the ſea,  
 29 :: neither did there ſo much as one of them remaine. † But the  
 children of Israel marched through the middes of the drie ſea,

:: A ſorrowful  
 hart, lamenta-  
 bly mourning  
 for the people.  
 is called cry-  
 ing to God. *2.*

*Hieram. 10*  
*Gal. 4.*

:: Protection  
 of Angels.

The fourth  
 prophecie in  
 the office be-  
 fore Maſſe on  
 Eaſtereue. And  
 the ſecond on  
 whitſunſeue

:: So in Bap-  
 tiſme al finnes  
 are deſtroyed.  
*3. Cyp. 1p. 76.*  
*in fine 3. Aug.*  
*Tract. 11. C. 13.*  
*in Ioan.*

A a

and





∴ The same  
credite is ge-  
nen to God  
speaking by  
Moyſes, as if  
he had ſpoken  
immediatly  
by himſelf. s.  
Hiero. in Epist.  
ad Philon.

& the waters were vnto them as in ſtede of a wal on the right hand and on the left: † and our Lord deliuered Israel in that 30 day out of the hand of the Egyptians. † And they ſaw the Æ- 31 gyptians dead vpon the ſea ſhore, and the mightie hand that our Lord had exerciſed againſt them: and the people feared our Lord, & they beleued our Lord, ∴ & Moyſes his ſeruant.

## CHAP. XV.

*Moyſes with the people ſing a Canticle of thanks-geuing, for their deliuerie.*

*22. The people being three daies in the deſert without water, then finding that is bitter, do murmur. 25. It is made ſweete. 27. Coming to Elim they finde twelue fountaines, and ſeuentie palmetrees.*

**T**HEN ∴ ſang Moyſes and the children of Israel this ſong 1  
to our Lord, and ſaid: Let vs ſing to our Lord: for  
he is glouriouſly magnified, the horſe and the rider he hath  
al Canticles, he is glouriouſly magnified, the horſe and the rider he hath  
sacred or pro- throwen into the ſea. † My ſtrength, and my praiſe is our 2  
phane. Origen. Lord, and he is made vnto me a ſaluation: this is my God, and  
1. 6. in Exod. I wil glorifie him: the God of my father, and I wil exalt him.  
† Our Lord is a man of warre, omnipotent is his name. 3  
∴ God only ſuf † Pharaoes chariottes and his armie ∴ he hath caſt into 4  
fered them to the ſea: his choſen princes are drowned in the red ſea. † The 5  
goe into the depths haue ouerwhelmed them, they are ſonke into the  
ſea. For they botome like a ſtone. † Thy right hand o Lord is magni- 6  
went of their fied in ſtrength: thy right hand, o Lord, hath ſtricken the  
owne accord enimie. † And in the multitude of thy glorie thou haſt 7  
ſuppoſing put downe thy aduerſaries: thou haſt ſent thy wrath, which  
they might ſo- hath deuoured them like ſtubble. † And in the ſpिरite of 8  
lowe where thy furie were the waters gathered together: the flowing  
the Israelites water ſtoode, the depths were gathered together in the  
went before. s. middes of the ſea. † The enimie ſaid: I wil purſew and 9  
Aug. ſer. 39. de ouertake, I wil diuide the ſpoiles, my ſoule ſhal haue his fil: I  
temp. wil draw forth my ſword, my hand ſhal kil them. † The 10  
ſpirit blewe and the ſea ouerwhelmed them: they ſanke as  
lead in the vehement waters. † Who is like to thee, 11  
among the ſtrong o Lord? who is like to thee, magnificent in  
ſanctitie, terrible and laudable, doing meruailes? † Thou 12  
didſt ſtretch forth thy hand, and the earth deuoured them.  
† Thou haſt in thy mercie bene a guide to the people 13  
which thou haſt redeemed: and in thy ſtrength thou haſt  
caried





14 caried them vnto thy holie habitation. † Nations rose  
vp, and were angrie: sorowes possessed the inhabitors of  
15 Philisthijm. † Then were the princes of Edom troubled,  
trembling ceazed on the sturdie of Moab: al the inhabitors  
16 of Chanaan were starke. † Let feare and dread fal vpon  
them, in the greatnes of thy arme: let them become vnmoue-  
able as a stone, vntil thy people ô Lord shal passe, vntil  
17 thy people shal passe, this which thou hast possessed. † Thou  
shalt bring them in, and plant them in the mountaine of thy  
inheritance, in thy most firme habitation, which thou hast  
wrought ô Lord: thy sanctuarie Lord, which thy handes haue  
18 confirmed. † Our Lord shal reigne for euer and euermore.  
19 † For Pharao on horsebake entred in with his chariottes  
and horsemen into the sea: and our Lord brought backe vpon  
them the waters of the sea: but the children of Isiael walked  
on drie ground in the middes therof. † Marie therfore the  
20 prophetesse, Aarons sister, tooke :: a tymbrel in her hand: :: Musical in-  
and al the wemen went forth after her with tymbrels and strumets vled  
21 daunces, † to whom she beganne the song, saying: Let before the  
vs sing to our Lord, for he is gloriously magnified, the horse law of Moyfes  
22 and his rider he hath cast into the sea. in the seruice  
of God.

† And Moyfes remoued Israel from :: the red sea, and they  
went forth into the desert Sur: and they walked three dayes  
23 through the wildernesse, and found not water. † And they  
came into Mara, neither could they drinke the waters of  
Mara, because they were bitter: wherupon he gaue a name  
also agreable to the place, calling it Mara, that is, bitternesse.  
24 † And the people murmured against Moyfes, saying: What  
25 shal we drinke? † But he cried to our Lord. who did shew  
him :: a peece of woode: which when he had cast into the :: The whol-  
waters, they were turned into swetenesse. There he appoin- some wood of  
ted him precepts, and iudgements, and there he proued the Crosse  
26 him, † saying: If thou wilt heare the voice of the Lord thy made the bit-  
God, and doe that is right before him, and obey his com- ter sea of gen-  
mandementes, and keepe al his preceptes, none of the mala- tiles, swete.  
dies, that I layd vpon Ægypt, wil I bring vpon thee: for I am Theoderet. q. 26.  
27 the Lord God thy curer. † And the children of Israel came in Exod.  
into Elim, where there were twelue fountaines of water, &  
seuentie palme trees: and they camped byside the waters.

*The end of the third age.*

Λ α 2

THE





THE CONTIN VANCE OF THE CHVRCH  
AND RELIGION IN THE THIRD AGE,  
from Abrahams going forth of Chaldea,  
to the parting of Israel out of Egypt.  
The space of 430. yeares.

The same  
Church & Re-  
ligion in this  
age as in the  
former.

Beleeve in one  
God.

Three diuine  
Persons.

**O**N E and the same Church and Religion begunne in the first age of the World, and continued in the second, became more and more conspicuous in the third. For in this age not only the same principal and particular pointes of faith, were belued and professed, but also the number of professors increased and partly by separation of place and abode, and specially by diuersitie of manners, outward rites, and conuersation were more distinct from infidels then before: as we shal now shew by the sacred historie of that time. Which beginneth with Abrahams going forth of his countrey of Chaldea, about 2024. yeares from the beginning of the World, in the 75. yeare of his age.

From which time forward God often appeared to him, and after him to Isaac and Iacob, in the title of E L S A D D A I, that is, God Almighty: Creator of al things, Lord, God, most high, Possessor of heauen and earth ( Gen. 14. ) To Moyses more familiarly ( Exod. 3. ) in his most proper name, H' E W H I C H I S. In the name of foure letters, which the Iewes count ineffable. And in diuers other names, as shewing One, Eternal, Omnipotent, infinite Maiestie, of whom al other things depend, and haue their being, himselfe independent of any other thing.

This one diuine nature, and indiuisible substance is ( about al reach of reason ) three in Persons: represented to Abraham ( Gen. 18 ) by three Angels, in forme of men, whom, by special instinct of God, he adored as one: and first spake vnto them as to one: Lord if I haue found grace in thy sight, goe not past thy seruant; and by and by as to manie: VVash yee your feete. In like maner Moyses sometimes speaketh plurally as of manie; There appeared to him three men, they saied: VVhere is Sara? sometimes singularly; He saied: I wil come. so Lot ( Gen. 19. ) spake to two Angels representing the Sonne of God, and the Holie Ghost, one God with the Father, first as to manie, I beseech you my Lordes, turne into the house of your seruant; after as to one: I beseech thee my Lord, because thy seruant hath found grace before thee. VVho likewise answered as one only: I haue heard thy prayer. Againe Moyses sheweth distinction of Persons in God, saying ( v. 14. ) Our Lord rained from our Lord. Iob also ( who liued in this age ) and his friends professed and serued the same one God, avouching him to be the onlie God and Lord, that geueth and taketh away ( Chap. 1. 2. ) He the maker and peculiar Keeper of men. He that taketh away sinne, and iniquitie ( c. 7. ) He that doth great things, incomprehensible, and meruelous, wherof





wherof there is no number, (c. 9.) And that with termes appropriated to the three diuine Persons (c. 26.) In his strength sodainly the seas are gathered together, and with his wisdom he stroke the proud man. His Spirite hath adorned the heauens. The same Myserie of pluralitie of Persons in one God is more clere by the Hebreu text chap. 30. v. 11. and 33. v. 10. Where the same actions are ascribed to God, as to one, and as to manie.

strength (or power) the Father, wisdom the Sonne, spirit the Holie Ghost.

But most euident are the promises, figures, and prophecies of Christ our Redemer. For besides present abundance of riches, promise of great progenie, and that the same should possesse the fruitful Land of Chanaan (three special blessings of the old Testament) God promised Abraham a farre greater thing (Gen. 12.) that in his seede al nations and kindreds of the earth should be blessed. In confirmation whereof, God also changed his name Abram (high or noble father) into Abraham (Father of manie nations, Gen. 17. And so he was natural father of foure great Kingdomes, Ismaelites, Madianites, Idumeans, and Israelites: but spiritual father of manie more, to wit, of al that belue in Christ, Iewes and Gentiles, from that time to the worlds end. The same promises of possessing Chanaan and of Christ were renewed and confirmed to Isaac. (Gen. 26.) in like sorte to Jacob (28.) for they pertained not to Ismael, nor to the other sonnes of Abraham, nor to Esau. Moreover Christ, our Redemer and deliverer from sinne, and captiuitie of the diuel, was prefigured by Abraham, at last deliuering those from captiuitie, who otherwise endeavoring to shake of the yoke of Cordorlahomor, fel further into subiection and bondage (Gen. 14.) Also Melchisedech, King and Priest, of vnknown generation, extraordinary vocation, without predecessor, or successor, prefigured Christ King and Priest for euer, who not by successors, but by Priests his vicars, perpetually exerciseth al Priestlie functions. Likewise Isaac borne above the common course of nature (Gen. 21.) singularly beloued of his father, carying wood on his back for the sacrificing of himselfe (22.) Jacob flying his brother Esau (27.) hardly treated by Laban, (31.) yet alwayes invincible against his aduersaries, (32.) Ioseph hated of his brethren, sold and deliuered to Gentiles, (37.) by them also persecuted, (39.) but afterwarde aduanced, and called the Sauour of the world, (41.) Iust Iob vehemently afflicted; Moyles bidden for a while, then exposed to danger, and thence deliuered; afterwards manifesting him selfe to his brethren, by them reuelled, bewrayed, and flying from Pharao (Exo. 2.) returning againe (Exod. 3. 4. &c.) and at last deliuering the Israelites from bondage of Egypt (Exo. 14.) And manie other things, as the ramme sacrificed in place of Isaac (Gen. 22.) the ladder of Jacob (Gen. 28.) Iosephs scepter (47.) Arons rodde (Exo. 7.) Paschal lambe (12.) prefigured Christ, borne of a Virgin; the onlie sonne of God; sometimes bidden, other

Christ promised to Abraham.

To Isaac. And to Jacob.

Christ prefigured by Abraham.

By Melchisedech.

By Isaac.

Jacob.

Ioseph.

Iob. Moyles.

And manie other things.





times conuersant With men, hated, persecuted, sold, betrayed, vvhoe caried his ouerlyne crosse, was sacrificed, vanquished al his enemies, aduanced, and acknowledged the true Sauour of the world, Redemer and deliuerer of mankind, from seruitude, slauerie, ibraldome, and bondage of sinne, death, and the diuel.

Prophecie of Christ.

Againe Abraham prophecied that of his seede Christ our sauour should be borne, when he said to his seruant ( Gen. 24. ) Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth, that is, by Christ, who should come of his loynes, as S. Hierom ( Tradit Heb. in Gen. et explic. Psal. 44. ) S. Ambrose ( li. 1. c. 9. de Abraham ) and S. Augustin ( q. 62. in Gen. et li. 16. c. 33. ciuit. ) expound it. More evidently Iacob ( Gen. 49. ) The scepter shal not be taken away from Iudas, and a duke of his thigh, til he do come that is to be sent, and the same shal be the expectation of the Gentiles. Iob as planely : I know Iob. 19. that my redemer liueth. Moyses foreknowing that Christ the true Redemer, and chiefe Lawgiuer should be sent, prayed God to hasten his mission, saying: I beseech thee Lord, send whom thou wilt send. ( Exod. 4. )

Sacrifice.

Altars.

Churces, dedicated.

External Sacrifice was frequent and solemne, as the soueraigne homage to God. And manie Altars erected by Abraham for that purpose ( Gen. 12. 13. 15. 22. ) Vnbloudie, in bread and Wine by Melchisedech ( Gen. 14. ) other liquide sacrifices ( Gen. 35. v. 14 ) offered by Iacob, with dedication of the place called Bethel: the house of God: which he also before hand promised by

Vowes.

vow ( Gen 28. ) Diuers other sacrifices offered by Isaac, and Iacob ( Gen 26. 31. 33. 36. ) By Iob and his friends ( Iob. 1. & 42. ) by Moyses, Aaron, and other ancients of Israel. ( Exod. 12. ) Al which consequently shew Priesthood,

Priesthood.

whose proper office is to offer sacrifice, though amongst al the aboue named, onlie Melchisedech was called a Priest. And among the gentiles we finde that Putiphar ( Gen. 41. ) and Iethro ( Ex. 3. ) whose daughters Ioseph and Moyses married ) were called Priests, or as the word Cohenim doth also signifie, Princes, for they were great and eminent men in their countries. At least those that by special priuilege were exempted from selling their landes to Pharao, and had notwithstanding prouision of maintenance in time of dearth ( Gen. 47. ) were properly called Priests, for such function as they had in ser-

Priuilege of Priests.

Where is no sacrifice no priest is required.

uing their idols. For where vvas true and right sacrifice, there were also right Priests, and vvhether idololatrical sacrifice there were like Priests, and vvhether no external sacrifice at al ( as amongst Protestants ) there are no Priests, but ministers only.

Circumcision.

In this age also ( long before Moyses ) the Sacrament of Circumcision vvas giuen to Abraham, for distinction of Gods selected and peculiar people, and for remedy of original sinne, in the male sexe of Abrahams seede, and others of his communitie. In the other sexe, and other generations, former remedies of sacrifice, or other profession of faith were available. For other sinnes, not only





only internal repentance was necessarie, which was euer principally required Penance.  
 Gen. 44 (Therefore Ioseph deals so senerly with his brethren, til they had hartie sorrow  
 and contrition for their sinnes) but also certaine external purifications, as  
 washing and changing garments, were ordained. (Gen. 35.) Mariage though Mariage  
 not then a Sacrament, yet was religiously regarded, with special care of faith  
 and religion in the choise of persons, (Gen. 24. 27, v. 46. c. 28. v. 1.) and of  
 certaine degrees of consanguinitie and affinitie. Adulterie was punishable Degrees of con-  
 by death (Gen. 38.) and in no wise counted lawful, no not among the heathen. sanguinitie.  
 (Gen. 12. 20. 24. 26. 29. 34. 39.) Pluralitie of wiues in some persons and Pluralitie of  
 cases, lawful in the lavy of nature (Gen. 16. 25. 29.) as also afterwards in wiues lawful  
 the lavy of Moyses, not in the law of grace, nor euer pluralitie of husbands. sometimes,  
 Spiritual blessing, a preeminence of greater persons, so Melchisedech blessed neuer of hus-  
 Abraham (Gen. 14.) Isaac blessed Iacob (c. 27.) and Iacob his sonnes bands.  
 (c. 49.) and the sonnes of Ioseph, with imposition of bandes, and framing Blessings.  
 the forme of a crosse (48.) Other Ceremonies of oyle and wine (Gen. 28. 35.) Signe of the  
 sprinkling the bloud of the Paschal lambe, eating the lambe standing Crosse.  
 with their loynes gyrded, shooes on their feete, staues in their bandes, and Ceremonies;  
 with speede (Exo. 12.) Musical instruments in Diuine seruice. (Exod. 15.) Musical in-  
 struments.  
 Christes Baptisme prefigured by Circumcision, (Gen. 17.) for Christians are Baptisme pre-  
 circūcised (saith S. Paul) in the Circumcision of Christ, buried with figured.  
 him in Baptisme. Also by the cloude which floode betwene the Eryp-  
 tians and Israelites, lightning the night on the one side (towards Gods peo-  
 ple) dark on the other (towards their enemies) and by the redde sea, which  
 saued the children of Israel, and drownded the Egyptians (Exo. 14.) Al  
 i. Cor. 10. were baptised in the cloude, and in the sea. so the bread and wine  
 offered by Melchisedech, the Paschal lambe, and unleauened bread prefigured  
 the B. Sacrament, and Sacrifice of Christs bodie and bloud, in formes of bread  
 and wine. Iacob also prophesied of this most excellent Myserie (Gen. 49.)  
 He shal wash his stole in wine, and his cloke in the bloud of the  
 grape. In like sorte Melchisedechs Priesthood was a plaine figure of Christs  
 Priesthood, who first by himself consecrated and offered his owne bodie  
 and bloud, and stil doth the same by his Priests bandes of the new Testament.  
 Diuers other Rites were knowen and obserued by Tradition. so Abraham  
 paid Tythes to his spiritual superior (Gen. 14.) taught his children and  
 familie to keepe the way of our Lord, and doe iudgement and iustice,  
 (Gen. 18. v. 19.) Isaac and Iacob kept and taught the Ordinances, Preceptes  
 and Ceremonies of their ancestors, without Lawes or preceptes written  
 (Gen. 26.) Iudas commanded his second sonne to take the widow of his  
 brother decesed without children (Gen. 38.) The children of Israel abstained  
 from eating the sinew of the thigh, in remembrance that the sinew of Iacobs  
 thigh was brunke (Gen. 32.)  
 The B. Sacra-  
 ment.  
 Priesthood of  
 the new Te-  
 stament.  
 Traditions.  
 Tythes.  
 Forme of iu-  
 stice.  
 Preceptes.  
 Raising seede  
 to the brother  
 Abstinence.





Freewil.

Freewil. in men proued, by that Iosephs brethern in selling him thought euil, not moued nor inclined thereto by God, who had no part in their euil thought, but turned it to good. ( Gen. 50. ) by Gods threatening Pharao ( Exo. 8. ) If thou wilt not dismisle Israel which were vniust if Pharao could not doe otherwise. Likewise by that Pharao often changed his mind, sometimes promising to dismisle the Hebrewes, and againe refusing to doe it, which sheweth (saith Theodoret) freewil of the mind: and by Gods preuentation of tentations, leading the Israelites not the neereſt way, but by the desert, lest perhaps it would repent them; and they would returne into Egypt ( Exod. 13. ) Mans consent therfore is free notwithstanding Gods wil, direction, and commaundement. And so his industry is required in his dailie affaires, and then to relie on Gods providence, otherwise only to expect Gods Wil, operation, or protection, man himself endeavouring nothing is to tempt God. Therfore Abraham ( Gen. 12. ) Isaac ( c. 26. ) Jacob ( ca. 32. ) and the parents of Moyſes ( Exo. 2. ) being in feare and distresse vsed al prudence to auoid imminent dangers, albeit they had special reuelations of safetie and happie successe. Neither doth God euer tempt anie man to sinne, but proueth his seruants and maketh them knowen to the world for example of others, and their owne merit. Gen. 22. Iob. 1. 2. &c.

Mans industry  
necessarie.

God tempteth  
not to euil.

Faith and  
good workes  
together iusti-  
fie, and are  
meritorious,  
but neither of  
them alone.

Onlie faith doth not iustifie, nor workes without faith, but both together do iustifie, and are meritorious: so Abraham beleued God because he is omnipotent and trueb it selfe, and it was reputed to him vnto iustice ( Gen. 15. ) but this faith was not sole, for it had hope, loue, obedience, and other vertues adioyned, and so his beleuing was an act of iustice. In like manner Abraham was iustified by workes, offering Isaac his sonne vpon the Altar ( Gen. 22. ) but this worke presupposed faith, that God is able to raise euen from the dead. So by workes faith is consummate. By hospitalitie Abraham and Lot vniuerses receiued Angels to barbour. ( Gen. 18. 19. ) Abraham was perfect according to perfection of this life. ( Gen. 17. ) most highly commended for foure more notorious actes proceeding of two special vertues faith and obedience. The first was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, simply and cheerfully expecting Gods further direction, when to goe, and where to abide, ( Gen. 12. ) The second was his excellent faith presently beleueing Gods promise ( which by al humane reason seemed vnposſible ) that he should haue innumerable progenie ( Gen. 15. ) The third was, that he did not only most sincerely and religiously serue God, but also taught his posteritie so to do, as God himself testifieth of him, saying: I know that he wil command his children, and his house after him, that they kepe the way of the Lord, and do iudgement and iustice. ( Gen. 18. ) The fourth was that most heroical act of obedience, admirable to al

Iac. 2.

Heb. 11.

Heb. 13.

Perfection in  
this life.

Foure princi-  
pal merites of  
Abraham.

1. Prompt o-  
bedience.

2. Faith with-  
out staggering.

3. Propagation  
of faith and  
religion.

4. Perfect  
obedience.





to all ages, being readie to kil, and sacrifice his owne most dearly beloved sonne Isaac. For which God sware by himself, that he would manie times blasse him, because (saies God) thou hast obeyed my voice

( Gen. 22. ) He prayed for Sodom, and had preuailed, if tenne iust persons had binne found in that citie ( Gen. 18. ) And Lot was deliuered from thence for Abrahams sake ( Gen. 19. ) Isaac was also of most sincere mind, deuout to God, exercised himself in meditation or mental prayer ( Gen. 24. ) obtained by prayer his desire of issue. ( Gen. 25. ) Likewise Iacob is described in the holie text a plaine ( or sincere and innocent ) man. ( Gen. 25. v. 27. ) patient and constant in tribulations. ( Gen. 29. 31. 32. 33. ) He lawfully purchased Esaus consent of the firstbirthright. ( Gen 25. v. 31. ) He neither lied, nor otherwise sinned, when he answered his father that he was Esau his first begotten sonne ( Gen. 27. ) but spake truth in mystical sense, agreeable to Gods wil and ordinance, who so transposed Isaacs blessing from Esau to Iacob. Which Isaac at length vnderstanding, conformed him self thereto, and confirmed the same ( v. 33. & ch. 28. ) giuing Esau such contentment as he could of temporal blessings. Ioseph is renowned for all vertues, euen from his youth to his death ( Gen 37. 39. 50. ) Iob Was simple and right, fearing God and departing from evil, a iust and innocent man, both before and in his tribulations, not sinning with his lippes: neither spake he anie foolish thing against God ( ch. 1. ) yea more afflicted retained innocencie ( ch. 2. ) and finally God receiued his prayer for others, and restored all his losses double. ( ch. 42. ) Moyses a most special se elected Prophet, the meekest man on the earth, of singular Zeale seuerly punished sinne, but withall most charitably prayed God to forgive the people and conserue his Church.

Other iust men.

Isaac.

Iacob.

He spake truth in mystical sense.

Ioseph.

Iob.

Moyses.

Election is of Gods mercie. Predestination excludeth not ordinary means.

Sinne is the cause of reprobation.

Pharao and other Egyptians hardened their owne hearts.

God of his mere mercie electeth all those, whom he wil iustifie and saue, offering all sufficient grace, iustly leaueih some obstinate sinners in state of damnation, ( Gen. 25. Exo. 7. ) His predestination, foreknowledge and promise, do not exclude but include the meanes, whereby his wil is done in the world ( Gen. 25. 37. 45 50. ) Neither is Gods reprobation the cause of any mans damnation, but mans owne sinne the proper cause, both of reprobation & damnation. For example, Pharao & his people enuying, vainly fearing and for their religion hating, and persecuting the children of Israel, by oppressing them with vsupportable laboure, by commanding secretly to kil their infants, and that not succeeding, by a new decree to drowne them ( Exo. 1. ) were mercifully after long continuence, admonished by Gods legates in his name quietly to permit his people to serue him; but they wilfully contemned this gentle admonition, Pharao proudly and insolently answering: Who is the Lord, that I should heare his voice, and dismishe Israel? I know not the Lord, and Israel I wil not dismishe. ( Exo. 3. ) so

Bb

they





God did only  
permitter them  
to obdurate  
themselves.

Protection &  
Inuocation of  
Angels and  
Patriarches.

Adoration of  
creatures.

Swearing by  
creatures.

Ominous  
speech.

Dreames.

Images.

Reliques.

Deuotion to  
holie places.

Figure of  
Christ crosse.

Funeral offices

Place dedica-  
ted for burial

Mourning 40  
dayes.

Exequies of  
seven dayes.

Special place  
of burial

rightely desi-  
red.

No soule be-  
fore Christ

entred into  
heaven

Diuers places  
in hel.

they hardened their owne hartes, and more greiuously afflicted the faithfull  
God permitting the Wicked to liue, and prosper for a time in this world,  
not punishing them so much as they deserved, nor mollifying their hartes,  
not illuminating their vnderstanding vnto effectual conversion, but iustly  
permitting them to persist in obstinacie ( Ex. 7. 8. 9. 10. &c. ) .

Protection of Angels & inuocation is proued, ( Gen. 24. 32. 48. ) Patri-  
arches names also inuocated ( c. 48. v. 16. ) Isaac was blessed & prospered for  
Abrahams sake, because Abraham obeyed Gods voice, kept his pre-  
cepts & cōmandements, obserued his ceremonies & his lawes. ( Gen. 26. )  
Iosephs rodde adored by Iacob. ( Gen. 47. ) Moyses commanded to put of his  
shooes, because the place was holie ( Exod. 3. ) Swearing by creatures  
lawful, and some times more conuenient, then immediatly by God him selfe  
( Gen. 42. ) Likewise Ominous speech. ( Gen. 24. ) and Dreames.  
( Gen. 37. 40. 41. ) are sometimes lawfully obserued, and are from God.  
Idols alwaies vnlawful, but not al Images ( Gen. 31. 35. ) Reliques to be  
reuerently vsed, as Iosephs bodie conserued in a coffin in Egypt, ( Gen. vlt. )  
translated by Moyses ( Exo. 13. ) and so brought into Chanaan, and layed  
with other Patriarches in Sichem. Going bare foote to holie places an act of  
religious reuerence, and deuotion. ( Ex. 3. ) The signe of the crosse vsed by  
Iacob. ( Gen. 48. ) a figure of Christs crosse. The Wood cast by Moyses into  
the bitter Water, and making it sweete ( Exo. 15. ) an other figure therof.

Funeral obsequies were obserued by Abraham for his wife Sara  
( Gen. 23. ) with mourning and weeping for her, according to the qua-  
litie of so holie a person, who it is like needed not other satisfactorie workes  
as Saul and Ionathas, and others slaine in battel, for whom Dauid and his  
court did not only mourne and weepe, but also fasted til euen. He also bought  
a field with a dubble caue, where he buried her, dedicating it for this pecu-  
liar vse, and both himself, and Isaac, Iacob, Rebecca, and Lia were there buried.  
( Gen. 49. v. 31. ) Ioseph with al his brethren mourned for their father Iacob,  
first fourtie dayes in Egypt, then carying him into Chanaan, celebrated  
the exequies other seuen dayes ( Gen. 50. ) His particular digging of  
his owne graue ( v. 5 ) and both his and Iosephs special charge to be  
buried amongst their ancestors, and the translation of al the twelue sonnes of  
Iacob, into Sichem, confirme the desire of burial in one place rather then in an  
other, to be agreeable to nature, and holie Scriptures.

Touching the soules departed, euen the most perfect, went into the lower  
partes, generally called Hel. But some were in rest, others in paines, accor-  
ding to their desertes, none in heaven before Christ. As S. Hierom ( com-  
ment in Osee. 13. et Eccles. 4. ) prometh by Iacob, vnto his sonnes ( Gen. 37. ) I wil  
descend vnto my sonne into hel. by Iobis lamentation ( Job. 7. et 17. )  
that al ( good and bad ) were retained in hel, saying: If I shal expect,  
hel is

3. Aug.  
li. 16. c.  
36. c. iiii.

Iosue 24.

2. Reg. 3.

Act. 7.  
v. 16.





Luc. 16. hel is my house, and in darknes I haue made my bed. Which place or receptacle of such Saintes, as Iacob and Iob, was doubtles farre distant from hel of the damned, for betwene Lazarus in Abrahams bosome and the glutton intorments, is a great chaos (or large space) and yet the highest of these places is called hel.

In respect of Resurrection, the same Iacob called his life in this world a pilgrimage (Gen. 47.) and Iob, (ch. 7.) a warfare vpon earth: professing expressly (ch. 19.) In the last day I shal rise out of the earth. And I shal be compassed againe with my skinne, and in my flesh I shal see God. Our B. Saviour also proueth the Resurrection, because the God of Abraham, Isaac, and Iacob (Exo. 3.) is God of them, not as they are dead, but as they are liuing, and to returne againe to life in bodie and soule together. Of general Iudgement Iob saith (ch. 31.) What shal I doe when God shal rise to iudge? and when he shal aske, what shal I answere him? And Elin (ch. 34.) saith: The omnipotent wil render a man his worke, and according to the waies of euerie one, he wil recompence them. Sodom and Gomorra (Gen. 19.) were ex- ample (saith S. Peter. and S. Iude) of eternal punishment in hel fire.

General Iudgement.

Of eternal life Iacob professed his hope (Gen. 49.) saying: I wil expect thy saluation o Lord. And Moyles (as S. Paul testifieth) denied him selfe to be the sonne of Pharaoes daughter, esteeming the reproch of Christ greater riches, then the treasure of the Egyptians. For he looked vnto the reward. Thus much touching particular pointes of Religion. It resteth to see the visible known members of the Church, with the heades and gouernors therof, succeeding without interruption in the same age, notwithstanding some brake and departed from them, and other innumerable sectes of Infidels stil multiplied in the world.

Eternal punishment of the wicked: and ioy of the blessed.

Continuance of the Church notwithstanding breaches from it.

To beginne therfore With Abraham, before the former age was ended, Abraham (at which time he was 75. yeares old) holie Scriptures stil speake of him, as alwaies vndefiled, and a true seruant of God, though his father Thare and his brother Nachor sometimes serued strange goddes, (Iosue. 24.) but were reclaimed, and the whole familie, (as S. Augustin proueth, lib. 16. c. 13. de ciuit) was persecuted by the Chaldees. Whereupon Thare leauing Chaldea brought Abraham, Lot, and Sarai, so farre as Haran in Mesopotamia (Gen. 11.) whither also Nachor repaired afterwards, and there made his habitation, as appeareth (Gen. 24.) But Abraham was sooner, and more specially persecuted in Chaldea, as Iosephus testifieth (li. 1. Antig.) for his clere and publique profession of one God, Creator of al things, and that by his on'y goodnes, and not by mens owne pouer, happines is attained. Furiber Suidas (vocab. Abraham) writeth, that at the age of 14. yeares, he admonished his father, not for lucre sake, to seduce men by worshipping images of false

Abraham neuer contaminate in Religion.

Thare and Nachor reduced from idolatrie.

Abraham publicly professed his faith.





Sem.  
Sale.  
Heber.

Melchisedech.

Manie profes-  
sors of true  
Religion.

Breaches from  
the Church.

Moabites and  
Ammonites.  
Nachors pro-  
genie.

Ismaelites.

Madianites.

of false goddes, auouching that there is no other, but the celesstial God, maker of the whole world. In vvbich sincere profession howv he alvvayes perseuered is often testified, and needles here to be repeted. Also Sem, Sale, and Heber his proper ancestors (the ninth, seuenth, and sixth in right line before him) were al bolie men, and liued at Abrahams time, much of Isaacks, and part of Jacobs dayes. Likevvise Melchisedech King and Priest (a distinct person, of an other lineage, as vve suppose, from Sem) liued in the beginning of this age. Al which being renowned men had great troupes, or rather countries, which with them serued the only true God. VVherof we haue example, in that Abraham (being but a stranger in Chanaan) vpon a suddaine exploite, (Gen. 14.) made readie of the seruants borne in his house, three hundreth and eightene wel appointed, men of armes, al of the same religion; for shortly after they were al circumised (Gen. 17.) yet was king Melchisedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephew Lot, vvare his orvne direct progenitors, and by likelihood more potent. Againe from Abraham the succession hold on right to Aaron and Moyses, and the vvhole people of Israel, vvich vvith them passed out of Egypt through the redde sea.

But in the meane time, diuers also of Abrahams kindred and seede, brake of from this communitie: and sel to idolatrie. For albeit Lot, his brothers sonne perseuered in the true seruice of God, yet Lots sonnes, Moab and Ammon, at least the Moabites and Ammonites, two nations that came of them (Gen. 19.) were infidels and idolaters. Likewise though Nachor, and Bathuel (Nachors sonne) continued henceforth in true faith and religion, yet Laban (the same Bathuels sonne) had false goddes, vvich Rachel tooke away (Gen 31.) But true religion being not wholly extinguished in these families, both Isaacks wife Rebecca, and Jacobs wives Lia and Rachel, vvith their hand-maiden Bala and Zelpha, either beleued rightly, or were more easily brought to true beleeve, and seruice of God. Ismael Abrahams first sonne was in his youth euil disposed (Gen. 21.) and for endeuoring to corrupt Isaac (vvich S. Paul calleth persecution) was together vvith his mother Agar, Gal. 4. cast out of Abrahams house, yet prospered in the desert; had twelue sonnes dukes, sometimes visited his father, and together vvith Isaac buried him (Gen. 25.) And at the age of 137. yeares died and was 2. Paral. 12. 16. put to his people, that is, to others like himself good or euil. Abraham also separated his other sonnes begotten of Cetura (v. 6.) from Isaac, to whom only and not to any other, the promised land of Chanaan, and other more special blessings pertained. Of these last sonnes came the people of Ma- dianites, who kept some resemblance vvith the people of God in religion, and therein prefigured heretikes, that descend from Catholique race, but falling to schisme & heresie, doe not participate eternal inheritance, vvith the spi-ritual children





Job. 12.

children of God as S. Augustin teacheth (q. 70. in Gen.) In like sorte of the two sonnes of Isaac, onlie Iacob had the spiritual blessing, and enheritance thereto belonging (Gen. 27.) Esau though prophane in maners selling his birthright (Gen. 25. v. 32.) which was a spiritual iurisdiction wherein he was a figure of the reprobate, yet it seemeth he kept the true faith (Gen. 33. v. vlt.) But whether he did or no, sure it is, Iob, (who is probably thought to be of his race (Gen. 36.) was a most holie man and a rare example of vertue. But the posterities of them both, and al the progenies of Ismael, and of Abrahams other sonnes by Cetura, sooner or later fell to infidelitie and idolatrie. In other nations of the world, still new goddes and goddesses were multiplied vpon euerie occasion, As S. Augustin (li. 18. de ciuit.) recounteth diuers. At which notwithstanding, the true Church and citie of God continued most visible and notorious, yea with meruelous increase, especially after they were more hated and afflicted in Egypt (Exo. 1.) Whither they were brought by the strange and special providence of God, more strangely preserved, and most miraculously deliuered from thence.

Idumeans.

Idolatrie still increasing yet the Church continued, yea also increased.

Much more the Church of Christ (whereof this was a shadow, and figure) shall be and shall be euer most visible, from the first foundation thereof to the worlds end. For besides the promises and predictions in the new Testament, al the scriptures also of the old, which foretel Christ, do withal for his Church. Totum quod annunciat de Christo (saith S. Augustin de vnitae Ecclis. c. 2.) caput & corpus est. At that is spoken of Christ is (of) the head and the bodie; The head is the onlie begotten Iesus Christ, the Sonne of the liuing God: he the Sauour of the bodie. His bodie the Church. Againe (c. 4.) Totus Christus caput & corpus est. Whole Christ is the head and the bodie. The head, the onlie begotten Sonne of God, and the bodie his Church: the bridgrome and bride, two in one flesh. Yea for no other cause (saith he li. de catech. rud. c. 3.) were al those things written, before the coming of our Lord, which we read in holie scriptures, but that his coming might be commended, and the future Church prefigured, that is, the people of God throughout al nations, which is his bodie. The same doth S. Paul teach vs, not only saying (Gal. 3.) The law was our pedagogue (or conductor) to Christ, but also (1. Cor. 12.) that as the (natural) bodie is one and hath manie members, and al the members of the bodie, whereas they be manie, yet are one bodie; so also Christ. And (Coloss. 1.) that Christs bodie is the Church. As therefore the great blessing of redemption and saluation was promised in Christ (Gen. 12. &c.) so it was withal expressed, that al nations, and kindreds of the earth should be partakers thereof, yea so innumerable as the dust of the earth, the starrs of heauen, and sandes of the sea. Which S. Paule saith (Rom. 9) is

The Church of Christ in the new Testament alwayes visible and great.

The same Scriptures for shew Christ and his Church.

Multitude of progenie promised to Abraham pertaineth to the Church of Christ.

Gen. 13.  
15. 17.  
Gen. 22.





Very absurde  
to say, the  
Church of  
Christ was at  
anie time ob-  
scure.

Succession of  
spiritual go-  
uerners du-  
ring the law  
of nature.

Priesthood of  
Moyles law  
established in  
Aarons seele.

Moyles chiefe  
in spiritual and  
temporal go-  
uernment.

not ment of *Abrahams* natural children, but of the children of promise, such as the *Romane Christians*, and others, *Iewes and Gentiles*. So *S. Iohn Apoc. 7.* saw in a vision as a certaine number of twelue thousand signed of euerie tribe of Israel, but after these a great multitude which no man could number of al nations, tribes, peoples, and tongues. To say therefore, as some old and new heretikes doe, that the Church of Christ sometimes consisteth of Iew, or, inuisible persons, were to say God kept not promise with *Abraham* (*Gen. 17.*) and to make the bodie and thing figured, more obscure then the shadow and figure; seeing in the whole time of the Law of nature, that is in these three first ages of the world, the Church being but a figure of that which is now, yet was alwayes visible and notorious, as hath bene declared. And that with perpetual succession of supreme heades, rulers and gouerners. As is before noted in the first age from *Adam* *Iob. 19.* to *Noe*: in the second from *Noe* to *Abraham*: so in this third, by the right line of *Abraham*, *Isaac*, *Iacob*, *Leui*, *Caath*, and *Amram*, to *Aaron* and *Moyles*, (*Exo. 6.*) the *Holie Ghost* not there reciting more genealogies being come to the origin of the *Priestlie Tribe*, that is to these two whom his diuine goodnes selected and ordained, as wel to speake to *Pharao* in behalf of the children of Israel, and to bring them out of the Land of *Egypt*, as afterwards by one of them to giue his people a written Law, and in the other a perpetual provision of spiritual pastors. For in *Aaron* the elder brother God established an ordinarie succession of Priesthood, from that time to Christ, which before pertained to the firstborne in euerie familie: adioyning the rest of *Leuites* tribe to assist them, in administration of sacred things. But *Moyles* the younger brother was extraordinarily called (which God therefore shewed and confirmed by special miracles) not onlie to Priesthood, but also to be as the God of *Pharao*, Superior of *Aaron*, chiefe mediator betwen God and his people, as wel in deliuering them from the seruitude of *Egypt*, and in receiuing the Law, and deliuering it to them, as in al other supreme gouernment spiritual and temporal during his life. *Ex. 18. No. 3.*

## CHAP. XVI.

The begin-  
ning of the  
fourth age.

The second  
parte of this  
booke How  
the Israelites  
were sustained

The people murmuring for meate, and that they had lest the flesh pottes of *Egypt*, 4. God geueib them quailles, and Manna. 16. Whereof they are commanded to gather for euerie day, 22. but the sixt day double for the Sabbath, 32. and to kepe a measure of it in the tabernacle for a memorie.

AND they sette forward from *Elim*, and al the multitude of the children of Israel came into the desert *Sin*, which





- which is betwene Elim & Sinay: the fiftenth day of the second moneth, after they came forth out of the Land of Ægypt. † And al the assemblie of the children of Israel murmured against Moyſes and Aaron in the wilderneſſe. † And the children of Israel ſaid to them: Would to God we had died by the hand of our Lord in the Land of Ægypt, when we ſate ouer the fleſh pottes, and did eate bread our fill: why haue you brought vs into this deſert, that you might kil al the multitude with famine? † And our Lord ſaid to Moyſes: Behold I wil raine you bread from heauen: let the people goe forth, and gather that ſufficeth for euerie day: :: that I may proue them whether they wil walke in my law, or no. † But the ſixt day let them prouide for to bring in: and let it be duple to that they were wont to gather euerie daie. † And Moyſes and Aaron ſaid to al the children of Israel: At euen you ſhal know that our Lord hath brought you forth out of the land of Ægypt: † and in the morning you ſhal ſee the glorie of our Lord: for he hath heard your murmuring againſt our Lord: but as for vs, what are we, that you mutter againſt vs? † And Moyſes ſaid: At euen our Lord wil geue you fleſh to eate, and in the morning bread your fill: for he hath heard your murmurings, which you haue murmured againſt him, for what are we? neither is your murmuring againſt vs, but againſt our Lord. † Moyſes alſo ſaid to Aaron: Say to the whole assemblie of the children of Israel: Approch you before our Lord: for he hath heard your murmuring. † And when Aaron ſpake to al the assemblie of the children of Israel, they looked toward the wilderneſſe: and behold the glorie of our Lord appeared in a cloud. † And our Lord ſpake to Moyſes, ſaying: † I haue heard the murmurings of the children of Israel, ſay to them: At euen you ſhal eate fleſh, and in the morning you ſhal haue your fill of bread: and you ſhal know that I am the Lord your God. † Therefore it came to paſſe at euen, and :: the quail roſe, and couered the campe: in the morning alſo a dew lay round about the campe. † And when it had couered the face of the earth, it appeared in the wilderneſſe ſmal, and as it were beaten with a peſtil like vn o the hoare froſt on the ground. † Which when the children of Israel had ſcene, they ſaid one to an other: " Man-hu? which ſignifieth: What is this? for they knew not what it was. To whom Moyſes ſaid: This is the

in the deſert,  
& prepared to  
receiue the  
Law.

:: Godleaſt it  
in their wil  
to be content  
with ynough,  
or to couer  
more, yet ſuf-  
fered them not  
to haue more,  
when it came  
to meaſurin g.  
v. 18. & 2.  
Cor. 8.

:: Theſe birdes  
by Gods pro-  
vidence came  
from other  
places to the  
children of  
Israel Nu. 11.  
v. 31.





the bread, which our Lord hath geuen you to eate. † This is 16  
the word, that our Lord hath commanded: Let euerie one  
gather of it so much as sufficeth to eate: a gomor euerie man,  
according to the number of your soules that dwell in a tent so  
shal you take vp. † And the children of Israel did so: and 17  
they gathered, one more, an other lesse. † And they measu- 18  
red by the measure of a gomor: neither he that gathered  
more, had aboue: nor he that prouided lesse, found vnder:  
but euerie one gathered, according to that which they were  
able to eate. † And Moyles said to them: Let no man leaue 19  
therof til the morning. † Who heard him not, but certaine 20  
of them left vntil the morning, and it beganne to be ful of  
wormes, and it putrified. and Moyles was angrie against  
them. † And euerie one of them gathered in the morning, so 21  
much as might suffice to eate: and after the sunne waxed  
hotte, it melted. † But in the sixt day they gathered duple 22  
portions, that is, two gomors euerie man: and al the princes  
of the multitude came, and told Moyles. † Who said to 23  
them: This is it which our Lord hath spoken: The Sab-  
bathes rest is sanctified vnto our Lord to morow. Whatsoeuer  
is to be wrought, doe it: and the meates that are to be made  
readie, make them readie: and whatsoeuer shal remaine, lay  
it vp vntil the morning. † And they did so as Moyles had 24  
commanded, and it putrified not, neither, was there worme  
found in it. † And Moyles said: Eate it to day, because it is 25  
the Sabbath of our Lord: to day it shal not be found in the  
field. † Gather it six dayes: but in the seuenth day is the Sab- 26  
bath of our Lord, therefore it shal not be found. † And the 27  
seuenth day came: and some of the people going forth to ga-  
ther, found not. † And our Lord said to Moyles: How long 28  
wil you not keepe my commandementes, and my law? † See 29  
that our Lord hath geuen you a Sabbath, and for this cause  
on the sixt day he geueth you duple portions: let each man  
tatie with himselfe, and let none goe forth out of his place  
the seuenth day. † And the people kept the Sabbath on the 30  
seuenth day. † And the house of Israel called the name ther- 31  
of Manna: which was as it were coriander seede white, and  
the taist therof like to flowre with honie. † And Moyles 32  
sayd: This is the word, which our Lord hath commanded:  
¶ Fil a gomor of it, and let it be kept vnto the generations to  
come hereafter: that they may know the bread, wherwith I  
fed

By their  
wondering at  
the duple qua-  
ritie, it appea-  
reth they in-  
tended not to  
gather so  
much.

By anticipa-  
tion Moyles  
writeth here  
the command-  
ment geuen  
when the Ta-  
bernacle and  
Arck were fi-  
nished. Exo.  
xvi.





fed you in the wilderness, when you were brought forth out of the Land of Ægypt. † And Moyses sayd to Aaron: Take one vessel, and put Manna into it, so much as a gomor can hold: and lay it vp before our Lord to keepe vnto your generations: † as our Lord commanded Moyses. And Aaron put it in the tabernacle to be reserued. † And the children of Israel did eate Manna fourtie yeares, til they came into the habitable land: with this meate were they fed, vntil they touched the borders of the land of Chanaan. † And a gomor is the tenth part of an ephi.

## A N N O T A T I O N S.

## СНАР. XVI.

21 *Manna! what is this?* VWhen the people of Israel in the desert had spent Manna so eat-  
their provision of meate brought from Ægypt, and according to Gods promise led of Man-hu.  
had received store of quales; going forth in the morning they sawe a strange  
thing lye vpon the ground like to hoare frost, wheras merueling they said one  
to an other: *What is this?* in their language *Manna!* *It* *brupon* saith Theodo-  
ret (q. 10. in Exod.) *their demand was turned into the name, and it was called*  
*Manna.* VWhich as the same and other ancient Doctors gather by the holie It was a figure  
Scriptures, was a wonderful and miraculous meate, and withal a figure of the Eucha-  
of a mote excellent thing, long after promised, and geuen by our B. Saviour, rist.  
in the holie Sacrament of the Eucharist. As witnessse S. Gregorie Nyssen (*lib.*

li. 3. c. 37. *ut et Moyſi, ut et in diuinis*) S. Ambroſe ( *li. de ſi qui Myſt. inuuant cap. 8.* ) S.  
110. 45. Cyril Alexandrinus, S. Chryſoſtom, S. Auguſtin, Theophilaſt and others,  
Tract. 16. vpon the ſixt of S. Iohn. VWhere alſo the text of our Saviour's long diſcourſe  
Iohn. 6. with the Capharnaïtes, ſheweth evidently that he promiſed to geue a ſure  
v. 35. 41. better meate then Manna, to thoſe that beleued in him. I am, ſaith our Lord,  
47 51. the bread of life, which I ſend down from heauen; your fathers did eate Manna in the de-  
ſert, and died. The bread which I wil geue is my fleſh, for the life of the world. My fleſh  
35. is meate in deede, and my blood is drinke in ierde. &c. S. Paul likewiſe teacheth ( 1.  
Cor. 10 ) that this Manna, and the water iſſuing out of the rock, were figures of  
the ſame B. Sacrament, as is noted in thoſe places.

Here only we commend to the Christian readers remembrance that the thing figured, doth ever exceed the figure (according to S Pauls doctrine Collos 2) els to Manne.

miracles. First, it was made by Angels, whereof it is called, *the bread of Angels*. Secondly, it was not produced from the earth, nor water, as ordinarie meates are, but came from the ayre. Thirdly, how fast or slowly soever anie man did gather it, in the end ech one had the same measure ful, called a gomor, and no more nor lesse. Fourthly, the sixth day (which was next before the Sabbath, that which they gathered, was found to be double portions to other dayes, that is, two gomors for euery one. Fiftly, there sel none at al on the Sabbath day. Sixtly, if in the rest or the weeke anie part was left al night, it putrified, and was corrupt in the morning, but the night before the Sabbath day, it remained sound and good. Seuently, notwithstanding diuersitie of stomakes,

C c

info





in so great a multitude, the same measure was sufficient and no more, to euerie one young and old, and of middle age. Eighthly the heate of the sunne melted and consumed that which remained in the field, though otherwise it iaduted heate of the fire, seething in water, grinding in milles, and beating in morters. Ninthly, it tasted to euerie one, what they desired. Tenthly, it seemed neuertheless to the euil minded, loathsome and light meate, but pleasant to the good. Eleuently, part of it was kept in the Arke by Gods commandment, and was not corrupted in manie hundreth peares. Twelfthly, this strange and extraordinary provision, continued fourtie yeares, that is, til the children of Israel came to the promised land and then ceased.

No miracle in  
Protestants  
Communion. You see then so miraculous a figure sarre excelled Zuinglius, or Caluins communion bread, which containeth no miracle at al, only signifying Christs bodie. But, as our Sautours owne wordes importe, and ancient fathers teach vs, by Manna was prefigured Christs verie bodie and bloud, with his soule and Diuinitie vnder the forme of bread.

At the said mi-  
racles are  
more eminent  
in the B. Sacra-  
ment. For this indeede infinitely excelleth Manna, containing al the foresaid, or rather much more eminent miracles. For (first) it was consecrated by the mar-  
velous power of Christs word, and euer since the same is done, by the like power communicated to Priests, (2) in his Church militant, (3) one and the verie same, and not manie, in innumerable places, and in euerie lesse or greater forme, yea in the least partticle of the accidents that may be, Christ is whole and entire (4). It geueth abundance of grace in this life, signified by the day before the Sabbath, for the glorie of the next life in eternal rest. (5) where is no more vse of Sacraments, but euerlasting fruition of glorie (6) VWho-  
so euer therefore would make temporal commoditie of this heauenlic soode, as it were reseruing Manna for other dayes of the weke, it perisheth to him, and turneth to his ignominie, but being reserued in the faithful soule, for the life to come, which is the true Sabbath, it remaineth an heauenlic treasure. (7) And so it auaileth to euerie one, as their soule, which is the spiritual stomake of supernatural meate, is lesse or more disposed. (8) Though heate of persecu-  
tion, and other aduerse power take away this Sacrament and Sacrifice, abroad in the field of this world, yet no power extinguisheth it within the Church, where it is in due maner prepared and ministred to the children of God. (9). where it yeldeth al comfort, strength and contentment to good spiritual desi-  
res, (10) but to the incredulous Capbarnaites seemeth vnposible, and to car-  
nal concepts loathsome (11) Being worthely received into our mortal bo-  
dies, our arke or temporal tabernacle, it remaineth in incorruptible effect, wherby the bodie shalbe raised againe from death, and together with the soule  
be eternally glorified. (12) In the meane time of this pilagimage of mankind, it is our way-faring special provision, dailie and supersubstantial bread, til we shal possesse the promised land, the kingdome of heauen in eternal blisse.

## CHAP. XVII.

*The people murmuring againe in Raphidim for want of drinck, our Lord giueth them water out of a rock. 8. Amalech fighteth with them. And Moyses lifting vp his hand in prayer, Israel overcometh, otherwise Ama-  
lech preuaileth.*

**T**HEREFORE al the multitude of the children of Israel setting forward from the desert Sin, by their mansions,  
accor-





according to the word of our Lord, camped in Raphidim,  
 2 where there was no water for the people to drinke. † Who  
 chiding against Moyſes, ſaid: Geue vs water, that we may  
 drinke. To whom Moyſes answered: Why chide you againſt  
 3 me? Wherefore doe you tempt our Lord? † The people ther-  
 fore was thirſtie there for lacke of water, and murmured  
 againſt Moyſes, ſaying: Why didſt thou make vs goe forth  
 out of Ægypt, to kil vs, and our children, and our beaſtes  
 4 with thirſt. † And Moyſes cried to our Lord, ſaying: What  
 ſhal I doe to this people? Yet a litle while, and they wil ſtone  
 5 me. † And our Lord ſaid to Moyſes: Goe before the people,  
 and take with thee of the ancients of Iſrael: and the rodde  
 wherewith thou didſt ſtrike the riuer, take in thy hand, and  
 6 goe. † Behold I wil ſtand there before thee, vpon the rocke  
 Horeb: and thou ſhalt ſtrike the rocke, and water ſhal goe  
 out therof, that the people may drinke. Moyſes did ſo before  
 7 the ancients of Iſrael: † and he called the name of that  
 place, Temptation, becauſe of the chiding of the children of  
 Iſrael, and for that they tempted our Lord, ſaying: Is the  
 8 Lord amongſt vs or not? † And Amalec came, and fought  
 9 againſt Iſrael in Raphidim. † And Moyſes ſayd to Ioſue:  
 Choole out men: and goe forth and fight againſt Amalec: to-  
 morow I wil ſtand in the toppe of the hil, hauing the rodde  
 10 of God in my hand. † Ioſue did as Moyſes had ſpoken, and  
 he fought againſt Amalec: but Moyſes and Aaron and Hur  
 11 went vp vpon the toppe of the hil. † And when Moyſes  
 liſted vp his handes, Iſrael ouercame: but :: if he did lette  
 12 them downe a little, Amalec ouercame. † And the handes  
 of Moyſes were heauie: therefore they tooke a ſtone, and  
 putte vnder him, wherupon he ſate: and Aaron and Hur  
 ſtaied vp his handes on both ſides. And it came to paſſe that  
 13 his handes were not wearie vntil ſunne ſette. † And Ioſue  
 put Amalec to flight, & his people by the edge of the ſword.  
 14 † And our Lord ſaid to Moyſes: Write this for a monument  
 in a booke, & deliuer it to the cares of Ioſue: for I wil deſtroy  
 15 the memorie of Amalec from vnder heauen. † And Moyſes  
 builded an Altar: and called the name therof, Our Lord  
 16 my exaltation, ſaying: † Becauſe the hand of our Lords  
 throne, and the warre of our Lord ſhal be againſt Amalec,  
 from generation vnto generation.

:: If this cere-  
 monie of hol-  
 ding vp his  
 handes was  
 of ſuch im-  
 portance in  
 the law of na-  
 ture, why do  
 Heretikes de-  
 ride the ſame,  
 and the like  
 in the Catho-  
 lique Church  
 VVheras alſo  
 our Sauour  
 liſting vp his  
 handes bleſſed  
 his diſciples.  
 Luc. 14. S. Da-  
 maſcen alſo  
 teacheth (li. 4.  
 c. 12. Orthodox.)  
 that this ex-  
 tenſion of his  
 handes preſi-  
 gured the  
 Croſſe of  
 Chriſt. And  
 now it repre-  
 ſenteth the  
 ſame.





## CHAP. XVIII.

*Iethro Moyſes father in law bringeth to him his wife and childrens, 8. And hearing the great workes of God. 12. offereth sacrifice. 13. and wiſely aduifed Moyſes to appoint ſubordinate officers to iudge leſſe cauſes, reſeruing the greater to him ſelfe.*

∴ Cohen in Hebrew ſignifieth *Priest* or *Priest*, which offices in the law of nature were often ioyned in one person.

**A**N D when Iethro the ∴ priest of Madian, the allied of 1  
Moyſes, had heard al the thinges, that God had done to  
Moyſes, and to Israel his people, and that our Lord had  
brought forth Israel out of Ægypt: † he tooke Sephora 2  
the wife of Moyſes whom he had ſent backe: † and her 3  
two ſonnes, of which one was called Geſſam, his father  
ſaying: I haue bene a ſtranger in a forren countrie. † And 4  
the other Eliezer: for the God of my father, quoth he, is  
my helper, and hath deliuered me from Pharaoes ſword.  
† Iethro therfore the allied of Moyſes came and his ſonnes, 5  
and his wife to Moyſes into the deſert. where he was camped  
beſide the mountayne of God † And he ſent word to 6  
Moyſes, ſaying: I Iethro thy allied come to thee, and thy  
wife, and thy two children with her. † Who going forth 7  
to meete his allied, adored, and kiſſed him: and they ſaluted  
on an other with wordes of peace. And when he was entred  
into the tent, † Moyſes told his allied al thinges that our 8  
Lord had done to Pharao, and the Ægyptians for Israel: and  
the whole trauaile which had chanced to them in the  
iourney, and that our Lord had deliuered them. † And 9  
Iethro reioyced for al the good thinges, that our Lord had  
done to Israel, becauſe he had deliuered them out of the  
handes of the Ægyptians, † and he ſaid: Blessed is the 10  
Lord, that hath deliuered you out of the hand of the  
Ægyptians, and out of the hand of Pharao, that hath  
deliuered his people out of the hand of Ægypt. † Now 11  
doe I know, that the Lord is great about al goddes: for  
becauſe they dealt proude'y againſt them. † Iethro ther- 12  
fore the allied of Moyſes offered holocauſtes and hoſtes to  
God: and Aaron and al the ancientes of Israel came, to eate  
bread with him before God. † And the next day Moyſes ſate 13  
to iudge the people, who ſtoode by Moyſes from morning  
vntil





- 14 vntil night. † Which thing when his allied had scene, to  
 witte, al thinges that he did in the people, he said: What is  
 this that thou doest in the people? Why sittest thou alone,  
 15 and al the people attendeth from morning vntil night? † To  
 whom Moyles answered: The people cometh to me seeking  
 16 the sentence of God. † And when anie controuersie chan-  
 ceth among them, they come vnto me to iudge betwene  
 them, and to shew the preceptes of God, and his lawes.  
 17 18 † But he said: Thou doest not wel: † thou art tyed with  
 foolish labour, both thou, and this people that is with thee,  
 the bulines is aboue thy strength, thou alone canst not su-  
 19 steyne it. † But heare my wordes and counseils, and God  
 shal be with thee. Be thou to the people in those thinges  
 that pertaine to God, to repott their wordes vnto him:  
 20 † and to shew to the people the ceremonies and rite of  
 worshipping, and the way wherein they ought to walke, and  
 21 the worke that they ought to doe. † And prouide out of  
 al the people men that are wise, and doe feare God, in whom  
 there is truth, and that doe hate auarice, and appointe of  
 them tribunes, and centurions, and quinquagenarians, and  
 22 deanes, † which may iudge the people at al tymes: and  
 what great matter soeuer shal fal out, let them referre it to  
 thee, and let them iudge the lesse matters only: and so it may  
 be lighter for thee, the burden being imparted vnto o-  
 23 thers. † If thou doest this, thou shalt fulfil the command-  
 ment of God, and shalt be able to beare his preceptes: and al  
 24 this people shal returne to their places with peace. † Which  
 thinges when Moyles heard: he did al thinges that he had  
 25 suggested vnto him. † And choosing substantial men out of  
 al Israel, he appointed them princes of the people, tribunes,  
 26 and centurions, and quinquagenarians, and deanes. † Who  
 iudged the people at al time: and whatsoeuer was of greater  
 difficultie they referred to him, themselves iudging the easier  
 27 cases only. † And he dismissed his allied: who returning  
 went into his countrie.

Manifold  
 wisdom,  
 wherof Daniel  
 prophesieth  
 (c 12. v. 4) in  
 Christian gen-  
 tils, was here  
 prefigured in  
 Iethro a gentile  
 To whom  
 Moyles wil-  
 lingly yielded.  
 Orogen. in hunc  
 locum.  
 Morally Su-  
 periors are ad-  
 monished by  
 Moyles ex-  
 ample to lerne  
 of anie man,  
 at which is  
 good. S. Chry-  
 tostom. de de-  
 friendis repre-  
 hendendis.

## CHAP. XIX.

*Nere to mount Sinai, with commemoration of their deliuerie from Egypt  
 the people are commanded to be sanctified. 16. and so our Lord coming  
 in thunders and lightnings speaketh with Moses.*





∴ To this place  
(which was  
their 12 man-  
sion) they  
came the 47.  
day after they  
parted from  
Ægypt. And  
the third day  
followig which  
was the 50,  
the law was  
geuen in  
mount Sinai.  
*S. Hieron. Ep-  
ist 1. ad Fabio-  
lam.*

∴ God would  
haue their free  
consent, els it  
were not a  
perfect coue-  
nant *Theodoret.*  
*9 35. in Exod.*

∴ In this coue-  
nant God pro-  
miseth parti-  
cular loue;  
Priestlie fun-  
ctiō, whereby  
they might  
better serue  
him; and ef-  
fectual grace  
and sanctific.

∴ The people  
promise loyal-  
tie to God and  
to keepe his  
commande-  
ments.

∴ So Angels &  
Saints offer  
our prayets &  
other good  
workes to  
God, though  
he know al  
things before  
hand.

**I**N the third moneth of the depature of Israel out of the  
Land of Ægypt, this day they came into ∴ the wilder-  
nelle of Sinai, † For departing out of Raphidim, and co- 2  
ming to the desert of Sinai, they camped in the same place,  
and there Israel pitched their tentes ouer against the moun-  
taine. † And Moyſes went vp to God: and our Lord called 3  
him from the mountaine, and said: ∴ This shalt thou say to  
the house of Iacob, and shalt tel the children of Israel:  
† Your selues haue ſene what I haue done to the Ægypti- 4  
ans, how I haue carried you vpon the winges of eagles, and  
haue taken you vnto me. † If therfore you wil heare my 5  
voice, and keepe my couenant, you ſhal be ∴ my peculiar of  
al peoples: for al the earth is myne. † And you ſhal be vnto 6  
me ∴ a priestlie kingdome, and ∴ a holie nation: these are  
the wordes that thou shalt speake to the children of Israel.  
† Moyſes came: and calling together the nations of the 7  
people, he declared al the wordes which our Lord had com-  
manded him. † And al the people answered together ∴ Al 8  
thinges that our Lord hath spoken, we wil doe. And when  
Moyſes had reported the peoples wordes to our Lord, † our 9  
Lord ſaid to him: Now presently will I come to thee in the  
darkenelle of a cloude, that the people may heare me ſpea-  
king to thee, and may beleue thee for euer. Moyſes therfore  
∴ told the peoples wordes to our Lord. † Who ſaid to him: 10  
Goe to the people, and ſanctifie them to day, and to morow,  
and let them waſh their garmentes. † And let them be 11  
readie againſt the third day: for in the third day the Lord wil  
deſcend in the ſight of al the people vpon the mount Sinai.  
† And thou shalt appoynt certaine limites to the people 12  
in circuite, and shalt ſay to them: Beware ye aſcend not into  
the mount, and that you touch not the endes therof: euerie  
one that toucheth the mount, dying ſhal dye. † Handes ſhal 13  
not touch him, but he ſhal be ſtoned to death, or ſhal be  
ſhot through with arrowes: whether it be beaſt, or man, it  
ſhal not liue. When the trumpet ſhal beginne to ſound, then  
let them aſcend into the mount. † And Moyſes came downe 14  
from the mount to the people, and ſanctified them. And  
when they had waſhed their garmentes, † he ſaid to them: 15  
Be readie againſt the third day, and come not neere your  
wiues. † And now the third day was come, and the mor- 16  
ning appeared: and behold thunders deganne to be heard,  
and





- and lightnings to flash, and a verie thicke cloude to couer the mount, and the noyse of the trumpet sounded exceedingly: and the people, that was in the campe, feared. † And when Moyſes had brought them forth to mete with God from the place of the campe, they ſtoode at the botome of the mount. † And al the mount Sinai smoked: for becauſe our Lord was deſcended vpon it in fyre, and the ſmoke aroſe from it as out of a fornace: and al the mount was terrible.
- † And the ſound of the trumpet grew lowder by litle and litle, and was drawen out a length: Moyſes ſpake, and God answered him. † And our Lord deſcended vpon the mount Sinai in the very toppe of the mount, and he called Moyſes into the toppe therof. Whither when he was aſcended, † he ſaid vnto him: Goe downe, and charge the people: leſt perhappes they wil paſſe their limittes to ſee the Lord, and a very great multitude of them periſh. † The prieſtes alſo that come to the Lord, let them be ſanctified, leſt he ſtrike them.
- † And Moyſes ſaid to our Lord: The comon people can not aſcend into the mount Sinai: for thou didſt charge, and command, ſaying: Put limittes about the mount, and ſanctifie it. † To whom our Lord ſaid: Goe, gette thee downe and thou ſhalt come vp, & Aaron with thee: but the prieſtes and the people let them not paſſe the limittes, nor aſcend to the Lord, leſt perhappes he kil them. † And Moyſes went downe to the people, and told them al.

## A N N O T A T I O N S.

## CHAP. XIX.

1. *This day.*] The firſt day of the third moneth the children of Iſrael came into the deſert of Sinai. So counting 16. dayes remaining of the firſt moneth when they parted from Ægypt, al the ſecond moneth of 30. dayes, this firſt day of the third moneth, and three dayes more, in which they were ſanctified by waſhing and other ceremonies (v. 10.) the Law was geuen the fifteeth day, in figure of the Law of Chriſt, promulgated on whitſunday, the fifteeth day after our Redemption. VVherby we ſee meruelous correſpondence of diuine Myſteries, in the old and new Teſtament. *S. Auguſtin Epiſt. 119. c. 16.*

Agreement of  
old and new  
myſteries.

## CHAP. XX.

*Moyſes receiueth the Decologue or tenne commandments of God, for al the people. 23. With repetition that they ſhal not make falſe goddes, nor make Altares but of earth, or vnberwed ſtone, and without ſteppes.*

The third part  
of this booke:  
containing  
Diuine Lawes:  
Morall: Cere-  
moniall: and Iu-  
diciall.

AND





:: In Hebrew  
 1. 61. in Greke  
 εὐωλον, in  
 Latin, a pulchre,  
 in English a  
 goodly thing.  
 :: This com-  
 munication and  
 promise anne-  
 xed to the first  
 command-  
 ment pertaineth  
 to euerie  
 one of the  
 nine folow-  
 ing. Catech.  
 Ro. p. 39. 2.

The Epistle  
 on wednesday  
 in the third  
 weeke of Lent

And our Lord spake al these wordes: † I am the Lord thy God, which brought thee forth out of the Land of Egypt, out of the house of seruitude. † Thou shalt not haue strange goddes before me. † Thou shalt not make to thee any graven thing, nor any similitude that is in heauen aboue, & that is in the earth beneth, neither of those things that are in the waters vnder the earth. † Thou shalt not adore them, nor serue them: I am the Lord thy God mightie, ielous, visiting the iniquitie of the fathers vpon the children, vpon the third and fourth generation of them that hate me: † and doing mercie vpon thousandes to them that loue me, and keepe my preceptes. † Thou shalt not take the name of the Lord thy God in vaine, for the Lord wil not hold him innocent that shal take the name of the Lord his God vainly. † Remember that thou sanctifie the sabbath day. † Six dayes shalt thou worke, and shalt doe al thy workes. † But on the seventh day is the sabbath of the Lord thy God: thou shalt doe no worke in it, thou, and thy sonne, and thy daughter, thy man seruant, and thy woman seruant, thy beast, and the stranger that is with in thy gates. † For six dayes the Lord made heauen and earth, and the sea, and all thinges that are in in them, and rested in the seventh day, therefore the Lord blessed the sabbath day, and sanctified it. † Honour thy father and thy mother, that thou mayst be long liude vpon the earth, which the Lord thy God wil geue thee. † Thou shalt not murder. † Thou shalt not committe adoutrie. † Thou shalt not steale. † Thou shalt not speake against thy neighbour false testimonie. † Thou shalt not couet thy neighbours house: neither shalt thou desire his wife, nor seruant, nor handmaide, nor oxe, nor asse, nor any thing that is his. † And al the people saw the voices and the flumes, and the sound of the trumper, and the mount smoking: and being frighted and stroken with feare they stood a farre of. † saying to Moyles: Speake thou to vs, and we wil heere: let not our Lord speake to vs, lest perhappes we die. † And Moyles said to the people: Feare not: for God came to proue you, and that his t rrouer might be in you, and you should not siane. † And the people stood a farre of. But Moyles went vnto the darke cloud wherein God was. † Our Lord said moreover to Moyles: This shalt thou say to the children of Israel: You haue seene that from

Leauen





- 23 heauen I haue spoken to you. † You shal not make goddes  
 24 of siluer, nor goddes of gold shal you make to you. † An Altar :: of earth you shal make to me, and you shal offer vpon it your holocaustes and pacifiques, your sheepe and oxen in euerie place where the memorie of my name shal be: I wil come to thee, and wil blesse thee. † And if thou make an Altar of stone vnto me, thou shalt not build it of hewed stones: for if thou lift vp thy knife ouer it, it shal be polluted.  
 26 † Thou shalt not goe vp by griefes vnto myne Altar, lest thy turpitude be discovered.

:: This and other ceremonial precepts are determinate lawes, for observing the commandments of the first table pertaining to God.

## A N N O T A T I O N S.

### CHAP. XX.

3. *strange goddes*] Protestants pretend here to prove, that al Catholiques are Protestants Idolaters, for honoring Sainctes, and their Reliques and Images. And they charge al Catholiques to be Idolaters. of deceived people, otherwise knowing Catholiques to be ordinarily of moderate conversation in life, of iust dealing towards their neighbours, addicted to prayer, fasting, almes, and manie good woorkes, more wanting among them selues: yet supposing them, notwithstanding these laudable qualities, to be Idolaters, are therby anerted from Catholique Religion. And surely it were a iust cause, if it were true. As wel therfore to purge out selues of so haynous an imputed crime, as to remove this dangerous block of erroneous conceipt, we shal here note some of the Protestants egregious lies, against the whole Church militant, and blasphemous reproches against the glorious Sainctes: then briefly declare the true and sincere doctrine, and practise of the Catholike Church in this point. Luther in his postil vpon the Gospel of our Lordes Incarnation, sayth: *Papista Virginem Mariam Deum constituent: Omnipotentiam ei in celo, & in terra tribuant.* The Papists (saith he) make the Virgin Marie God: they attribute to her omnipotencie in heauen and in earth. In Papistrie al expected more fauour and grace from her, then from Christ himself. His scholar Melancton (*in locis communib*) possilling the first Precept, saith: Papistes inuocate Sainctes, and worship Images in heathnish maner. Calvin (*li. de necess. reſor. Ecclies.*) saith: those of the Emperours religion (meaning al Catholiques) so diuide Gods offices among Sainctes, that they ioyne them to the Soueraigne God, as colleagues; in which multitude God lieth hidden. Against the most glorious virgin mother the same Luther (*ser. de natali virg. Mar.*) feared not to say, that he esteemed no more of the prayer of *s. Marie*, then of anie one of the people. And his reason is worse then his wicked assertion, for that, saith he, al that beleue in Christ are as iust, and as holie as the virgin Marie, or anie other Sainct how great soeuer. The Magdeburgian Centuriators (*li. 1. Cent. 1.*) affirme that the virgin Marie sinned greuously, yea compare her imagined faulces with the sinne of Eue in paradise. (*li. 1.*) They charge S. Peter and S. Paul (alio after their conuersions) with diuers great crimes. Calvin (*li. 3. Inst. c. 2. parag. 31.*) condemneth Sara

They abuse their followers

They belie the Church militant.

Blaspheme the triumphant.





and Rebecca of great finnes (c. 4) reprehendeth Iudas Machabeus for superstitious, and preposterous zeale, in causing Sacrifice to be offered for the dead. In his commentarie (1032. Exodi) he accuseth moſt holie and meke Moyſes of arrogancie and pride. And (li. 3. Inſtit. c. 20. pa. 27) he ſcuruely ſcoffeth at al Sainctes in general, ſaying, If they heare mortal mens prayers, they muſt haue eares ſo long, as from heauen to earth. And calleth them not only *hominēs mortuos*, dead men, (which S. Hierom reproveth in Vigilantius) but alſo

Al moſt me wil condemne theſe blaſphemies.

Catholique doctrine and practice convince their lies.

The true Catholique doctrine

Honour due to excellencie

Three kindes of excellencie

Therefore three kindes of honour.

Proteſtants denie anie honour to be due to Sainctes.

Their objection.

Fiſt answer.

Example of this neceſſary diſtinction.

Second answer.

*umbras, larvas, colluſiones: ſhadowes, night goblins, ſtinking ſlith* yet more, (*li. de vera reſor. Eccl. rat.*) he calleth them *Monſtra, carniſices, beſtias, monſters, hangmen, beaſtes*. Theſe and like blaſphemies moſt men can not but abhorre and deteſt. Their lies alſo are convinced by S. Hierom, handling this matter of purpoſe againſt Vigilantius, by S. Auguſtin touching it by occaſion (*li. 20. c. 21.*) againſt Fauſtus the Manichey, Thomas VValdenſis (*70. 3. tit. 13. de ſacramentalibus*) againſt wichſ. by al Catechiſmes and Chriſtian Inſtructions, teaching nothing like, but quite contrarie to theſe mens reportes. In ſumme they al teach, that Sainctes are to be honored with religious honour, which is greater then civil, but infinitely inferiour to diuine, as the excellencie of God ſurmounth al excellencie created.

For better declaration wherof, it is to be conſidered, that ſeing by the law of God and nature, honour is due to excellencie, there muſt be ſo manie diſtinct kindes of honour, as there be general kindes of excellencie, which are three. The fiſt of God, infinite, and incomparably aboue al: the ſecond is ſupernatural but created, as of grace and glorie: the third is humane or natural, conſiſting in natural giſtes, or worldlie powre and dignitie, al three as diſtinct as God, heauen, and earth. To theſe three general kindes of excellencie pertaineth therefore other three as diſtinct kindes of honour; to wit, Diuine due to God only, called by uſe and appropriation of a greeke word *Latria*: the ſecond *Dulia*, belonging to Sainctes, and other holie things, eleuated by God aboue the courſe of nature, in diuers degrees, but within the ranck of creatures: the third is civil honour, due to humane and worldlie excellencie, according to diuers ſtates and qualities of men. The fiſt of theſe which is diuine, may in no caſe be geuen to anie creature, how excellent ſoener. The third which is civil, as both Catholiques and Proteſtants hold for certaine, is not competent nor agreeable to Sainctes, but to mortal worldlie men in reſpect of temporal excellencie. Al the controuerſie therefore is about the ſecond. VVhich Calvin (*li. 1. Inſtit. c. 11. & 12.*) and al proteſtant writers denie & reiect, and ſo would haue no honour at al geuen to Sainctes. Obiecting as old heretikes did, that Catholiques do al the ſame external actes, as ſtanding bare head, bowing, kneeling, praying, and the like to Sainctes, as to God himſelf. VVe answer, that the diſtinction of honour conſiſteth not alwayes in the external action, but in the intention of the mind. For when we do ſuch external actes of honour to God, we intend thereby to honour the Creator and Lord of al, and ſo it is diuine honour, but doing the ſame external actes to a Saint, we conceive of him, as a glorious ſervant of God, and ſo we honour him as a ſanctified and glorified creature, Gods ſubiect and ſervant. VVithout this diuerſitie of intentions in your mind, you can not ſhew difference, between the honour you do to God, and that you do to the King, by bowing, kneeling, and the like. For it is the ſame external action: yet no Chriſtian doubteth but he honoreth God with diuine honour, & the King with civil. Again we answer, that we do not al the external actions of honour to Sainctes, which we doe to God. For Sacrifice is donne only to God, and to no Saint, and becauſe Altars pertain to Sacrifice, they





they are erected to God only, though oftentimes in memorie of Saints.

- Both which answers S. Augustin gaue long since, to Faustus the Manichee, S. Augustin  
arguing that Catholiques by doing the same external actes, worshipped declareth this.  
Martyrs with diuine honour, and so turned them into Idols, as that heretike doctin: and  
li. 20. inferred. VVherupon S. Augustin declareth, that Christian people celebrate geueth both  
e. 21. together the memories of Martyrs with *Religious solemnitie*, to stir vp imitation, the former an-  
to be partakers of their merites, and to be holpen by their prayers. Yet so that swers.  
we erect not Altares (because they are for Sacrifice) to anie Martyr, though in Three causes  
memorie of Martyrs, but to God of Martyrs. For who euer standing at the of celebrating  
Altar, in places of Sainctes bodies, saide: VVe offer to thee Peter, or Paul, or Sainctes memo-  
Cyprian, but that which is offered, is offered to God, who crowned the Mar- rics.  
tyrs, at their memories, whom he crowned, that by commonition of the very  
places, greater affection may arise, to inkindle charity, both towards them,  
whom we may imitate, and towards him, by whose helpe we may VVe ho-  
nour Martyrs with that worship of loue and societie, wherewith holie men are  
worshipped in this life. VVhose hart we perceiue is prepared to like sufferance  
for the Euangelical veritie: but Martyrs more deuoutly, by how much more  
securly, after al vncertainties are overcome, and with how much more confi-  
dent praise, we preach them now victours in a more happie life, then others  
yet fighting in this. But with that worshippe, which in greke is called *Latria*, Latria is ho-  
a *tribute properly due to God*, which in Latin can not be exprested by one word, nour proper  
we neither worship, nor teach to be worshipped but one God. And for so to God.  
much as offering of Sacrifice pertaineth to this worshippe ( wherof they Sacrifice only  
are called Idolaters, that offer sacrifice to anie Idols ) we by no meanes to God.  
offer anie such thing, nor teach to be offered, either to anie Martyr, or  
blessed soule, or holie Angel. Thus farre S. Augustin The same teacheth Theo-  
doret (li. 3. ad Greces ) Our Lord hath deprived false goddes of the honour,  
they had in Temples, and in place of them caused his Martyrs to be honored:  
yet not in the same maner, for we neither bring hostes, nor libaments to  
Martyrs, but honour them, as holie men, and most deare freinds of God. It  
would be to long to cite manie ancient Fathers, testifying and teaching that  
Saints are to be honored.

- More compendiously we wil take our aduersaries confession, the Mag-  
deburgian Centuriators. VVho ( *Pref. Cent. 6.* ) holding that the Church was  
only pure from idolatrie the first hundred yeares of Christ, and that it begane  
to faile in the second and third age, more in the fourth and fifth, and was  
utterly perished in the sixth, impute the cause of her ruine, that the very chiefe  
men taught and praesised the honour of Saints. First of al (say they) these hor-  
rible and pernicious darknes, as certaine black cloudes covering the whole  
firmament, rose vp in the very assemble of teachers. For that partly the very  
Doctours of the Church, partly other superstitious men, augmented ceremo-  
nies and humane worshippes in the Temples. For sacred houses began to be :: Manna was  
built in al places, with great coste, altogether in heathnish maner: not prin- put in a golden  
cipally to the end, Gods word might there be taught, but that some honour vessel. Heb. 9.  
might be exhibited to the Reliques of Saints, and that foolish people might  
there worship dead men. And how pleasant eloquent is that Gregorie, called How saucie  
the great, how seruent, when, as from his three footed stoole, he preached the are heretikes  
maner of consecrating these houses? And a litle after. By this occasion dead to scoffe at so  
creatures, and bloodles half wormeaten bones began to be honored, inuo renowned a  
cated, and worshipped with diuine honour. Al which the Doctours of the Church Doctor!  
not only wincked at, but also set forward. Thus the reader seeth, notwith-





standing their lies, scoffes, and blasphemies, Protestants do confesse, that the Church and her chiefe pillars, straight after the first hundred yeares of Christ, five hundred next folowing, honored Saints and their Reliques. Neither wante there autentical examples of holie Scriptures, whereby the same is proved. *As Gen. 32. 48. Exod. 3. 32. Num. 22. Iosue 5. 3. Reg. 18. 4. Reg. 2. Psalm. 98. and els vhere.*

Protestants  
haue corrup-  
ted the text in  
al their En-  
glish Bibles.

4. *A graven thing* ] Here the same falsifiers of Christian doctrine, do not only peruert the sense of holie Scripture, wresting that against Images, which is spoken against Idols, but also shamfully corrupt the text, by translating *graven image*, neither folowing the Hebrew, Greke, nor Latin. For the Hebrew word, *pesel*, is the verie same that *sculptile* in Latin, that is a *graven or carued thing*. The Greke hath *ειδωλον*, an idol. So al Protestants English Bibles are false.

God comman-  
ded to make  
Images.

In the meane time til they correct their bookes, they may please to remember, that God shortly after this (*Exod. 25.*) commanded to make Images of Angels, towit Cherubins. Likewise a brasen serpent (*Num. 21.*) Also oxen and Lions (*3. Reg. 6. & 7.*) Neither are Puritanes so precise, but that they engrave, carue, print, paint, cast, tow, embrother, and otherwise make, and kepe Images, portraies, and pictures of men, and other things. As for worshipping of sacred Images the second concel of Nice (*Act. 4.*) The concel of Trent (*sess. 25.*) S. Gregorie the great (*li. 7. ep. 5. & 33.*) S. Damascen in diuers whole bookes, and manie others, and al Catholique Catechismes and Christian Instructions teach, that the honour is not done to the Image for it self, but at the presence of the Image, to Christ, or Saint, whose Image it is.

Christ, and  
Saints are  
honored in  
their Images.

The first table  
containeth  
three precepts  
the second  
seuen.

An other controuersie Calvin here maketh, that from these wordes, *Thou shalt not make*, beginneth the second precept, so counting foure precepts in the first table, and six in the second. But being no matter of faith, how they are diuided, so al the wordes, and the number of tenne commandemens be acknowledged (for holie Scripture calleth them tenne, *Exo 34. v. 28. Deut. 4. v. 13. & 10. v. 4.*) we wil not contend: but only as more reasonable we folow the common maner of diuiding the first table into three precepts, directing vs to God, the second into seuen, belonging to our neighbour, approued for the better by S. Augustin (*q. 71 in Exodum*) and generally receiued of al Catholiques; grounded vpon this reason, among others, because to make or haue a picture, or similitude of anie creature, to the end to adore it as God, were indeede to haue a strange God, which is forbid in the first wordes: and so al that soloweth to the comination and promise, forbiddeth false goddes, and appeareth to be but one precept in substance. But the desire and internal consent to adulterie, and to theift, differ altogether as much, as the external actes of the same sinnes; and therefore seing adulterie and theift are forbidden to be committed, by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also requite two precepts.

The first can  
not wel be di-  
uided.

The ninth and  
tenth are as  
distinct, as the  
sixth and se-  
uenth.

## CHAP. XXI.

*Iudicial precepts concerning bondmen and bondwomen. 12. Manslaughter and striking: killing and cursing of parents. 23. The law of like paine for a hurt, 28. of an ox striking with his horne.*

THREE





\* paying  
nothing.

1 **T**H E S E are the iudgements which thou shalt propose  
2 to them. † If thou bye an Hebrew seruant, six yeares  
shal he serue thee: in the seuenth he shal goe out free\* gratis.  
3 † With what rayment he entred in, with the like let him go  
out: if hauing a wife, his wife also shal goe out with him.  
4 † But if his lord geue him a wife, and she beare sonnes &  
daughters: the woman and her children shal be her lordes:  
5 but himselfe shal goe out with his rayment. † And if the  
seruant say: I loue my lord and wife & children, I wil not  
6 goe out free: † his lord shal present him to the goddes,  
and he shal be sette to the dore and the postes, and he shal  
bore his eare through with an awle: and he shal be his bond-  
7 man for euer. † If any man sel his daughter to be a seruant,  
she shal not goe out, as bondwoman are wont to goe out.  
8 † If she mislike the eyes of her maister to whom she was  
deliuered, he shal dismisle her: but he shal not haue autho-  
9 ritie to sel her vnto a strange people, if he despise her. † But  
if he despouse her to his sonne, he shal doe to her after the  
10 maner of daughters. † And if he take an other wife for  
him, he shal prouide her a mariage, and rayment, and the  
11 price of her chastitie he shal not denie. † If he doe not  
these three thinges, she shal goe out gratis without monie.  
12 † He that striketh a man wilfully to kil him, dying let him  
13 die. † But he that did not lye in waite for him, but God  
deliuered him into his handes: I wil appoint thee a place  
14 whereunto he ought to flee. † If a man of sette purpose  
kil his neighbour, and by lying in waite for him: thou shalt  
15 plucke him out from mine Altare, that he may die. † He that  
16 striketh his father or mother, dying let him die. † He that  
shal steale a man, and sel him, being conuicted of the tref-  
17 passe, dying let him die. † He that curseth his father, or  
18 mother, dying let him die. † If men fall at wordes, and the  
one strike his neighbour with a stone or with his fist, and  
19 he die not, but lye in his bedde: † if he rise, and walke abroad  
vpon his staffe, he that did strike shal be quitte, yet so that he  
make restitution for his worke, and for his expenses vpon  
20 the phisicians. † He that striketh his man or mayde seruant  
with a rodde, and they die in his handes, he shal be guiltie of  
21 the crime. † But if the partie remayne alieue a day or two,  
he shal not be subiect to punishment, because it is his money.  
22 † If certaine fall at wordes, and one strike a woman with

:: Iudicial  
lawes do in-  
struct in parti-  
cular, how to  
keepe the com-  
mandments of  
the second ta-  
ble, pertai-  
ning to our  
neighboures.

:: The Iudges  
authorized by  
God.





child, and she in deede aborte, but her selfe liue: he shal be  
 subiect to so much damage as the womans husband shal re-  
 quire, and as arbiters shal award. † But if her death doe en- 13  
 sue thereupon, he shal render life for life, † eye for eye, 24  
 tooth for tooth, hand for hand, foote for foote, † aduision 25  
 for aduision, wound for wound, stripe for stripe. † If any man 26  
 strike the eye of his manservant or maidservant, and leaue  
 them but one eye, he shal make them free for the eye which  
 he put out. † Also if he strike out a tooth of his manservant 27  
 or maidservant he shal in like maner make them free. † If 28  
 an ox with his horne strike a man or a woman, and they die,  
 he shal be stoned: and his flesh shal not be eaten, the owner  
 also of the ox shal be quitte. † But if the ox were wont 29  
 to strike from yesterday and the day before, and they warned  
 his maister, neither did he shutte him vp, and he kil a man or  
 a woman: both the ox shal be stoned, and they shal put to  
 death his owner also. † And if they sette a price vpon him, 30  
 he shal geue for his life whatsoeuer he is asked. † Also if with 31  
 his horne he strike a sonne, or a daughter, he shal be subiect  
 to the like sentence. † If he inuade a bondman or bondwo- 32  
 man, he shal geue thirtie sicles of siluer to their maister,  
 but the ox shal be stoned. † If a man open a cesterne, and 33  
 digge one, and doe not couer it, an ox or an asse fall into it,  
 † the owner of the cesterne shal pay the price of the beastes: 34  
 and that which died, shal be his owne. † If one mans ox 35  
 gore an other mans ox, and he die: they shal sel the ox that  
 liueth, and shal diuide the price, and the carcase of that  
 which died they shal parte betwen them. † But if he knew 36  
 that his ox was wont to strike from yesterday and the day  
 before, and his maister did not keepe him in: he shal render  
 ox for ox, and shal take the carcase whole.

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## CHAP. XXII.

*The punishment of theist, 5. and other trespasses, 7. if a thing committed  
 to custodie or lent doth perish, 16. of destroying a virgin, 18. of inchan-  
 ting, bestialtie, and idolatrie, 21. of hurting strangers, widowes, and  
 orphans. 25. The law of lending without vsurie, 26. of taking pledge,  
 28. of reuerence to superiours, and of paying tithes.*

If





- 1 If any man steale an ox or a sheepe, and kil or sel it: he  
 2 shall restore :: five oxen for one ox, and :: foure sheepe  
 3 for one sheepe. † If the theefe be found breaking vp the  
 house or vndermining it, and taking a wound die: the striker  
 4 shall not be guiltie of bloud. † But if he doe this when the  
 sunne is risen, he hath committed manslaughter, and himself  
 shall die. If he haue not wherewith to make restitution  
 5 for the theft, himselfe shall be sold. † If that which he stole,  
 be found with him, alieue, either ox, or asse, or sheepe:  
 he shall restore double. † If any man hurt a field or a vineyard,  
 and let goe his beast to feede vpon that which is other mens:  
 the best of whatsoeuer he hath in his owne field, or in his  
 vineyard, he shall restore according to the estimation of the  
 6 damage. † If fire breaking forth light vpon the thornes, and  
 catch stackes of corne, or corne standing in the fieldes, he  
 7 shall render the damage that kindled the fire. † If a man  
 committe money, or vessel vnto his frend to keepe, and they  
 be stolen away from him, that receaued them: if the theefe  
 8 be found, he shall restore double: † if the theefe be not  
 known, the maister of the house shall be brought to :: the  
 goddes, and shall sweare that he did not extend his hand vpon  
 9 his neighbours good, † to doe any fraud, as wel in ox as in  
 asse, and sheepe and rayment, and whatsoeuer may bring  
 damage: the cause of both parties shall come to the goddes:  
 and if they geue iudgement, he shall restore double to his  
 10 neighbour. † If a man committe asse, ox, sheepe, or any  
 beast, to his neighbours custodie, and it die, or be hurt, or be  
 11 taken of enemies, and no man saw: † there shall be an oath  
 betwen them, that he did not put forth his hand to his neigh-  
 12 bours good: and the owner shall admitte the oath, and he  
 shall not be compelled to make restitution. † But if it were  
 taken away by stelth, he shall restore the damage to the owner.  
 13 † If it were eaten of a beast, let him bring vnto him that  
 14 which was slaine, and he shall not make restitution. † He  
 that asketh of his neighbour to borrow any of these thinges,  
 and it be hurt or dead the owner being not present, he shall  
 15 be compelled to make restitution. † But if the owner be  
 present, he shall not make restitution, especially if it were  
 16 hired and came for the hire of the same. † If a man seduce  
 a virgin being not yet despoused, and lie with her: he shall  
 17 endowe her, and haue her to wife. † If the virgins father  
 wil

:: VWhere  
 great fautes  
 are committed,  
 punishment is  
 inflicted ac-  
 cording to the  
 enormitie of  
 the sinne, a-  
 bove the pro-  
 portion of the  
 iniurie. Theo-  
 doret. q. 50. in  
 Exod. Deut. 25.  
 Mystically, He  
 that taketh  
 from the  
 Church a day-  
 lie labores in  
 Gods field, sin-  
 neth more  
 greuously and  
 deserueth  
 more punish-  
 ment, then he  
 that taketh a  
 private man  
 of Christs  
 flock. Rab-  
 nus.  
 :: Iudges cal-  
 led goddes for  
 their eminent  
 authoritie.  
 Eze. 7. 1.





∴ The law of nature requi-  
reth to do to  
others as we  
would they  
should do to  
vs. For which  
cause (besides  
others) God  
suffered his  
people to be  
strangers in  
Ægypt, to  
moue them to  
compassion  
towards o-  
thers in like  
case, Rabanus.  
∴ Oppression  
of the poore  
crieth to God  
for reuenge.  
∴ Priests called  
goddess for  
their sacred  
function. See  
pag. 171.

wil not geue her, he shal geue money according to the maner  
of the dowrie, which virgins are wont to receaue. † In- 18  
chanters thou shalt not suffer to liue. † He that lieth with a 19  
brute beast, dying let him die. † He that sacrificeth to goddes, 20  
shal be put to death, but to the Lord only. † Thou shalt not 21  
molest a stranger, nor afflict him: ∴ for your selues also were  
strangers in the Land of Ægypt. † A widow and an orphan 22  
you shal not hurt. † If you hurt them, they wil crie out to 23  
me, and I wil heare their crie: † and my furie shal take in- 24  
dignation, and I wil strike you with the sword, and your  
wiues shal be widowes, and your children orphanes. † If 25  
thou lend money to my people being poore, that dwelleth  
with thee, thou shalt not vrge them as an exactour, nor op-  
presse them with vsuries. † If thou take of thy neighbour 26  
a garment in pledge, thou shalt geue it him againe before  
sunne sette. † For that same is the onlie thing, wherwith he 27  
is couered, the clothing of his bodie, neither hath he other  
to sleepe in: if he ∴ crie to me, I wil heare him, because I am  
merciful. † Thou shalt not detract from ∴ the goddes, and 28  
the prince of thy people thou shalt not curse. † Thy tithes 29  
and thy first frutes thou shalt not slacke to pay, the first-  
borne of thy sonnes thou shalt geue me. † Of thy oxen also & 30  
sheepe thou shalt doe in like maner: seuen dayes let it be with  
the damme, the eight day thou shalt render it to me. † Holie 31  
men you shal be to me: the flesh that beastes haue tasted  
of before, you shal not cate, but shal cast it to the dogges.

### CHAP. XXIII.

*Lawes are appointed to Iudges, ( the enemies ox, or asse to be saued ) S. name-  
ly not to take bribes. 10. The seuenth yeare, and day al must rest. 14.  
Three principal feastes must be solemnized euerie yeare 20. Conduction  
and protection of an Angel is promised. 24. the people is agane commanded  
to destroy Idols. 29. Why their enemies shal be destroyed by litle and litle.*

∴ Al vertues  
being sounde  
THOU shalt not admitte a lying voice: neither shalt  
thou ioyne thy hand to say false testimonie for a wicked  
person † Thou shalt not folow the multitude to doe euil: 2  
neither shalt thou in iudgement, agree to the sentence of  
the most part, to stray from the truth. † The ∴ poore man 3  
also





4 also thou shalt not pitie in iudgement. † If thou meete thy  
 enemies ox, or alle going astray, bring it backe to him.  
 5 † If thou see the asse of him that hateth thee lye vnderneath  
 his burden, thou shalt not passe by, but shalt lift him vp with  
 6 the same. † Thou shalt not decline the poore mans iudge-  
 7 ment. † A lye thou shalt auoide. The innocent and iust  
 person thou shal not put to death: because I abhorre the  
 8 impious man. † Neither shalt thou take bribes, which doe  
 9 blind also the wise, and peruert the wordes of the iust. † The  
 stranger thou shalt not molest. for you know the hartes of  
 strangers: because your selues also were strangers in the Land  
 10 of Egypt. † Six yeares thou shalt sow thy ground, and shalt  
 11 gather the corne therof. † But the seuenth yeare thou shalt  
 let it alone, and make it to rest, that the poore of thy people  
 may eate, and whatsoeuer shal be leift, let the beastes of the  
 field eate it: so shalt thou doe in thy vineyard and thy oliuete.  
 12 † Six dayes thou shalt worke: the seuenth day thou shalt  
 cease, that thy ox may rest and thine asse: and the sonne of  
 13 thy handmaide may be refreshed, and the stranger. † Kepe  
 al thinges that I haue said to you. And by the name of foren  
 goddes you shal not sweare, neither shal it be heard out of  
 14 your mouth. † Three times euerie yeare you shal celebrate  
 15 feastes to me. † Thou shalt keepe :: the solemnitie of  
 Azymes. Seuen dayes shalt thou eate azymes, as I com-  
 manded thee, in the time of the moneth of new corne,  
 when thou didst come forth out of Egypt: thou shalt not  
 16 appeare in my sight emptie. † And the solemnitie of the  
 harvest :: of the first frutes of thy worke, whatsoeuer thou  
 didst sow in the field. The solemnitie also in the end of the  
 yeare, :: when thou hast gathered al thy corne out of the  
 17 field. † Thrise a yeare shal al thy male sexe appeare before  
 18 the Lord thy God. † Thou shalt not sacrifice the bloud of  
 my victime vpon leuen, neither shal the fatte of my solem-  
 19 nitie remaine vntil the morning. † The first frutes of the  
 corne of thy ground thou shalt carrie into the house of the  
 Lord thy God. Thou shalt not boyle a kidde in the milke of  
 20 his damme. † Behold I wil send myne Angel, which shal  
 goe before thee, and keepe thee in thy iourney, and bring  
 21 thee into the place that I haue prepared. † Obserue him, and  
 heare his voice, neither doe thou thinke him one to be con-  
 demned: for he wil not forgeue when thou hast sinned, and

in iustice, cease  
 to be true ver-  
 tues, when  
 iustice is not  
 first obserued.  
*S. Hieron in  
 Psal. 32. c. 19  
 Prov. 31.*

Three princi-  
 pal feastes be-  
 sides the Sab-  
 bath, & some  
 others.

:: Pasch in me-  
 morie of their  
 deliuerie from  
 Egypt.

:: Pentecost,  
 when they  
 receiued the  
 Law.

:: Tabernacles  
 in memorie of  
 Gods prote-  
 ction fourte  
 yeares in the  
 desert.





∴ Peace with  
infidels for-  
bidden to  
Gods people.

my name is in him. † But if thou wilt heare his voice, and 22  
doe al that I speake, I wil be enemie to thyne enemies, &  
wil afflict them that afflict thee. † And myne Angel shal goe 23  
before thee, and shal bring thee in vnto the Amorrhite, and  
Herbite, and Pherezeite, and Chananeite, and Heucite,  
and Iebuzeite, whom I wil destroy. † Thou shalt not adore 24  
their goddes, nor serue them. Thou shalt not doe their  
workes, but shalt destroy them, and breake their statues.  
† And you shal setue the Lord your God, that I may blesse 25  
your bread & waters, and may take away infirmitie from  
the middes of thee. † There shal not be a fruitlesse nor bar- 26  
ren bodie in thy land: I wil fil the number of thy dayes.  
† I wil send my terrour to runne before thee, and wil kil 27  
al people, to whom thou shalt enter: and wil turne the  
backes of al thyne enemies before thee: † sending forth 28  
hornets before, that shal chase away the Herueite, and Cha-  
naneite, and Hetheite, before thou enter. † I wil not cast 29  
them out from thy face in one yeare: lest the land be brought  
into a wilderness, and beastes encrease against thee. † By 30  
litle and litle I wil expel them from thy sight, til thou be  
increased, and dost possesse the Land. † And I wil sette thy 31  
boundes from the Redde sea vnto the sea of the Palestines,  
and from the desert vnto the riuier: I wil deliuer the inhabi-  
tantes of the Land in your handes, and wil cast them out  
from your sight. † Thou shalt ∴ not enter league with them, 32  
nor with their goddes. † Let them not dwel in thy land, lest 33  
perhapes they make thee to sinne against me, if thou serue  
their goddes: which vndoubtedly wil be a scandal to thee.

### CHAP. XXIIII.

*Moyse with others are commanded to ascend, he to the Lord, the rest a farre  
of 4. They offer sacrifice. 8. Moyse sprinkleth the bloud of the Testament  
vpon the people. 15. Then ascending to the mountaine, God couereth it  
with a fire cloude.*

**T**O Moyse also he said: Goe vp to the Lord, thou, and 1  
Aaron, Nadab and Abiu, and seuentie Ancientes of  
Israel, and you shal adore a farre of. † And Moyse onlie 2  
shal ascend to the Lord, and they shal not approach: neither  
shal the people ascend with him, † Moyse therefore came 3  
and





- and told the people al the wordes of our Lord, and the iudgements: and al the people answered with one voice: Al the wordes of our Lord, which he hath spoken we wil doe.
- 4 † And Moyſes wrote al the wordes of our Lord: and riſing in the morning he :: builded an Altar at the foote of the mount,
- 5 & twelve titles according the twelve tribes of Iſrael. † And he ſent young men of the children of Iſrael, and they offered holocaustes, and ſacrificed pacifique viſtimes to our Lord,
- 6 calves. † Moyſes therfore tooke the halfe part of the bloud, and put it into bowles: and the reſidue he powred vpon the
- 7 Altar. † And taking the volume of the couenant, he reade the people hearing it: Who ſaid: Al thinges that our Lord
- 8 hath ſpoken, we wil doe, and we wil be obedient. † And he tooke the bloud, and :: ſprinkled it vpon the people, and ſaid: " This is the bloud of the Couenant which our Lord
- 9 hath made with you vpon al theſe wordes. † And there went vp Moyſes and Aaron, Nadab and Abiu, and ſeuentic
- 10 of the ancientes of Iſrael: † and they ſaw the God of Iſrael: and vnder his feete as it were a worke of ſapphirſtone, and as
- 11 the heauen, when it is clere. † Neither did he ſet his hand vpon thoſe of the children of Iſrael, that retired farre of,
- 12 and they ſaw God, and did eate, and drinke. † And our Lord ſaid to Moyſes: Come vp to me into the mount, and be there: and I wil geue thee tables of ſtone, and the law, and the
- 13 commandementes which I haue written: that thou maiſt teach them. † Moyſes roſe vp, and his miniſter Ioſue: and
- 14 Moyſes aſcending into the mount of God, † ſaid to the Ancientes: Expect here til we returne to you, you haue Aaron and Hur with you: If anie queſtion ſhal riſe, you ſhal
- 15 referre it to them. † And when Moyſes was aſcended, a
- 16 cloud couered the mount, † and the glorie of our Lord dwelt vpon Sinai, couering it with a cloud ſix dayes, and the ſeuenth day he called him out of the middes of the darke-
- 17 neſſe. † And the forme of the glorie of our Lord, was as it were fire burning vpon the roppe of the mount, in the ſight
- 18 of the children of Iſrael. † And Moyſes entring into the middes of the cloude, aſcended into the mount: and he was there fourtie dayes, and .i. ourtie nightes.

:: As when Moyſes had brought the Iſraelites from bondage, and receiued the law for them, he built an Altar for Sacrifice: ſo Chriſt hauing redeemed vs, and geue vs a Law, for application of the fruit therof Altars are erected, & Sacrifice offered.

:: This was donne corporally to the Iewes.

In Chriſtians: Chriſts bloud applied by Sacraments ſanctifieth their ſoules. Heb. 9.

The leſſon in Maſſe on Imberweneſday in Lent.





## ANNO TATIONS.

## CHAP. XXIII.

A figure of  
Christs blood  
in the B. Sa-  
crament.

8. *This is the blood of the covenant.* ] Our Saviour in the institution of the Eucharist, by vsing the same wordes, applying them to him selfe, *This is my blood of the new Testament*, signifieth that he fulfilled this figure at his last supper. VWhich proueth both a Sacrifice of blood then offered by him, as this blood of the old Testament was already shed, when Moyse pronounced those wordes; and the real presence of Christs blood. For els, if it were but wine, it were not better in substance then the figure, which was real blood. *Ishims. li. 1. c. 4. in Leuit.* Mat: 26.

## CHAP. XXV.

*Oblations of first fruites, and freegiftes for making the Tabernacle, and things pertyning thereto 10. The Arke. 17. The Propitiatorie, and Cherubims. 23. A table, and thereon the Loaves of proposition. 31. A candlestick, 37. and seven lampes, with snuffers of gold.*

As the Isra-  
elites were  
prompt to  
offer these ex-  
ternal things  
in the old law,  
so Christians  
must offer the  
like for Gods  
service: but  
specially al  
sortes of ver-  
tues, faith,  
hope, charitie,  
penance, de-  
uotion, prayer  
almes, fa-  
ring. &c.

**A**Nd our Lord spake to Moyse, saying: † Speake to 12  
the children of Israel, that they take first fruites for me  
of euerie man that offereth of his owne accord, you shal take  
them. † And these are the thinges which you must take: 3-  
Gold, and siluer, and brasse, † hyacinth and purple, and 4  
scarlet twise died, and silke, and the haire of goates, † and 5  
rammes skinnies died redde, and ianthin skinnies, and the  
wood setim: † oyle to make lightes: spices for oyntement, 6  
and for incense of good saour: † Onyx stones, and pretious 7  
stones to adorne the ephod, and rationale. † And they shal 8  
make me a sanctuarie, and I wil dwel in the middes of them:  
† according to al the similitude of the tabernacle which I wil 9  
shew thee, & of al the vessel to the seruice therof: & thus you  
shal make it: † frame an arke of the wood setim, the length 10  
wherof shal haue two cubites & an halfe: the bredth, a cubite  
and an halfe: the height, likewise a cubite and an halfe. † And 11  
thou shalt plate it with most pure gold within and without:  
and ouer it thou shalt make a golden crowne round about:  
† and foure golden ringes, which thou shalt put at the foure 12  
corners of the arke: let two ringes be on the one side, and two  
on the other. † Thou shalt make barres also of the wood 13  
setim, J





- 14 setim, and shalt couer them with gold. † And thou shalt put  
 them in through the ringes that are in the sides of the arke,  
 15 that it may be caried on them: † the which shal be alwayes  
 in the ringes, neither shal they at anye time be drawen out of  
 16 them. † And thou shalt put in the arke the testification  
 17 which I wil geue thee. † Thou shalt make a Propitiatorie of  
 most pure gold: the length therof shal hold two cubites and  
 18 an halfe, and the bredth a cubite & an halfe. † Two :: Cheru- :: If Images  
bims also thou shalt make of beaten gold, on both sides of were vnlawful  
19 the oracle. † Let one Cherub be on the one side, and the o- God would  
20 ther on the other. † Let them couer both sides of the Propi- not haue com-  
tiorie spreading their winges, and couering the oracle, and manded to  
let them looke one towards the other, their faces turned vnto make Cheru-  
21 the Propitiatorie wherewith the arke is to be couered, † wher- bims. 10. Nic. 2.  
22 in thou shalt put the testimony that I wil geue thee. † Thence  
wil I command, and wil speake to thee ouer the propitiatorie  
& from the middes of the two Cherubims which shal be vpon :: For the per-  
the arke of testimonie, al thinges which I wil command the petual vie, and  
23 children of Israel by thee. † Thou shalt make a table also of sanctitie of  
the wood setim, hauing two cubites in length, and in bredth these loaves,  
24 a cubite, and in height a cubite and an halfe. † And thou shalt which none  
plate it with most pure gold. & thou shalt make to it a golden might eate  
25 ledge round about, † and to the ledge it self a crowne enter- but such as  
polished, foure fingers high: and vpon the same, an other were pure (1.  
26 golden crowne. † Thou shalt prepare also foure golden R. 2. 21.) they  
ringes, and shalt put them in the foure corners of the same prefigured the  
27 table at euerie foote. † Vnder the crowne shal the golden holic Eucha-  
ringes be, that the barres may be put through them, and rist. 3. 11. 10  
28 the table may be carried. † The barres also them selues thou Tit. 1. 3. Deu-  
shalt make of the wood setim, and shalt compasse them with nasteru de exho.  
29 gold to beare vp the table. † Thou shalt prepare also sawcers, li. 4. 14. 5.  
and phials, censers, and goblettes, wherein the libamentes Cyril. cath. 4.  
30 are to be offered, of most pure gold. † And thou shalt sette And conse-  
vpon the table :: loaves of proposition in my sight alwaies. quently Christ  
31 † Thou shalt make also a candlesticke beaten of most pure is really pre-  
gold, the shaft therof, and branches, cuppes, and boules, and sent in the 3.  
32 lilies proceeding from the same. † Six branches shal goe forth Sacrament.  
of the sides, three out of one side, and three out of the other. For if there  
33 † Three cuppes as it were in maner of a nutte on euerie were bread is  
branch, and a boule withal, and a lillie: and three cuppes substance, it  
likewise of the fashion of a nutte in an other branch, and should not  
exceed the fi-  
gures which  
is required in  
euery thing  
prefigured.  
Coloss. 2.





a boule withal, and a lillie. This shal be the worke of the six  
 branches, that are to be drawen forth from the shaft: † and 34  
 in the candlesticke it selfe shal be foure cuppes in maner of  
 a nutte, and at euerie one boules and lillies. † Boules vnder 35  
 two branches in three places, which together make six  
 comnig forth out of one shaft. † Both the boules therfore 36  
 and the branches shal be out of it, al the whole beaten of  
 most pure gold. † Thou thalt make also seuen lampes, and 37  
 shalt lette them vpon the candlesticke, for to geue light ouer  
 against. † The snuffers also and where the snuffinges shal be 38  
 put out, let them be made of most pure gold. † The whole 39  
 weight of the candlesticke with al the furniture therof shal  
 haue a talent of most pure gold. † Looke, and make it accor- 40  
 ding to the paterne, that was shewed thee in the mount.

## CHAP. XXVI.

*The forme of the Tabernacle, with the appertinances, and of vvhhat matter  
 number, and qualitties al things shal be.*

∴ Christs mem-  
 bers by their  
 vnion & com-  
 munitie assist  
 ech other, and  
 adorne his ta-  
 bernacle, the  
 Church.

**A**ND the tabernacle thou shalt make thus: Tenne 1  
 curtines shalt thou make of twisted silke, and hyacinth,  
 and purple, and scarlet twise died, varied with imbrodered  
 worke. † The length of one curtine shal haue twentie eight 2  
 cubites: the bredth, shal be of foure cubites. Al the curtines  
 shal be of one measure. † Fiue curtines shal be ∴ ioyned one 3  
 to an other, and the other fiue shal hang together with the  
 connexion. † Loupes of hyacinth thou shalt make in the 4  
 sides and toppes of the certines, that they may be compled one  
 to an other. † Fiftie loupes shal euerie curtine haue on both 5  
 sides, so set on, that one loupe may be against another loupe,  
 and one may be fitted to the other. † Thou shalt make also 6  
 fiftie circles of gold wherwith the veiles of the curtines are  
 to be ioyned, that it may be made one tabernacle. † Thou 7  
 shalt make also eleuen curtines of haire, to couer the toppe  
 of the tabernacle. † The length of one haire curtine shal 8  
 haue thirtie cubites: and the bredth, foure: the measure of  
 al the curtines shal be equal. † Of the which, fiue thou shalt 9  
 ioyne apart, and the six thou shalt couple one to an other, so  
 that the six curtine in the front of the roose thou shalt duple.  
 † Thou shalt make also fiftie loupes in the edge of one 10  
 curtine





curtine, that it may be ioyned with the other: and fiftie  
 loupes in the edge of the other curtine, that it may be  
 11 coupled with his felow. † Thou shalt make also fiftie buckles  
 of brasfe, wherwith the loupes may be ioyned, that of al there  
 12 may be made one couering. † And that which shal remaine  
 in the curtines, that are prepared for the rooffe, to witte, one  
 curtine that is ouerplus, with the halfe therof thou shalt  
 13 couer the backefide of the tabernacle. † And there shal hang  
 downe a cubite on the one fide, and an other on the other  
 fide, which is the ouerplus in the length of the curtines,  
 14 fensling both fides of the tabernacle. † Thou shalt make  
 also an other couer to the rooffe of ramnes skinnes died  
 redde: and ouer that againe an other couer of ianthine  
 15 skinnes. † Thou shalt make also the bordes of the tabernacle  
 16 standing vpright of the wood setim, † of the which let  
 euerie one haue ten cubites in length, and in bredth one and  
 17 an halfe a peece. † In the fides of the borde, shal be made  
 two mortefes, wherby one borde may be ioyned to an other  
 borde: and after this maner shal al the bordes be prepared.  
 18 † Of the which twentie shal be in the south fide that tendeth  
 19 Southward. † For the which thou shalt cast fourtie feete  
 of filuer, that there may two feete be put vnder euerie borde  
 20 at the two corners. † In the second fide also of the taber-  
 nacle that looketh to the North, there shal be twentie  
 21 bordes, † hauing fourtie feete of filuer, two feete shal be  
 22 put vnder euerie borde. † But on the west quarter of the  
 23 tabernacle thou shalt make six bordes, † and againe other  
 two which shal be erected in the corners at the backe of the  
 24 tabernacle. † And they shal be ioyned together from beneth  
 vnto the toppe, and one ioynture shal hold them al. The  
 like ioynture shal be kept for the two bordes also that are  
 25 to be put in the corners. † And they shal be in al eight bordes,  
 their filuer feete sixtene, two feete accounted for euerie  
 26 borde. † Thou shalt make also fise barres of the wood setim,  
 to hold together the bordes on the one fide of the tabernacle,  
 27 † and fise others on the other fide, and as manie at the west  
 28 fide: † which shal be put along by the middes of the bordes  
 29 from one end to the other. † The bordes also them selues  
 thou shalt plate with gold, and shalt cast ringes of gold to be  
 sette vpon them, through which the barres may hold together  
 the bordeworke: the which thou shalt couer with plates of  
 gold.





∴ The chieffest  
part of the  
Tabernacle,  
called *sancta  
sanctorum* Holie  
of holies.

gold. † And thou shalt erect the tabernacle according to 30  
the paterne that was shewed thee in the Mount. † Thou 31  
shalt make also a veile of hyacinth, and purple, and scarlet  
twise died, and twisted silke, wrought with imbrodered  
worke and goodlie varietie: † which thou shalt hang before 32  
foure pillars of the wood setim, the which themselves also  
shal be plated with gold, and shal haue foure heades of gold,  
but feete of siluer. † And the veile shal be hanged on with 33  
ringes, within the which thou shalt put the arke of testi-  
monie, with the which also the Sanctuarie, and the sanctua-  
ries of the Sanctuarie, shal be diuided. † Thou shalt set also 34  
the Propitiatorie vpon the arke of testimonie in the ∴ Sancta  
sanctorum: † and the table without the veile: and ouer 35  
gainst the table the candlesticke in the south side of the taber-  
nacle: for the table shal stand in the north side. † Thou shalt 36  
make also a hanging in the entring of the tabernacle of hya-  
cinth, and purple, and scarlet twice died, and twisted silke,  
with imbrodered worke. † And fve pillets of the wood 37  
setim thou shalt plate with gold, before the which the han-  
ging shal be drawen: whose heades shal be of gold, and feete  
of brasle.

## CHAP. XXVII.

*An Altar must be made with thing, belonging thereto. 9. Also the court of  
the tabernacle with hangings and pillars. 20. And prouision of oyle for  
lamps.*

**T**HOU shalt make also an Altar of the wood setim, 1  
which shal haue fve cubites in length, and as manie in  
bredth, that is, foure square, and three cubites in height.  
† And there shal be at the foure corners hornes of the same: 2  
and thou shalt couer it with brasle. † And thou shalt make 3  
for the vses therof pannes for to take the ashes, and tongues  
and fleshhookes, and fire pannes: al the vessel thou shalt  
make of brasle. † And a grate in maner of a nette of brasle: 4  
at the foure corners wherof shal be foure ringes of brasle,  
† which thou shalt put vnder the hearth of the Altar: and 5  
the grate shal be vnto the middes of the Altar. † Thou shalt 6  
make also two battes for the Altar of the wood setim, which  
thou shalt couer with plates of brasle: † and thou shalt 7  
drawe them through ringes, and they shal be on both sides  
of the Altar to carrie it. † Not massie, but emptie and 8  
hollow





: hollow in the inside shalt thou make it, as it was shewed  
 9 thee in the Mount. † Thou shalt make also the court of  
 the tabernacle, in the south part wherof against the south  
 there shall be hangings of twisted silke: one side shall hold  
 10 in length an hundred cubites. † And twentie pillers with  
 as manie feete of brasle, which shall haue heades with their  
 11 engraunges of silver. † In like maner also on the north  
 side there shall be in length hangings of an hundred cubites,  
 twentie pillers, and feete of brasle as manie, and their  
 12 heades with their engraunges of silver. † But in the  
 bredth of the court, that looketh to the west, there shall be  
 hangings of fiftie cubites, and ten pillers, and as manie  
 13 feete. † In that bredth also of the court, which looketh to  
 14 the east, there shall be fiftie cubites. † in the which there  
 shall be deputed to one side hangings of fiftene cubites, and  
 15 three pillers and as manie feete: † and in the other side there  
 shall be hangings conteyning fiftene cubites, three pillers,  
 16 and as manie feete. † And in the entring of the court there  
 shall be made an hanging of twentie cubites of hyacinth and  
 purple, and scarlet twice died, and twisted silke, with embro-  
 dered worke: it shall haue foure pillers, with as manie feete.  
 17 † At the pillers of the court round about shall be garnished  
 with plates of silver, silver heades, and feete of brasle.  
 18 † In length the court shall occupie an hundred cubites, in  
 bredth fiftie, the height shall be of fve cubites, and it shall  
 be made of twisted silke, and shall haue feete of brasle.  
 19 † At the vessel of the tabernacle for al vses and ceremonies,  
 the pinnes as wel of it as of the court, thou shalt make of  
 20 brasle. † Command the children of Israel that they bring  
 thee oyle of the oliuetrees the purest, and beaten with a  
 21 pestil: that a lampe may burne :: alwayes † in the tabernacle  
 of the testimonie, without the veile that is drawen before  
 the testimonie. And Aaron and his sonnes shall place it, that it  
 22 may geue light before the Lord vntil the morning. † It shall  
 be a perpetual obseruance through out their successions  
 before the children of Israel.

:: God would  
 not haue dark-  
 nes in his ta-  
 bernacle by  
 day nor night,  
 signifying that  
 his people  
 ought alwayes  
 to shine in  
 good workes.  
 5. Beda. li. 3 c. 1.  
 de tabernac.

## CHAP. XXVIII.

*God commandeth Moyses to make diuers sortes of Vestures for Aaron and  
 his sonnes, prescribing the matter, maner, and ornaments thereof.*

FF

TAKE





1: Vocation  
necessarie to  
spiritual fun-  
ction. Heb. 5.

2: These vest-  
ments signifie  
that Bishops  
and Priests  
must haue spe-  
cial vertues,  
discretion, pu-  
ritie of life,  
sincere inten-  
tion, contem-  
platiō of God,  
supportation  
of the peoples  
infirmities, so-  
licitude of  
their good,  
exemplar life,  
sound doctrin.  
and band of v-  
nion. 1. Hiero.  
ad Fabian. de  
vestitu Sacerdo-  
tum. 10. 3.

**T**AKE vnto thee also Aaron thy brother with his sonnes, 1  
from among the children of Israel; 2 that they may doe  
the function of priesthoode vnto me: Aaron, Nadab, and  
Abiu, Eleazar, and Ithamar. † And thou shalt make an holie 2  
vesture to Aaron thy brother for glorie and bewtie. † And 3  
thou shalt speake to al the wise of hart, whom I haue reple-  
nished with the spirit of wisdom, that they make Aarons ve-  
stures, wherein he being sanctified may minister to me. † And 4  
these shall be the vestments that they shall make: Rationale  
and an Ephod, a tunike and a strait linnen garment, a mitre  
and a girdle. They shall make the holie vestments for thy  
brother Aaron and his sonnes, that they may doe the fun-  
ction of priesthood vnto me. † And they shall take gold, and 5  
hyacinth, and purple, and scarlet twise died, and silke. † And 6  
they shall make the Ephod of gold and hyacinth and purple,  
and scarlet twise died, and twisted silke, embrodered with  
diuers colours. † It shall haue two edges ioyned in the toppe 7  
on both sides, that they may be closed together. † The verie 8  
workmanship also and al the varietie of the worke shall be  
of gold and hyacinth, and purple, and scarlet twise died,  
and twisted silke. † And thou shalt take two Onyx stones, 9  
and shalt graue in them the names of the children of  
Israel: † six names in one stone, and the other six in 10  
the other, according to the order of their natiuitie.  
† After the worke of a grauer and the grauing of a lapidarie, 11  
thou shalt graue them with the names of the children of  
Israel, sette in gold and compassed about: † and thou shalt 12  
put them in both sides of the Ephod, a memorial for the  
children of Israel. And Aaron shall beare their names be-  
fore the Lord vpon both shoulders, for a remembrance.  
† Thou shalt make also hookes of gold, † and two litle 13 14  
cheynes of most pure gold linked one to an other, which  
thou shalt put into the hookes. † The Rationale of iudge- 15  
ment also thou shalt make with embrodered worke of di-  
uers colours, according to the workmanship of the Ephod  
of gold, hyacinth, and purple, and scarlet twise died, and  
twisted silke. † It shall be foure square and duple: it shall 16  
haue the measure of a palme aswel in length as in bredth.  
† And thou shalt set in it foure rewes of stones: In the first 17  
rewe shall be the stone sardius, and topazius, and the emeraud:  
† in the second the carbuncle, the sapphire, and the iasper: 18  
† in the





19 10† in the third a ligurius, an achates, an amethyſt: † in the  
 fourth a chryſolith, an onyx, and beryllus. they ſhal be ſet  
 21 in gold by their rewes. † And they ſhal haue the names of  
 the children of Iſrael: with twelue names ſhal they be grauen,  
 euerie ſtone with the names of euerie one according to the  
 22 twelue tribes. † Thou ſhalt make in the Rationale cheynes  
 23 linked one to another of the pureſt gold: † and two ringes  
 of gold, which thou ſhalt put in both the toppes of the Ra-  
 24 tionale: † and the golden cheynes thou ſhalt ioyne to the  
 25 ringes, that are in the edges therof: † and the endes of the  
 cheynes them ſelues thou ſhalt couple with two hookes on  
 both ſides of the Ephod, which is toward the Rationale.  
 26 † Thou ſhalt make alſo two ringes of gold which thou ſhalt  
 put in the toppes of the Rationale, in the brimmes, that are  
 ouer againſt the Ephod, & looke toward the backe partes  
 27 therof. † Moreouer alſo other two ringes of gold, which are  
 to be ſet on both ſides of the Ephod beneth, that looketh  
 toward the nether ioyning, that the Rationale may be fitted  
 28 with the Ephod, † and may be faſtened by the ringes therof  
 vnto the ringes of the Ephod with a lace of hyacinth, that  
 the ioyning artificially wrought may continew, and the Ra-  
 tionale and Ephod may not be ſeparated one from the other.  
 29 † And Aaron ſhal beare the names of the children of Iſrael  
 in the Rationale of iudgement vpon his breaſt, when he ſhal  
 enter into the Sanctuarie, a memorial before the Lord for  
 30 euer. † And thou ſhalt put in the Rationale of iudgement  
 :: Doctrine, and Veritie, which ſhal be on Aarons breaſt, when  
 he ſhal goe in before the Lord: and he ſhal beare the iudge-  
 ment of the children of Iſrael on his breaſt, in the ſight of the  
 31 Lord alwayes. † And thou ſhalt make the tunike of the  
 32 Ephod of hyacinth, † in the middes wherof about ſhal be  
 a hole for the head, and a border round about it wouen, as  
 is wont to be made in the vtmoſt partes of garments, that it  
 33 may not eaſely be broken. † And beneth at the ſeete of the  
 ſame tunike, round about, thou ſhalt make as it were pome-  
 granates. of hyacinth, and purple, and ſcarlet twiſe died,  
 34 little belles interpoſed betwen, † ſo that there be a bel of  
 gold and a pomegranate: and againe another bel of gold and  
 35 a pomegranate. † And Aaron ſhal be veſted with it in the  
 office of his miniſterie, that the ſound may be heard, when  
 he goeth in and cometh out of the Sanctuarie, in the ſight

:: Knowledge  
 of the cauſe,  
 and ſincere  
 proceeding  
 therein, are the  
 two keyes of  
 right iudge-  
 ment.





of the Lord, and that he die not. † Thou shalt make also 36.  
 a plate of the purest gold: wherein thou shalt graue after the  
 worke of a grauer, Holie to the Lord. † And thou shalt 37  
 tie it with a lace of hyacinth, and it shal be vpon the mitre,  
 † hanging ouer the forehead of the high Priest. And Aaron 38  
 shal carie the iniquities of those thinges, which the children  
 of Israel haue offered and sanctified, in al their giftes and  
 donaries. And the plate shal be alwayes in his forehead,  
 that the Lord may be wel pleased with them. † And thou 39  
 shalt gird the tunike with silke, and thou shalt make a  
 silken mitre, and a bawdrike of embrodered worke.  
 † Moreouer for the sonnes of Aaron thou shalt prepare 40  
 linnen tunikes, and bawdrikes and mitres for glorie and  
 bewtie: † And with al these thinges thou shalt vest Aaron 41  
 thy brother, and his sonnes with him. And thou shalt  
 consecrate the handes of them al, and shalt sanctifie them,  
 that they may doe the function of priesthood vnto me: †  
 † Thou shalt make also linnen breches, to couer the flesh 42  
 of their turpitude from the reynes vnto the thighes: † and 43  
 Aaron and his sonnes shal vse them when they shal enter  
 into the taberbernacle of testimonie, or when they  
 approch to the Altar to minister in the Sanctuarie, lest  
 guiltie of iniquitie they die. It shal be a law for euer to  
 Aaron, and to his seede after him.

## CHAP. XXIX.

*The maner of consecrating Aaron and other Priests: with burnt offerings, 26. and pacifikes, wherof Aaron and his sonnes shal partecipate. 38. The institution of the daylie sacrifice of 1770 lambs, one in the morning, the other at euen.*

∴ Special preparation before Bishops and Priests be consecrated.

**B**V T this also shalt thou doe, ∴ that they may be conse- 1  
 crated to me in priesthood. Take a calfe from the heard,  
 and two rammes without spotte, † and unleuened bread, 2  
 and a cake without leuen, tempered with oile, wafers also  
 unleapened anoynted with oile: of wheaten flowre thou shalt  
 make al. † And being put in a basker thou shalt offer them: 3  
 and the calfe and the two rammes. † And thou shalt bring 4  
 Aaron and his sonnes to the doore of the tabernacle of testi-  
 monie. And ∴ when thou hast washed the father with his  
 sonnes

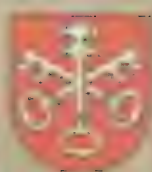
∴ The first pre-





5 sonnes in water, † thou shalt vest Aaron with his vestments,  
 that is, with the linnen garment and the tunicke, and the  
 Ephod and the Rationale, which thou shalt gird with  
 6 the baudrike. † And thou shalt put the mitre vpon his  
 7 head, and the holie plate vpon the mitre, † and thou shalt  
 powre the oile of vnction vpon his head: and by this rite  
 8 shal he be consecrated. † His sonnes also thou shalt bring,  
 and shalt inuest them with the linnen tunicke, and gird  
 9 them with a baudrike, † to witte, Aaron and his chil-  
 dren, and thou shalt put mitres vpon them: and they shal  
 be priestes to me by a perpetual religion. After that  
 10 thou shalt haue consecrated their handes, † thou shalt  
 present also the calfe before the tabernacle of testimonie.  
 And Aaron and his sonnes shal lay their handes vpon his  
 11 head, † and thou shalt kil him in the sight of the Lord,  
 12 beside the doore of the tabernacle of testimonie. † And  
 that which thou takest of the bloud of the calfe, thou  
 shalt put vpon the hornes of the Altar with thy finger,  
 and the rest of the bloud thou shalt powre at the botome  
 13 therof. † Thou shalt take also the whole fatte that  
 couereth the entrailes, and the caule of the liuer, and the  
 two kidneys, and the fatte that is vpon them, and  
 14 shalt offer a burnt sacrifice vpon the Altar: † but the  
 flesh of the calfe and the hide and the dong, thou shalt  
 burne abroad without the campe, because it is for sinne.  
 15 † Thou shalt take also one ramme, vpon the head  
 wherof Aaron & his sonnes shal lay their handes.  
 16 † Which when thou hast killed, thou shalt take of the  
 17 bloud therof, and powre round about the Altar. † And  
 the ramme it selfe thou shalt cut into peeces, and his  
 entrailes and feete being washed, thou shalt put vpon the  
 18 flesh cut in peeces, and vpon his head. † And thou shalt  
 offer the whole ramme for a burnt sacrifice vpon the Altar:  
 it is an oblation to the Lord, a most sweete sauoure of the  
 19 victime of the Lord. † Thou shalt take also the other  
 ramme, vpon whose head Aaron and his sonnes shal lay  
 20 their handes. † Which when thou hast immolated, thou  
 shalt take of his bloud, and put vpon the tippe of the right  
 eare of Aaron and of his sonnes, and vpon the thumbes and  
 great toes of their right hand and foote, and thou shalt  
 21 powre the bloud vpon the Altar round about. † And

paration in  
 the partie to  
 be consecrated  
 is cleaning  
 from sinne.  
 then to be ad-  
 orned with  
 the vertues a-  
 boue mentio-  
 ned. pag. 234.





When thou hast taken of the bloud that is vpon the Altar,  
 and of the oile of vnction, thou shalt sprinkle Aaron and his  
 vesture, his sonnes & their vestmentes. And after they  
 and their vestmentes are consecrated, † thou shalt take 12  
 the fatte of the ramme, and the rayle & the talow, that co-  
 uereth the lunges, and the caule of the liuer, and the two  
 kidneies, and the fatte, that is vpon them, and the right  
 shoulder, because it is the ramme of consecration: † and a 13  
 peece of one loafe, a cake tempered with oile, a wafer out of  
 the basket of azymes, which is sette in the sight of the Lord:  
 † and thou shalt put al vpon the handes of Aaron and of his 24  
 sonnes, and shalt sanctifie them eleuating before the Lord.  
 † And thou shalt take al from their handes: and shalt burne 25  
 them vpon the Altar for an holocauste, a most sweete saour  
 in the sight of the Lord, because it is his oblation. † Thou 26  
 shalt take also the brest of the ramme, wherwith Aaron was  
 consecrated, and eleuating it thou shalt sanctifie it before the  
 Lord, and it shal fal to thy part. † And thou shalt sanctifie 27  
 both the consecrated brest, and the shoulder that thou didst  
 separate of the ramme, † wherwith Aaron was consecra- 28  
 ted and his sonnes, and they shal fal to Aarons part and his  
 sonnes by a perpetual right from the children of Israel: be-  
 cause they are the primitiues and beginnings of their pa-  
 cifique victimes which they offer to the Lord. † And the 29  
 holie vesture, which Aaron shal vse, his sonnes shal haue  
 after him, that they may be anoynted, and their handes con-  
 secrated in it. † He of his sonnes that shal be appoynted 30  
 high priest in his steede, & that shal enter into the taber-  
 nacle of testimonie to minister in the Sanctuarie, shal weare  
 it seuen dayes. † And thou shalt take the ramme of the con- 31  
 secration, and shalt boyle the flesh therof in a holie place;  
 † which Aaron shal eate and his sonnes. The loaves also, 32  
 that are in the basket, they shal eate in the entrie of the ta-  
 bernacle of testimonie, † that it may be a placable sa- 33  
 crifice, and the handes of the offerers may be sanctified. A  
 stranger shal not eate of them, because they are holie.  
 † And if there remaine of the consecrated flesh, or of the 34  
 bread til the morning, thou shalt burne the remaynes with  
 fire: they shal not be eaten, because they are sanctified.  
 † Al, that I haue commanded thee, thou shalt doe vpon 35  
 Aaron and his sonnes. Seuen dayes shalt thou consecrate  
 their





36 their handes: † and thou shalt offer a calfe for sinne euerie day for expiation. And thou shalt cleanse the Altar when thou hast offered the hoste of expiation, and shalt anoynt  
37 it vnto sanctification. † Seuen dayes shalt thou exiate the altar & sanctifie it, and it shal be most Holie. euerie one, that shal touch it, shal be sanctified.

38 † This is it which thou shalt doe vpon the Altar: Two  
39 lambes of a yeare old :: euerie day continually, † one lambe  
40 in the morning, & an other at euen, † the tenth part of flowre tempered with oile beaten, which shal haue in measure the fourth part of an hin, and wine for libation of the same  
41 meature to one lambe. † And the other lambe thou shalt offer at euen, according to the rite of the morning oblation, and according to that which we haue said, for a saueur of  
42 sweetnesse: † it is a sacrifice to the Lord, by perpetual oblation vnto your generations, at the doore of the tabernacle of testimonie before the Lord, where I wil appoint to speake  
43 vnto thee. † And there wil I command the children of  
44 Israel, and the Altar shal be sanctified in my glorie. † I wil sanctifie also the tabernacle of testimonie with the Altar, and Aaron with his sonnes, to doe the function of priest-  
45 hood vnto me. † And I wil dwell in the middes of the  
46 children of Israel, and wil be their God, † and they shal know that I am the Lord their God, that haue brought them out of the Land of Ægypt, that I might abide among them, I the Lord their God.

:: Diuers things were offered at diuers times, and al signified Christs Sacrifice in his Church. *Aug. li. 1. c. 12. con. aduers. leg. & prophet.* yet none daylie but a lambe: more particularly signifying the daylie offering of the lambe of God and perpetual effect therof. *Origen. in. Iuan. 1.*

## CHAP. XXX.

*How, and of what matter, the Altar of incense shal be made: 12. What money shal be gathered for the vse of the Tabernacle. 18. A brasen laver is also to be made, 25. and holie oile of unction.*

1 **T**HOU shalt make also an Altar to burne incense, of the  
2 wood setim, † hauing a cubite of length, and an other of bredth, that is, foure squire, and two cubites in height.  
3 The hornes shal procede out of the same. † And thou shalt plate it with the purest gold, as wel the grate therof, as the walles round about, and the hornes. And thou shalt make  
4 to it a crowne of gold round about, † and two golden rings vnder the crowne on either side, that the barres may  
be put





be put into them, and the Altar may be caried. † The barres 5  
also them selues thou shalt make of the wood setim, and  
shalt plate them with gold. † And thou shalt set the Altar 6  
against the veile, that hangeth before the arke of testimonie  
before the propitiatorie wherewith the testimonie is couered,  
where I wil speake to thee. † And Aaron shall burne incense 7  
vpon it, sweetly fragrant, in the morning. When he shall  
dresse the lampes, he shall burne it: † and when he shall place 8  
them at euen, he shall burne incense euermore before the  
Lord through your generations. † You shall not offer vpon 9  
it incense of an other composition, nor oblation, and vi-  
ctime, neither shall you offer libamentes. † And Aaron shall 10  
pray vpon the hornes thereof once a yeare, with the blood of  
that which was offered for sinne, and shall pacifie vpon it in  
your generations. It shall be most Holie to the Lord. † And 11  
our Lord spake to Moyles, saying: † When thou shalt take 12  
the summe of the children of Israel according to their num-  
ber, euery one of them shall giue a price for their soules to  
the Lord, and there shall be no scourge among them, when  
they shall be reckened. † And this shall euery one giue that 13  
passeth to the naming, :: halfe a sicle according to the  
measure of the temple. A sicle hath twentie :: aboles. The  
halfe part of a sicle shall be offered to the Lord. † He that is 14  
accounted in the number, for twentie yeares and upward,  
shall giue price. † The rich man shall not adde to halfe a sicle, 15  
and the poore man shall diminish nothing. † And the money 16  
being receiued, which was contributed of the children of  
Israel, thou shalt deliuer vnto the vses of the tabernacle of  
testimonie, that it may be a monument of them before the  
Lord, and he may be propitious to their soules. † And our 17  
Lord spake to Moyles, saying: † Thou shalt make also a 18  
lauer with his foote of brasse, to wash in: and thou shalt set  
it between the tabernacle of the testimonie and the Altar.  
And water being put into it, † Aaron and his sonnes shall 19  
wash therein their handes and feete, † when they are going 20  
into the tabernacle of testimonie, and when they are to come  
vnto the Altar, to offer on it incense to the Lord, † lest per- 21  
happes they die. it shall be an euermore law to him, and to  
his seed by successions. † And our Lord spake to Moyles, 22  
† saying: Take spices, of principal and chosen myrrh five 23  
hundred sicles, and of cinnamon halfe so much, that is, two  
hundred

:: That is, 7. d  
ob. English.  
For a sicle of  
the Sanctuarie  
is about 17. d  
:: Obolus, 3.  
farthings.





hundred fiftie sicles, of calamus in like maner two hundred  
 24 fiftie, † and of casia five hundred sicles after the weight of the  
 25 Sanctuarie, of oile of oliues the measure him: † and thou shalt  
 make the holie oile of vnction, an ointment compounded  
 26 by the art of an vnguentarie, † and therof thou shalt anoynt  
 the tabernacle of testimonie, and the arke of the testament,  
 27 † and the table with the vessel therof, the candlelicke, and  
 28 the furniture therof, the Altars of incense, † and of holo-  
 causte, and al the furniture that pertyneth to the seruice of  
 29 them. † And thou shalt sanctifie al, and they shal be most  
 30 Holie: he that shal touch them, shal be sanctified. † Thou  
 shalt anoynt Aaron and his sonnes, and shalt sanctifie them,  
 31 that they may doe the function of priesthood vnto me. † To  
 the children of Israel also thou shalt say: This oile of vnction  
 32 shal be holie vnto me through your generations. † The flesh  
 of man shal not be anoynted therewith, and you shal make  
 none other after the composition of it, because it is sancti-  
 33 fied, and shal be holie vnto you. † What man soeuer shal  
 compound such, and shal giue therof to a stranger, shal be  
 34 abandoned out of his people. † And our Lord said to Moyse:  
 Take vnto thee spices, stactee, and onycha, galbanum of  
 swete fauour, and the clearest frankincense, al shal be of  
 35 equal weight: † and thou shalt make incense compounded  
 by the worke of an vnguentarie, exactly tempered, and pure,  
 36 and most worthie of sanctification. † And when thou hast  
 beaten al into verie smal pouder, thou shalt set of it before  
 the tabernacle of testimonie, in the place where I wil appeare  
 37 to thee. Most Holie shal the incense be vnto you. † Such  
 confection you shal not make vnto your owne vses, because  
 38 it is holie to the Lord. † What man soeuer shal make the  
 like, to enioy the smel therof, shal perish out of his people.

## CHAP. XXXI.

*Beseleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The obseruation of the sabbath day is againe commanded. 18. And our Lord deliuereth to Moyse two tables written with the finger of God.*

1 2 **A**N D our Lord spake to Moyse, saying: † Behold, I  
 haue called by name Beseleel the sonne of Uri the  
 sonne  
 Gg





sonne of Hur of the tribe of Iuda, † and I haue replenished 3  
 him with the spirit of God, with wisdom, & vnderstanding,  
 and knowledge in al worke, † to deuise whatsoeuer may 4  
 be artificially made of gold, and siluer, and brasle, † of mar- 5  
 ble, and precious stones, and diuersitie of wood. † And I 6  
 haue geuen him for his fellow Ooliab the sonne of Achisa-  
 mech of the tribe of Dan. And in the hart of euerie skilful  
 man haue I put wisdom: that they may make al things which  
 I haue commanded thee, † the tabernacle of couenant, and 7  
 the arke of testimonie, and the propitiatorie, that is ouer it,  
 and al the vessel of the tabernacle, † and the table and the 8  
 vessel therof, the candlesticke most pure with the vessel  
 therof, and the Altares of incense, † and of holocauste, and 9  
 al their vessel, the lauer with his foote, † the holie vestments 10  
 in the ministerie for Aaron the priest, and for his sonnes,  
 that they may execute their office, about the sacred things:  
 † the oile of vnction, and the incense of spices in the San- 11  
 ctuarie, al thinges which I haue commanded thee, shal they  
 make. † And our Lord spake to Moyse, saying: † Speake 12 13  
 to the children of Israel, and thou shalt say to them: See that  
 you keepe my sabbath: because it is a signe betwen me and  
 you in your generations: that you may know that I am the  
 Lord, which sanctifie you. † Keepe you my sabbath: for it 14  
 is holie vnto you: he that shal pollute it, dying shal die: he  
 that shal doe worke in it, his soule shal perish out of the  
 middes of his people. † Six dayes shal you doe worke: in the 15  
 seuenth day is the sabbath, the holie rest to the Lord. Euerie  
 one that shal doe any worke in this day, shal die. † Let the 16  
 children of Israel keepe the Sabbath, and celebrate it in their  
 generations. It is an everlasting couenant † betwen me and 17  
 the children of Israel, and a signe perpetual. for in six dayes  
 the Lord made heauen and earth, and in the seuenth he cea-  
 sed from worke. † And our Lord, when he had ended such 18  
 speeches in mount Sinai, gaue vnto Moyse two stone tables  
 of testimonie, written :: with the finger of God.

:: Not by  
 Moyse, but  
 by an Angel, at  
 Gods appoint-  
 ment. Gal. 3.  
 7. 17.

### CHAP. XXXII.

*The people ( Aaron consenting ) make & adore the image of a calfe.*

*7. Which God reueling to Moyse, 11. be praieth our Lord, for Abra-  
 ham, Isaac, and Iacob's sake to spare the people, and performe his promise.*

*14. VVher-*





14. *Wherwith God is pacified.* 15. *Yet Moyses coming from the Mount, and seeing the calfe, and idolatrie, throweth downe the tables and breaketh them.* 20. *destroyeth the idol,* 21. *blameb Aaron,* 27. *causeth manie Idolaters to be slaine,* 31. *and againe prayeth for the people.*

- 1 **A**Nd the people seeing that Moyses made variance ere he came downe from the mount, being assembled against Aaron, they sayd: Arise, make vs :: goddes, that may goe before vs: for what hath chanced to this Moyses the man that brought vs out of the Land of Ægypt, we know not. † And Aaron sayd to them: Take the golden earlettes from the eares of your wiues, and sonnes and daughters, & bring them to me. † And the people did that he had comanded, bringing the earlettes to Aaron. † Which when he had receiued, he formed them by founders worke, and made of them " a molten calfe. And they sayd: These are thy goddes Israel, that haue brought thee out of the land of Ægypt. † Which when Aaron had senne, he builded an altar before it, and by a cryers voice proclaimed saying: To morow is the solemnitie of the Lord. † And ryling in the morning, they offered holocaustes, and pacifique hostes, and the people sate downe to eate, and to drinke, and they rose vp :: to play. † And our Lord spake to Moyses, saying: Goe, get thee downe: thy people, which thou hast brought out of the Land of Ægypt, hath sinned. † They haue quickly reuolted from the way, that thou didst shew them: and they haue made to them selues a molten calfe, and haue adored, and immolating hostes vnto :: it, haue sayd: These are thy goddes Israel, that haue brought thee out of the Land of Ægypt. † And againe our Lord said to Moyses: I see that this people is stiffenecked: † :: suffer me, that my furie may be angrie against them, and that I may destroy them, and I wil make thee into a great nation. † But " Moyses besought the Lord his God, saying: Why Lord, is thy furie angrie against thy people, whom thou hast brought forth of the Land of Ægypt, in great power, and in a strong hand? † Let not the Ægyptians say I beseech thee: He hath craftely brought them forth, that he might kil them in the mountaynes, and destroy them from the earth: let thyn anger cease, and be pacified vpon the wickednes of thy people. † " Remember Abraham, Isaac, and Israel :: thy seruantes, to whom

:: Aaron knew what goddes they ment, to wit, such as they had senne worshipped in Ægypt, and therefore he made them a molten calfe. v. 4.

:: Excesse in play called foolish mirth, is the daughter of gluttonie, and mother of Idolatrie. s. Greg. li. 31. c. 31. Moral.

:: To the molten calfe, which they had made.

:: God saying, suffer me, signifieth that he could be hindered s. Hieron. in lent. 8.

:: Not only Gods promise,





but also his  
seruants me-  
rites are here  
proposed for  
procuring  
mercie to the  
people. See the  
Annotation.

7: Moyſes the  
meekeſt man  
on earth. (Nu.  
12.) in Gods  
cauſe was  
moſt zelous  
againſt ſinne.  
3. Aug. 9. 144  
in Exod.  
:: Aaron con-  
feſſed the  
fault briefly,  
not intending  
a frivolous  
excuse: for he  
could not  
thinke, but  
Moyſes knew  
the truth. 8.  
Aug. 9. 145 in  
Exod.  
:: Their zeale  
uſed with au-  
thoritie and  
order is here  
rewarded:  
which other-  
wiſe wanting,  
when Simon  
and Leui ſlew  
the Sichemi-  
tes, was bla-  
med by Iacob.  
Gen. 34. 25.

to whom thou ſwareſt by thine owne ſelf, ſaying: I wil mul-  
tiplie your ſeed as the ſtarres of heauen: and this whole land,  
wherof I haue ſpoken, I wil giue to your ſeed, and you ſhal  
poſſeſſe it alwayes. † And our Lord was pacified from doing 14  
the euil which he had ſpoken againſt his people. † And 15  
Moyſes returned from the mount, carying the two tables of  
teſtimonie in his hand, written on both ſides, † and made 16  
by the worke of God: the writing alſo of God was grauen  
in the tables. † And Joſue hearing the tumult of the people 17  
crying out, ſaid to Moyſes: The noyſe of battaile is heard in  
the campe. † Who answered: It is not the crie of men en- 18  
couraging of fight, nor the ſhout of men compelling to flee:  
but I doe heare the voice of ſingers. † And when he appro- 19  
ched to the campe, he ſaw the calfe, and the daunces: and  
being :: very wrath, he threw the tables out of his hand, and  
brake them at the foote of the mount. † and catching the 20  
calfe which they had made, he burnt it, and bette it into  
powder, which he ſtrawed into water, and gaue thereof  
drinke to the children of Iſrael. † And he ſaid to Aaron: 21  
What hath this people done to thee, that thou ſhouldeſt bring  
vpon them an heinous ſinne? † To whom he answered: Let 22  
not my lord be offended: for thou knoweſt this people, that  
it is prone to euil: † they ſaid to me: Make vs goddes, that 23  
may goe before vs: for vnto this ſame Moyſes, that brought  
vs forth out of the Land of Ægypt, we know not what is  
chanced. † To whom I ſaid: Which of you hath gold? They 24  
tooke, and brought to me: and I caſt it into the fire, and  
:: this calfe came forth. † Moyſes therefore ſeeing the people 25  
that they were made naked ( for Aaron had ſpoiled them for  
the ignominie of filth, and had ſet them naked among their  
enemies ) † and ſtanding in the gate of the campe, he ſaid: If 26  
any man be our Lords, let him ioine to me. And there ga-  
thered vnto him al the ſonnes of Leui: † to whom he ſaid: 27  
This ſaith the Lord God of Iſrael: Put euerie man his ſword  
vpon his thigh: goe, & returne from gate to gate through the  
middles of the campe, and euerie man kil his brother, and  
frend, and neighbour. † And :: the ſonnes of Leui did accor- 28  
ding to the ſaying of Moyſes, and there were ſlaine in that day  
about three thouſand men. † And Moyſes ſaid: You haue 29  
conſecrated your handes this day to our Lord, euerie man in  
his ſonne & in his brother, that bleſſing may be giuen to you  
† And





- 30 † And when the next day was come, Moyses spake to the people: You haue sinned a verie great sinne: I wil goe vp to our Lord, if by this meane I may be able to intreate him for your sinful fact. † And returning to our Lord, he said: I beseech thee: this people hath sinned a heinous sinne, and they haue made to them selues goddes of gold: either forgiue them this trespassse, † or if thou doe not, † strike me out of the booke that thou hast written. † To whom our Lord answered: He that hath sinned to me, him wil I strike out of my booke: † but goe thou, and leade this people whither I haue told thee: myne Angel shal goe before thee. And I in the day of reuenge wil visite this sinne also of theirs. 35 † Our Lord therefore smote the people for the fault concerning the calfe, which Aaron had made.

∴ Moyses not content with his owne saluation, would rather perish with the people, then they should al be destroyed: and therefore at his instance God pardoned them. S. Hieron. Ep. 12. ad Gaud. & in Ione. 1. S. Aug. q. 147. in Exod.

## A N N O T A T I O N S.

## CHAP. XXXII.

4. *A molten calfe* ] No other reason can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather then of anie other thing, but for that they thought the blacke calfe with white spotted, called calfe to be the

S. Aug. Apr. or Serapis, whom they sawe the Egyptians esteemed most of al their true God.

li. 18. c. goddes, to be the chiefe, or onlie God. And therefore to this famous Idol, they

S. Hieron. ascribed the benefite of their deliuerie from bondage, saying: *These are thy*

goddess, o Israel, that haue brought thee out of the Land of Egypt. So they ment not

li. 1. c. 11. to worship our Lord, the true God, in that image, as Calvin would haue it, They adored

para. 9. but the very calfe whose image it was, for adoring immediatly the calves image repre-

image, and immolating hostes to it (v. 8.) they protested that to be their God, sented.

Infir. which the image represented. This appeareth also, Deut. 32. v. 18. God that

begat thee thou hast forsaken: and hast forgotten our Lord thy creator. And Psal. 105.

v. 25. They forgot God, which saved them.

11. *Moyses belought.* ] Albeit Moyses with most humble submission prayed Calvin char-

for the people, which God so accepted, that he was thereby pacified, (v. 14.) geth Moyses

In hunc yet Calvin here condemneth him of arrogancie, and pride, as though he im- with arro-

locum. periously prescribed law to God, spoyling him of his iustice. Much otherwise gancie.

S. Hieron (Epist. 12. ad Gaudent.) commending his seruent charitie, doubteth Moyses cha-

not to say. *Dei potentiam serui preces impediebant* These seruantes prayers hindered Gods ritie concu-

porer, because God himself saying, *suffer me, that my furie may be angry against* red with

them, and that I may destroy them: shewed his diuine prouidence to be such, as Gods prouidence.

he might be stayed, from doing that which he threatened.

13. *Remember Abraham,* ] It much troubled Calvin, that for obtaining per-

don for the people, the Patriarches are mentioned, for whose sake and me- God sheweth

in Exod. rites, mercie, and protection was promised by God (Gen. 18. 22. 26.) [prophe- mercie for the

S. Chrys. cited by Jacob, (Gen. 48.) performed here, and in manie other places. And merites of his

ho. 42. in it is a vaine euasion to say: God shewed his mercie for his promise sake only; seruants.

Gen. The for he promised the same for their merites; as appeareth in the places alleaged. Grace goeth

ed. q. 67. Though al merites procede from Gods grace, first geuen without merites. before me-

in Exo. 1. Cor. 4. 7. 7. S. Aug. de grat. & lib. arb. c. 6. rites.





## CHAP. XXXIII.

*Gods wrath being mitigated by Moyſes, the people mourne for their ſinnes  
7. Moyſes pitcheth the tabernacle without the campe, and therein conuer-  
ſeth familiarly with God. 18. deſiring to ſee his glorie.*

∴ God would  
not in this paſ-  
ſage worke  
ſuch miracles,  
as he did, bring-  
ing them  
forth of E-  
gypt. So it is  
a comination  
because they  
were ſtubbor-  
ne and ſtiſſe  
pecked.

**A**N D our Lord ſpake to Moyſes, ſaying: Goe, get thee 1  
vp from this place, thou and thy people which thou  
haſt brought out of the Land of Ægypt, into the land  
wherof I ſware to Abraham, Isaac, and Iacob, ſaying:  
To thy ſeede I wil giue it: † and I wil ſend an Angel thy 2  
precuſor, that I may caſt out the Chananeite, and A-  
morrhite, and Hetheite, and Pherezeite, and Heueite,  
and Iebuſeite, † and thou maielt enter into the land that 3  
floweth with milke and honey: for ∴ I wil not goe vp with  
thee, becauſe thou art a ſtiſſenecked people: leſt perhappes  
I deſtroie thee in the way. † And the people hearing this 4  
verie il ſaying, mourned: and no man put on his ornamentes  
after the cuſtome. † And our Lord ſayd to Moyſes: Speake 5  
to the children of Iſrael: Thou art a ſtiſſenecked people,  
once I ſhal goe vp in the middes of thee, and ſhal deſtroy  
thee. Now preſently lay away thy ornamentes, that I may  
know what to doe vnto thee. † Therefore the children of 6  
Iſrael layd away their ornamentes from mount Horeb.

† Moyſes alſo taking the tabernacle, pitched it without the 7  
campe a ſatre of, and called the name thereof, The Taber-  
nacle of couenant. And al the people, that had anie queſtion,  
went forth to the Tabernacle of couenant, without the  
campe. † And when Moyſes went forth to the tabernacle, 8  
al the people roſe vp, and euerie one ſtoode in the dore of his  
pauilion, and they beheld the backe of Moyſes, til he entred  
into the tabernacle. † And when he was entred into the 9  
Tabernacle of couenant, the piller of the cloude came downe,  
and ſtoode at the doore, and he ſpake with Moyſes, † al they 10  
beholding that the piller of the cloude ſtoode at the doore of  
the Tabernacle. And they ſtoode, and adored at the doores  
of their tabernacles. † And our Lord ſpake vnto Moyſes 11  
face to face, as a man is wont to ſpeake to his friend. And  
when he returned into the campe, his miniſter Iosue the ſone  
of Nun, a yong man, departed not from the Tabernacle.  
† And Moyſes ſaid to our Lord: Thou commandelt me to 12  
leade,





- leade forth this people: and doest not shew me whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found grace in my sight. † If therefore I haue found grace in thy sight, shew me thy face, that I may know thee, and may find grace before thine eyes, looke vpon thy people this nation. † And our Lord said: My face shal goe before thee, and I wil giue thee rest. † And Moyses sayd: If thy selfe doest not goe before, bring vs not out of this place. † For whereby shal we be able to know I and thy people, that we haue found grace in thy sight, vnles thou walke with vs, that we may be glorified of al peoples, that dwell vpon the earth? † And our Lord said to Moyses: This word also, which thou hast spoken, wil I doe: for thou hast found grace before me, and thy selfe I haue knowen by name. † Who said: Shew me thy glorie. † He answered: I wil shew thee :: al good, and :: wil cal in the name of the Lord before thee: and I wil haue mercie on whom I wil, and I wil be merciful to whom it shal please me. † And againe he sayd: Thou canst not see my face: :: for man shal not see me, and liue. † And againe: Behold, quoth he, there is a place with me, and thou shalt stand vpon the rocke. † And when my glorie shal passe, I wil sette thee in a hole of the rocke, and protect thee with my right hand, vntil I passe: † and I wil take away my hand, and thou shalt see :: my backe-partes: but my face thou canst not see.

Rom 9.

## CHAP. XXXIII.

*Moyses goeth againe into Mount Sinai, with new tables, praying for the people. 10. to whom God promisseth to giue possession of the Land. 12. Prohibiterb al association with the Gentiles, for feare of Idolatrie, 18. giveth precepts concerning the first borne, the Sabbath, and other feastes. 28. After fourtie dayes fast, Moyses returneth to the people with the commandements, and his face appearing burned, he couereth it, whensoever he speaketh to the people.*

- 1 **A**N D after this he said: :: Cut thee two tables of stone like vnto the former, and I wil write vpon them the wordes, which the tables had, which thou hast broken. † Be readie in the morning, that thou maiest forwith go vp into the mount Sinai, and thou shalt stand with me vpon the toppe of the mount. † Let no man go vp with thee, neither let anie man be sene throughout the whole mount: the oxen also

:: The first tables being broken, yet others are made: so though the first grace given in Baptisme be lost, also





Yet there remaineth penance, as the second table of law after shipwrecke s. Hiero. Epist ad Demetriad.

∴ Notwithstanding his former commination chap. 31. v. 3. God here promisseth new benefites.

also and the sheepe let them not feede ouer against. † He 4  
cut out therfore two tables of stone, such as had bene before :  
and rising very early he went vp into mount Sinai, as our  
Lord had commanded him, carying with him the tables :  
† And when our Lord was descended in a cloude, Moyse 5  
stoode with him, calling vpon the name of our Lord. † Who 6  
passing before him, he said : \* Dominatour Lord God, merciful  
and clement, patient and of much compassion, and true, \* chief  
† Which keepest mercie vnto thousandes : which takest away 7  
iniquitie, and wicked factes, and sinnes, and no man of him  
selfe is innocent before thee. Which doest render the iniquitie  
of the fathers to the children, and to the nephewes vnto the  
third and fourth generation. † And Moyse making hast, 8  
bowed flatte vnto the earth, and adoring † he said : If I haue 9  
found grace in thy sight o Lord, I beseech thee that thou wilt  
goe with vs ( for it is a stiffe necked people ) and take away  
our iniquities and sinnes, and possesse vs. † Our Lord answered 10  
red : ∴ I wil make a couenant in the sight of al, I wil do signes  
that were neuer sene vpon the earth, not in anie nations : that  
this people may see, in the middes of whom thou art, the terrible  
worke of the Lord which I wil doe. † Obserue al 11  
thinges which this day I command thee : I my self wil cast  
out before thy face the Amorrhite, and Chananeite, and  
Hethite, the Pherezeite also, and Heueite, and Iebuseite.  
† Beware thou neuer ioyne amitie with the inhabitants of 12  
that land, which may be thy ruine : † but destroy their altars, 13  
breake their statues, and cut downe their groues : † adore 14  
not a strange God. The Lord his name is Ielouse, God is an  
emulatour. † Enter no traffick with the men of those regions : 15  
lest, when they haue fornicated with their goddes, and haue  
adored their idols, some man cal thee to eate of the thinges  
immolated. † Neither shalt thou take a wife for thy sonnes 16  
of their daughters : lest after them selues haue fornicated,  
they make thy sonnes also to fornicate with their goddes.  
† Molten goddes thou shalt not make to thee. † Thou shalt 17 18  
keepe the solemnitie of the azymes. Seuen dayes shalt thou  
eate azymes, as I haue commanded thee, in the time of the  
moneth of new corne : for in the moneth of spring time  
thou didst goe out of Egypt. † Al of the male kind, that 19  
openeth the matrice, shal be mine. Of al beastes as wel oxen  
as of sheepe, it shal be mine. † The firstborne of an asse 20  
thou





- thou shalt redeeme with a sheepe: but if thou wilt not give a price for it, it shall be slaine. The firstborne of thy sonnes thou shalt redeeme: neither shalt thou appeare empty in  
 21 my sight. † Six dayes shalt thou worke, the leuenth day thou  
 22 shalt cease to eate, and reape. † The solemnitie of weekes thou shalt make to thee, in the first frutes of corne of thy wheate harvest, and the solemnitie, when the time of the  
 23 yeare returneth that al thinges are laid vp † Three tymes of the yeare al thy male shall appeare in the sight of the  
 24 omnipotent Lord God of Israel. † For when I shall haue taken away the nations from thy face, and shall haue dilated  
 thy borders, no man shall lie in wayte against thy land, when thou doest goe vp, and appeare in the sight of the Lord thy  
 25 God thrise in a yeare. † Thou shalt not immolate the bloud of my hoste vpon leaue: neither shall there remaine in the morning of the victime of the solemnitie of the Phase.  
 26 † The first of the frutes of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boile a kidde  
 27 in the milke of his damme. † And our Lord said to Moyse: Write thee these wordes, in which I haue made a couenant  
 28 both with thee and with Israel. † Therefore he was there with our Lord fourtie dayes and fourtie nightes: he did not eate bread, and he dronke no water, and he wrote in the tables  
 29 the wordes of the couenant, :: tenne † And when Moyse came downe from the mount Sinai, he held the two tables of testimony, and he knew not that his face was  
 30 horned by the conuersation of the talke of our Lord. † And Aaron and the children of Israel seeing the face of Moyse horned,  
 31 they were afraid to come neere † And being called of him, they returned as wel Aaron as the princes of the synagoge.  
 32 And after that he spake to them, † al the children of Israel also came to him: whom he commanded al thinges that he  
 33 had heard of our Lord in mount Sinai. † And hauing ended his talke, he put  
 34 :: a veile vpon his face. † Which going in to our Lord, and speaking with him, he toke away vntil he went forth, and then he spake to the children of Israel al  
 35 thinges that had bene commanded him. † Who saw that the face of Moyse coming forth was horned, but he couered his face againe, if at anye time he spake to them.

:: God by an Angel not Moyse. *supra* 1. & *Deut.* 10. v. 1 & 4.  
 :: How soeuer the commandments are diuided in both tables, here it is certaine, that there be no more nor lesse then tenne in al.  
 :: So his face appeared to the beholders, by reason of the glistering beames of his countenance shining gloriously, after his conuersation with God fourtie dayes: which signifieth that much more that which abideth (in al eternitie) is in glorie. 1. Cor 3.  
 :: The same veile (saith S. Paul) remaineth vpon the hart of the Iewes, that they can not see Christ, til by

his special grace they shall be illuminated: 1 Cor 3 The like is vpon the hart of Heretikes that can not see the Church. S. Aug. in Psal. 30. can. 1.

Hh

CHAP.





*The precept of the Sabbath is yet renewed. 4. First fruites, and other giftes are required, and duly offered, for the making of the tabernacle and other thinges thereto belonging, which are here recited. 30. Beseleel and Ooliab are appointed workmen for this purpose.*

After the fall of the people to Idolatrie, their punishment, and repentance, their reconciliation to God and new tables of the commandments made and written, Moyses repe- teth the former precept, of keeping the Sabbath, and provideth all necessities to the making of the Tabernacle, whereto the Princes and people most promptly and liberally contribute. *Aug. 9. 172. in Exo.*

**T**HERFORE :: al the multitude of the children of Israel 1  
being gathered together, he said to them: These are the 2  
thinges which our Lord hath commanded to be done. † Six 2  
dayes you shal do worke: the seuenth day shal be holie vnto 3  
you, the sabbath, and rest of our Lord: he that shal do anie 4  
worke in it, shal be slaine. † You shal not kindle fire in al 3  
your habitations on the sabbath day. † And Moyses said to 4  
al the assemblie of the children of Israel: This is the word 5  
that our Lord hath commanded, saying: † Separate with 5  
you first fruites to the Lord. Let euerie one that is willing and 6  
hath a readie hart, offer them to the Lord: gold and siluer, 7  
and brasle, † hyacinth and purple, and scarlet twise died, 6  
and silke, the haire of goates, † and rammes skinnies died 7  
redde, and ianthin skinnies, the wood setim, † and oile to 8  
maintaine lightes, and to make ointment, and most sweete 9  
incense, † Onyx stones, and pretious stones, for the ador- 9  
ning of the Ephod and the Rationale. † Whosoever of you 10  
is wise, let him come, and make that which our Lord hath 11  
commanded: † to wit, the Tabernacle, and the roose therof, 11  
and the couer, the ringes, and the bordeworke with the 12  
barres, the pinnes and the feete: † the Arke and the stauess, 12  
the propitiatorie, and the veile, that is drawen before it: 13  
† the Table with the barres and the vessel, and the loaves 13  
of proposition: † the Candlestick to beare vp the lightes, 14  
the vessel therof and the lampes, and the oile to the nou- 15  
rishing of fires: † the Altar of incense, and the barres, and 15  
the oile of vnction and the incense of spices: the Hanging 16  
at the doore of the tabernacle: † the Altar of holocauste, 16  
and his grate of brasle, with the barres and vessel therof: 17  
the Laver and his feete: † the Curtines of the court with the 17  
pillers and the feete, the hanging in the doores of the entrie, 18  
† the pinnes of the tabernacle and of the court with their 18  
litle cordes: † the Vestimentes, that are to be vsed in the 19  
ministerie of the sanQuarie, the vesture of Aaron the high 19  
Priest,





Priest, and of his sonnes, to do the function of Priesthood  
 20 vnto me. † And al the multitude of the children of Israel  
 21 going forth from the sight of Moyſes, † offered first frutes  
 to our Lord with a most prompt and deuoute minde, to make  
 the worke of the tabernacle of the testimonie. Whatſoeuer  
 was necessarie to the seruice therof and to the holie vesti-  
 22 ments, † both men and women did giue, tablettes and  
 earlettes, ringes and bracelettes: euerie vessel of gold was  
 23 separated for the donaries of our Lord. † If anie man had  
 hyacinth, and purple, and scarlet twise died redde, and ianthin  
 24 skinnes, † metal of siluer and brasſe, they offered to our  
 25 Lord, and the wood setim for diuers vses. † But the skilful  
 women also gaue such thinges as they had sponne, hyacinth,  
 26 purple, and scarlet, and filke, † and goates haire, geuing al  
 27 of their owne accord. † But the princes offered onyx stones,  
 and pretious stones, for the Ephod and the Rationale, :: As matter  
 28 † and spices and oile to maintaine the lightes, and for the alone is not  
 preparing of ointment, and to make the incense of most sufficient for  
 29 sweete sauour. † Al men and women with deuoute mind a building  
 offered donaries, that the workes might be made which our without arti-  
 Lord had comanded by the hand of Moyſes. Al the children ficers, to  
 of Israel did dedicate voluntarie thinges to our Lord. whom God  
 30 † And Moyſes said to the children of Israel: Behold, geueth special  
 our Lord hath :: called by name Beseleel the sonne of Vri skil: so for ex-  
 31 the sonne of Hur of the tribe of Iuda. † And hath filled pounding ho-  
 him with the spirit of God, with, wisdom and intelligence, lie Scripture  
 32 and science and all learning † to deuise and to make worke God geueth  
 33 in gold and siluer, and brasſe, † and in grauing stones, particular  
 and in carpenters worke. Whatſoeuer can be deuised arti- knowledge to  
 34 ficially, † he hath giuen in his hart: Ooliab also the sonne Pastors and Do-  
 35 of Achisamech of the tribe of Dan: † both hath he instru- ctors, to the con-  
 cted with wisdom, to make the workes of a carpenter, summation of  
 a tapester, an embroiderer of hyacinth and purple, and scarlet Sanctes, to the  
 twise died, and filke, and to weaue al thinges, and to inuent worke of the  
 21 new things. minister, to the  
 edifying of the  
 bodie of Christ.  
 (the Church)  
 Ephes. 4.

## CHAP. XXXVI.

*More being geuen then was needeful. 6. Moyſes made to be proclaimed that  
 no more should be offered. 8. So the curtains, 13. ringes, 18. buckles, 19.  
 the couer, 20. bordes, 21. barres, 35. a veile, 36. pillars, and a hanging  
 are made readie.*

Hh 2

B E S E-





As the people abounded in deuotion, so the workmen of modestie and religion would haue no more then necessarie.

*S. Augustin 9. 171. in Exod.*

**B**ESELEEL therefore, and Ooliab, and euerie wise man, 1  
to whom our Lord gaue wisdom and vnderstanding,  
to know how to worke artificially, made the thinges that  
are necessarie for the vses of the Sanctuarie, and which our  
Lord did command. † And when Moyse had called them, 2  
and euerie cunning man, to whom our Lord had geuen  
wisdom, and such as of their owne accord had offered them  
selues to the making of the worke, † he deliuered al the 3  
donaries of the children of Israel vnto them. Who being  
earnest about the worke, the people daily in the morning  
did offer their vowes. † Whereupon the artificers being 4  
constrained to come, † said to Moyse: The people offereth 5  
more then is necessarie. † Moyse therefore commanded pro- 6  
clamation to be made by the criers voice: Let neither man  
nor woman offer anie more in the worke of the Sanctuarie.  
And so they ceased from offering giftes, † because the thinges 7  
that were offered did suffice and were ouer much. † And 8  
al the wise harted men, to accomplish the worke of the ta-  
bernacle, made ten curtines of twisted silke, and hyacinth,  
and purple, and scarlet twise died, with varied worke, and  
the art of embrodering: † of which one had in length 9  
twentie eight cubites, and in bredth foure: there was one  
measure of al the curtines. † And he ioyned fve curtines, 10  
one to an other, and the other fve be coupled to themselues  
one with an other. † He made also loupes of hyacinth in the 11  
edge of one curtine on either side, and in the edge of the  
other curtine in like maner, † that the loupes might meete 12  
one against an other, and might be ioyned eech with other.  
† Whereupon also he did cast fiftie ringes of gold, that might 13  
catch the loupes of the curtines, and might be made one  
tabernacle. † He made also eleuen curtines of goates haire 14  
to couer the roose of the tabernacle: † one curtine in length 15  
had thirtie cubites, & in bredth foure cubites: al the curtines  
were of one measure: † of which fve he ioyned apart, & the 16  
other six apart. † And he made fiftie loupes in the edge of one 17  
curtine, and fiftie in the edge of an other curtine, that they  
might be ioyned one to an other. † And fiftie buckles of 18  
brasse wherwith the roose might be knitte together, that of  
al the curtines there might be made one couering. † He made 19  
also a couer for the tabernacle of rammes skinner died redde:  
& an other couer ouer that of ianthin skinner. † He made 20  
also





also the bordes of the tabernacle of the wood setim standing.  
 21 † The length of one borde was ten cubites: and the bredth  
 22 contained one cubite and an halfe. † There were two mor-  
 teles throughout euerie borde, that one might be ioyned to  
 23 the other. So made he in al the bordes of the tabernacle. † Of  
 the which twentie were at the south side against the South,  
 24 † with fourtie feete of siluer. Two feete were put vnder one  
 borde on either side of the corners, where the mortefes of the  
 25 sides end in the corners. † At that side also of the tabernacle,  
 that looked toward the North, he made twentie bordes,  
 26 † with forty feete of siluer, two feete for euerie borde. † But  
 against the west, to witte, at that side of the tabernacle, which  
 28 looketh to the sea, he made six bordes, † and two other at ech  
 29 corner of the tabernacle behind: † which were also ioyned  
 from beneth vnto the toppes, & they grew together into one  
 30 connexion. So he made on either side at the corners † that  
 there were in al eight bordes, and had sixteene feete of siluer,  
 31 to witte, two feete vnder euerie borde. † He made also barres  
 of the wood setim, five to hold together the bordes of one  
 32 side of the tabernacle, † and five other to ioyne together  
 the bordes of the other side: and besides these, five other  
 33 barres at the west side of the tabernacle against the sea. † He  
 made also an other barre, that might come by the middes of  
 34 the bordes from corner vnto corner. † And the bordeworke  
 it selfe he plated with gold. And their ringes he made of gold,  
 through which the barres might be drawen: the which also  
 35 themselues he couered with plates of gold. † He made also  
 a veile of hyacinth, and purple, scarlette, and twisted silke,  
 36 with embrodered worke, varied and distinguished: † and  
 foure pillers of the wood setim, which with their heades he  
 37 plated with gold, casting their feete of siluer. † He made  
 also a hanging in the entrie of the tabernacle of hyacinth,  
 purple, scarlet, and twisted silke, with the worke of an em-  
 38 broderer: † and five pillers with their heades, which he  
 couered with gold, and their feete he did cast of brasle.

## CHAP. XXXVII.

*Beseleel maketh the Arke. 6. the Propitiatorie, with Cherubimes, 10. the Table, with vessel belonging thereto, 17. the Candlesticke with bowles and branches. 23. seven lampes with snuffers, 25. the Altar of incense, 29. and compoundeth the incense.*





**A**Nd Beseleel made also the arke of the wood setim, 1  
 hauing two cubites and an halfe in length, and a cubite  
 and an halfe in bredth, the height also was of one cubite and  
 an halfe: and he plated it with the purest gold within,  
 and without. † And he made to it a crowne of gold round 2  
 about, † casting foure ringes of gold at the foure corners 3  
 thereof: two ringes in the one side, and two in the other.  
 † Barres also he made of the wood setim, which he plated 4  
 with gold, † and which he put into the ringes, that were at 5  
 the sides of the arke to carie it. † He made also the Propi- 6  
 ttorie, that is, the Oracle, of the purest gold, two cubites  
 and an halfe in length, and a cubite and an halfe in bredth.  
 † Two Cherubins also of beaten gold, which he sette on 7  
 either side of the Propitiatorie: † One Cherub in the toppe 8  
 of one side, and the other Cherub in the toppe of the other  
 side: two Cherubins in each toppe of the Propitiatorie,  
 † spreading their winges, and :: couering the Propitiatorie, 9  
 and looking one toward the other and toward it. † He made 10  
 also the table of the wood setim in length two cubites, and  
 in bredth one cubite, which had in height a cubite & an halfe.  
 † and he did compasse it with the finest gold, and he made 11  
 to it a golden ledge round about, † and to the ledge it selfe a 12  
 golden crowne enterpolished of foure fingers, and vpon the  
 same an other golden crowne. † And he cast foure ringes of 13  
 gold, which he put in the foure corners at euerie foote of the  
 table † against the crowne: and he put the barres into them, 14  
 that the table might be caried. † The barres also them selues 15  
 he made of the wood setim, and compassed them with gold.  
 † And the vessel for the diuers vses of the table, sawcers, 16  
 phiales, and goblettes, and censars, of pure gold, wherein  
 the libamentes are to be offered. † He made also the candle- 17  
 sticke beaten of the finest gold. From the shaft wherof the  
 branches, cuppes, and boules and lilies did proceede: † six 18  
 on both sides, three branches on one side, and three on the  
 other: † three cuppes in maner of a nutte on euerie branch, 19  
 and boules withal and lilies: and three cuppes of the fashion  
 of a nutte in an other branch, and boules withal and lilies.  
 The worke of the six branches, that proceeded from the shaft  
 of the candlestick, equal † And in the shaft it selfe were 20  
 foure cuppes after the maner of a nutte, and boules withal  
 at euerie one and lilies: † and boules vnder two branches in 21  
 three

:: The Cheru-  
 bins couering  
 al vpon and  
 within the  
 arke signifie  
 (saith S. Gre-  
 gorie Nyssen)  
 that the Scrip-  
 tures haue a  
 hiegher sense  
 then the lite-  
 ral. *de vita  
 Moyses post me-  
 dium.*





three places, which together make six branches proceeding  
 21 from one shaft. † Both the boules therfore, & the branches  
 23 were out of it, al beaten of the purest gold. † He made also  
 the seuen lampes with their snuffers, and the vessel, where  
 24 the snuffings should be put out, of most pure gold. † The  
 candlesticke withal the vessel therof did weigh a talent of  
 25 gold. † He made also the altar of incense of the wood setim,  
 hauing a cubite euerie way foure square, and in height two:  
 26 from the corners wherof the hornes did procede. † And  
 he plated it with the purest gold, with the grate and the  
 27 walles and the hornes. † And he made to it a crowne of gold  
 round about, and two golden rings vnder the crowne at  
 either side, that the barres may be put into them, and the  
 28 altar may be caried. † And the barres them selues he made  
 also of the wood setim, and couered them with plates of gold.  
 29 † He compounded also oile for the ointment of sanctifi-  
 cation, and incense of the purest spices with the worke of  
 a pigmentarie.

## CHAP. XXXVIII.

*The same Besieleel maketh the Altar of Holocauste. 8. the brasen lauer. 9. the court with pillars and hangings. 21. The gifts that were offered are recited.*

1 **H**E MADE also the Altar of Holocauste of the wood  
 setim, five cubites foure square, and three in height:  
 2 † the hornes wherof did procede from the corners, and he  
 3 couered it with plates of brasle. † And for the vses therof  
 he prepared of brasle diuers vessels, cauldrons, tonges, feth-  
 4 hookes, pothookes, & firepannes. † And the grate therof  
 in maner of nette he made of brasle, and vnder it in the  
 5 middes of the altar an hearth, † casting foure ringes at as  
 6 manie toppes of the nette, to put in barres to carie it: † the  
 which themselves also he made of the wood setim, and co-  
 7 uered them with plates of brasle: † and he drew them therefor de-  
 through the ringes, that stood out in the sides of the altar. uotion, and it  
 And the altar it selfe was not massie, but holow of bordes, semeth the  
 8 and within emptie. † He made also the lauer of brasle, with same custome  
 the foote therof, of womens glasses, :: that watched in the Christs time.  
 9 doore of the tabernacle. † He made also the court, in the For Anna the  
 south side wherof were hangings of twisted silke, of an widow obser-  
 10 hundred cubites, † twentie pillars of brasle with their sette, ued this state  
 of life. Luc. 1.  
 the





the heades of the pillers, & the whole graving of the worke,  
 of siluer. † In like maner at the north side the hanginges, 11  
 pillers, and feete and the heades of the pillers were of the  
 same measure, and worke and metal. † But on that side that 12  
 looketh to the West, there were hanginges of fiftie cubites, 12  
 ten braſen pillers with their feete, and the heades of the  
 pillers, and al the graving of the worke, of siluer: † More- 13  
 ouer againſt the Eaſt he prepared hanginges of fiftie cubites:  
 † of the which, one ſide conteyned fiſtene cubites of three 14  
 pillers, with their feete: † and on the other ſide ( becauſe 15  
 betwene both he made the entrie of the tabernacle ) there  
 were hanginges equally of fiſtene cubites, and three pillers,  
 and feete as manie. † Al the hanginges of the court were 16  
 wouen of twiſted ſilke. † The feete of the pillers were of 17  
 braſſe, and their heades with al their gravinges of ſiluer: but  
 the pillers alſo of the court them ſelues he plated with ſiluer.  
 † And in the entrie therof he made with embrodered worke 18  
 a hanging of hyacinth, purple, ſcarlet, and twiſted ſilke, that  
 had twentie cubites in length, but the height was five cu-  
 bites according to the meaſure, which al the hanginges of  
 the court had. † And the pillers in the entrie were foure 19  
 with feete of braſſe, and their heades and gravinges of ſiluer.  
 † The pinnes alſo of the tabernacle and of the court round 20  
 about he made of braſſe. † Theſe are the iſtrumetes of the 21  
 tabernacle of teſtimonie, which were numbred according to  
 the precept of Moyſes, in the ceremonies of the Leuites by  
 the hand of Ithamar the ſonne of Aaron the prieſt: † which 22  
 Bekeleel the ſonne of Uri, the ſonne of Hur, of the tribe of  
 Iuſa had accompliſhed, as our Lord commanded by Moyſes,  
 † hauing ioyned to him ſelfe for his companion Ooliab the 23  
 ſonne of Achisamech of the tribe of Dan: who was himſelf  
 alſo an egregious artiſicer in wood, and a tapiſter and embro-  
 derer of hyacinth, purple, ſcarlet, and ſilke. † Al the gold 24  
 that was ſpent in the worke of the Sanctuarie, and that was  
 offered in donaries, was nine and twentie talentes, and ſeu-  
 en hundred thirtie ſicles according to the meaſure of the San-  
 ctuarie. † And it was offered of them that paſſed to the num- 25  
 ber, from twentie yeares and vpward, of ſix hundred three  
 thouſand, and five hundred fiſtie, able men to beare armes.  
 † There were moreover an hundred talentes of ſiluer, wherof 26  
 were caſt the feete of the Sanctuarie, and of the entrie where  
 the





27 the velle hangeth. † An hundred feete were made of an hundred talentes, one talent being accounted for euerie foote.  
 28 † And of the thousand seven hundred, and seuentie five he made the heades of the pillers, which them selues he also  
 29 plated with silver. † Of brasse also there were offered seuentie two thousand talentes, and foure hundred sicles besides,  
 30 † of the which were cast the feete in the entrie of the tabernacle of testimonie, and the altar of brasse with the grate therof, and al the vessel, that pertayne to the vse thereof,  
 31 † and the feete of the court aswel in the circuite as in the entrie therof, and the pinnes of the tabernacle and of the court, round about.

## CHAP. XXXIX.

*At the ornamentes of Aaron and his sonnes are made. 31. and the whole worke of the Tabernacle is perfited.*

1 **M**OREOVER of hyacinth and purple, scarlet and silke he made the vestures, that Aaron should weare when he ministred in the holie places, as our lord commanded  
 2 Moyse. † He made therefore an Ephod of gold, hyacinth,  
 3 and purple, and scarlet twise died, and twisted silke, † with embrodered worke, and he did cut thinne plates of gold, and drew them smal into threedes, that they might be twisted  
 4 with the woufe of the former colours, † and two edges  
 5 coupled one to the other in the toppe on either side, † and a bawdrike of the same colours, as our Lord had commanded  
 6 Moyse. † He prepared also two Onyx stones, fast sette and closed in gold, and grauen by the art of a lapidarie, with the  
 7 names of the children of Israel: † and he set them in the sides of the Ephod for a moniment of the children of Israel,  
 8 as our Lord had commanded Moyse. † He made also a Rationale with embrodered worke according to the worke of the Ephod, of gold, hyacinth, purple, and scarlet twise died,  
 9 and twisted silke: † foure square, duple, of the measure of a  
 10 palme. † And he set foure rewes of precious stones. In the  
 11 first rewe was sardius, topazius, an emeraud. † In the second,  
 12 a carbuncle, a saphire, and a iasper. † In the third, a ligurius,  
 13 an achates, and an amethyst. † In the fourth a chrysolith, an onyx, and beryllus, compassed and enclosed in gold by their





rewes. † And the twelue stones them selues, were grauen 14  
 with the names of the twelue tribes of Israel, euerie one  
 with his seueral name. † They made also in the rationale litle 15  
 cheynes linked one to an other of the purest gold, † and two 16  
 hookes, and as manie ringes of gold. Moreover the ringes  
 they set on either side of the Rationale, † on the which 17  
 the two golden cheynes should hang, which they put into  
 the hookes, that stoode out in the corners of the Ephod.  
 † These both before and behind did so agree with them sel- 18  
 ues, that the Ephod and the Rationale might be knit one to  
 the other, † tyed to the bawdrike and with ringes strongly 19  
 coupled, which a lace of hyacinth ioyned, lest they should  
 flagge loosely, and be moued one from the other, as our Lord  
 commanded Moyles. † They made also the tunike of the 20  
 Ephod al of hyacinth, † and a hole for the head in the vpper 21  
 part against the middes, and the border of the hole round  
 about wouen: † and beneth at the feete pomegranates of 22  
 hyacinth, purple, scarlet, and twisted silke: † and litle bel- 23  
 les of the purest gold, which they did put betwen the pome-  
 granates in the vtmost part of the tunike round about: † to 24  
 witte, a bel of gold, and a pomegranate, wherwith the high  
 priest went adorned, when he executed his ministerie, as our  
 Lord had commanded Moyles. † They made also silken tu- 25  
 nikes with wouen worke for Aaron and his sonnes: † and 26  
 mitres with their litle crownes of silke: † linnen breeches 27  
 also, of fine line: † and a girdle of twisted silke, hyacinth, put- 28  
 ple, & scarlet wise dyed, with the art of embrodering, as our  
 Lord had commanded Moyles. † They made also the plate 29  
 of :: sacred veneration of most pure gold, and they wrote  
 in it with the worke of a lapidarie: The Holie of our Lord:  
 † and they tyed it to the mitre with a lace of hyacinth, as 30  
 our Lord had commanded Moyles. † Therefore al the worke 31  
 of the tabernacle & of the roofe of testimonie was perfited:  
 and the children of Israel did al thinges which our Lord had  
 commanded Moyles. † And they offered the tabernacle and 32  
 the roofe and the whole furniture, ringes, bordes, barres,  
 pillars and their feete, † the couer of rammes skinner died 33  
 redde, and the other couer of ianthin skinner, † the veile, 34  
 the arke, the barres, the propiciatorie, † the table with the 35  
 vessel therof and the loanes of proposition: † the candle- 36  
 stick, the lampes, and the furniture of them with the oyle:  
 † the

• Alexander  
 the great see-  
 ing Iaddus the  
 high Priest,  
 bearing this  
 venerable  
 plate on his  
 forehead, with  
 great reue-  
 rence went  
 vnto him, and  
 adored the  
 name of God  
 written in the  
 plate. *Josephus,*  
*lib. 11. c. 4.*  
*Antiq.*





37 † the altar of gold, and the ointment, and the incense of  
 38 spices: † and the hanging in the entrie of the tabernacle:  
 39 † the altar of brasſe, the grate, the bagges, and al the vessel  
 therof: the lauer with the foote therof: the hanginges of  
 40 the court, and the pillers with their feete: † the hanging in  
 the entrie of the court, and the litle cordes, and the pinnes  
 therof. Nothing wanted of the vessel, that was commanded  
 to be made for the ministerie of the tabernacle, and for the  
 41 rooſe of couenant. † The vestimentes also, which the  
 priestes vse in the Sanctuarie, to witte, Aaron and his sonnes,  
 42 † the children of Israel offered, as our Lord had comman-  
 43 ded. † Which thinges after that Moyſes saw al finished, he  
 blessed them.

## CHAP. XL.

*According to Gods commandment Moyſes erecteth the Tabernacle, with al  
 thinges appertayning, the first day of the second yeare after their deliuerie  
 from Egypt. 32. God replenisheth the same with his maiestie, a cloude  
 remayning ouer it by day, and a pillar of fire by night, but when they  
 shal march, the same passeth before them.*

1 2 **A**N D our Lord spake to Moyſes, saying: † The  
 moneth, the first day of the moneth, thou shalt erect  
 3 the tabernacle of the testimonie, † and shalt put in it the arke,  
 4 and shalt let downe before it the veile: † and bringing in the  
 table, thou shalt set vpon it the thinges that are commanded  
 after the rite. The candlesticke shal stand with the lampes  
 5 therof, † and the altar of gold whereon the incense is bur-  
 ned, before the arke of testimonie. Thou shalt put the hang-  
 6 ging in the entrie of the tabernacle, † and before it the al-  
 7 tar of holocauste: † the lauer between the altar and the  
 8 tabernacle, which thou shalt fil with water. † And thou  
 shalt compasse about the court with hanginges, and the entrie  
 9 therof. † And taking the oile of vnction thou shalt anoynte  
 the tabernacle with the vessel therof, that they may be san-  
 10 ctified: † the altar of holocauste and al the vessel therof:  
 11 † the lauer with the foote therof; al shalt thou consecrate  
 with the oile of vnction, that they maybe: † most Holie.  
 12 † And thou shalt bring Aaron and his sonnes to the doore  
 of the tabernacle of testimonie, and hauing washed them  
 13 with water, † thou shalt reuest them with the sacred vesti-

∴ The Taber-  
 nacle, prepara-  
 ed in the first  
 yeare and ere-  
 cted the first  
 day of the se-  
 cond yeare,  
 signifieth the  
 Church of  
 Christ prepara-  
 ed in the old  
 Testament, &  
 established,  
 exalted, and  
 confirmed in  
 the new.

∴ More holie  
 then anie thing  
 without the  
 Sanctuarie, as  
 the Sancta San-  
 ctorum it selfe  
 was then most  
 holie of al  
 places in this  
 world.





∴ A gomor of Manna was now put in the arke mentioned before. chap. 16.

∴ Without al doubt (saith s. *Augustin.* 9. 171. in *Exod.*) Moyses prefigured other persons when he entered into the cloud on mount Sinai, and others now when he could not enter into the tabernacle replenished with the glorie of God. In Sinai he signified those that penetrate the profound mysteries of Christ, here the lewes who vnderstood not the same.

mentes, that they may minister to me, and the vnction of them may prosper to an euerlasting priesthood. † And Moyses did althings which our Lord had commanded. † Therefore the first moneth of the second yeare, the first day of the moneth, the tabernacle was placed. † And Moyses erected, it, and put the bordes and secte and barres, and reared the pillers, † and spred the roofe ouer the tabernacle, putting ouer it a couer, as our Lord had commanded. † He put also the testimonie in ∴ the arke, thrusting barres vnderneath, and the oracle aboue. † And when he had brought the arke into the tabernacle, he drew before it the veile to fulfil the commandement of our Lord. † He sette the table also in the tabernacle of testimonie at the north side without the veile, † ordering the bread of proposition before it, as our Lord had commanded Moyses. † He sette the candlesticke also in the tabernacle of testimonie ouer against the table on the south side, † placing the lampes in order, according to the precept of our Lord. † He set also the altar of gold vnder the roofe of testimonie against the veile, † and burned vpon it the incense of spices, as our Lord had commanded Moyses. † He put also the hanging in the entrie of the tabernacle of testimonie, † and the altar of holocauste in the entrie of the testimonie, offering on it the holocauste, and the sacrifices, as our Lord had commanded. † The lauer also he set between the tabernacle of testimonie and the altar, filling it with water. † And Moyses and Aaron, and his sonnes washed their handes and feete, † when they entered the roofe of couenant, and went to the altar, as our Lord had commanded Moyses. † He erected also the court round about the tabernacle and the altar, drawing the hanging in the entrie therof. After al things were perfited, † the cloude covered the tabernacle of testimonie, and the glorie of our Lord filled it. † ∴ Neither could Moyses enter the roofe of couenant, the cloude covering al things, and the maiestie of our Lord shining, because the cloude had covered al things. † If at anie time the cloud did leaue the tabernacle, the children of Israel went forward by their troupes: † If it hong ouer, they remained in the same place. † For the cloude of our Lord hong ouer the tabernacle by day, and a fire by night, in the sight of al the children of Israel throughout al their mansions.

THE





## THE ARGUMENT OF LEVITICVS.

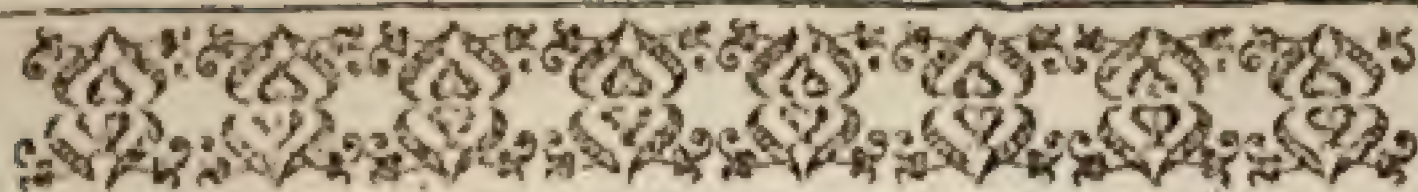
- Exod.**  
**71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.**
- Epist.**  
**ad Pau-**  
**limum.**  
**Leuit.**  
**1.**  
**2.**  
**11.**  
**12.**  
**13.**  
**23.**  
**24.**  
**27.**
- V** **W** **H** **E** **N** *the Tabernacle was erected, nere to Mount Sinai, the first day of the second yeare, after the children of Israel parted from Egypt, and was so replenished with Gods Maiestie, that none, no not Moyles himself could enter in, our Lord speaking from thence, called Moyles, and declared to him the offices of the Leuites; whom only, and no others, he deputed for the administration, and charge of sacred things: wherof this booke (wherin they are written) is called Leuiticus. In which saith S. Hierom, al and euerie Sacrifice, yea al-most euerie sillable, and Aarons vestments, and the whole Leui-cal order breath forth heauenlie sacraments, or mysteries. For first God here prescribeth what sacrifices he wil haue, in what manner, and to what purposes. Then what partes and qualities he requirith in Priests; how they shal be vnted and consecrated, severly punishing some that transgressed: with sommandments neither to offer in sacrifice, nor to eat: things reputed vncleane, and the maner of purifying such things, and persons, as by diuers occasions were polluted: Interposing also some moral, and iudicial precepts; appointeth certaine solemne feastes, times of rest, and iubilie yeare. Finally promiseth rewardes, and threatneth punishments to those that kepe or breake his commandments: with particular admonition touching vovewes and tithes. So this booke may be divided into five special partes. The first, of di-vers sortes of sacrifices: in the seven first chapters. The second, of consecrating Priests, and their v. stments, with punishment for offering strange fire. in the three next chapters. The third, of distinction between cleane and vncleane, with the maner of purifying certaine legal vncleanes, and other precepts mo-ral and iudicial. from the 11. chap. to the 23. The fourth, of feasts, times of rest, and iubilie with priuiledges, rewardes, and punishments. from the 23. chap. to the 27. The fifth, of vovewes, and tithes. in the last chapter.*
- So soone as the Taberna- cle was ere-cted God de-clared the of-fices of the Le-uites, written in this booke: wherof it is called Leui-ticus.
- The contents of this booke.
- Divided into five parts.

Ti 3

Tm 3







# THE BOOKE LE- VITICVS, IN HEBREW VAICRA.

## CHAP. I.

*Diuers rites in offering holocaustes, as wel of cattle, 14. as of birdes.*

The first part  
of this booke.  
Of diuers for-  
tes of Sacrifi-  
ces.



∴ The best and  
perfectest of  
euerie kind is  
to be offered  
to God, not the  
blind, lame, or  
weake. *Gen. 4.*  
*Malach. 1.*

AND OUR LORD called Moyſes, and 1  
ſpake to him out of the tabernacle of  
testimony, ſaying: † Speake to the chil- 2  
dren of Iſrael; & thou ſhalt ſay to  
them: "The man of you, that ſhal offer  
an hoſte to our Lord, of beaſtes, that is  
of oxen & ſheepe, offering viſtimes  
† if his oblation be " an holocauſte, 3  
and of the heard; he ſhal offer ∴ a male, without ſpette, at the  
dore of the tabernacle of testimony, to propitiate our Lord  
vnto him: † and he ſhal put his handes vpon the heade of 4  
the hoſte, and it ſhal be acceptable, and profitable to his  
expiation. † And he ſhal immolate the calfe before our Lord, 5  
and the children of Aaron the prieſtes ſhal offer the bloud  
therof, powring it in the circuite of the altar, which is  
before the dore of the tabernacle. † And the ſkinne of the 6  
hoſte being plucked of, the ioyntes they ſhal cut into peeces,  
† and ſhal put fire vnderneath in the altar, hauing before laid 7  
a pile of wood in order: † and the ioyntes that are cut out, 8  
laying in order thereupon, to wit, the head, & al thinges that  
cleaue to the liuer, † the entralles and feete being washed 9  
with water, and the prieſt ſhal burne them vpon the altar  
for an holocauſte, and " ſweete ſauoure to our Lord. † And 10  
if the oblation be of ſtockes, an holocauſte of ſheepe or of  
goates, a lambe of a yeare old without ſpot ſhal he offer:  
† and he ſhal immolate it at the ſide of the altar that looketh 11  
to the





to the North, before our Lord: but the bloud therof the  
 sonnes of Aaron shal poure vpon the altar round about :  
 12 † and they shal diuide the ioyntes, the head, and al that  
 cleaue to the lyuer: and shal lay them vpon the wood, vnder  
 13 which the fire is to be put: † but the entrales and the seete  
 they shal wash with water. And the whole the priest shal  
 offer, and burne vpon the altar for an holocaust, and most  
 14 sweete sauoure to our Lord. † But if the oblation of holocaust  
 15 to our Lord be of birdes, of turtles and young pigeons, † the  
 priest, shal offer it at the altar: and writhing the head to  
 the necke, and breaking the place of the wound, he shal  
 make the bloud to runne downe vpon the brimme of the  
 16 altar: † but the croppe of the throate, and the feathers he  
 shal cast nigh to the altar at the east side, in the place where  
 17 the ashes are wount to be powred out, † and he shal breake  
 the pinnions therof, and shal not cut, nor diuide it with a  
 knife, and shal burne it vpon the altar, putting fire vnder  
 the wood. It is an holocaust and oblation of most sweete  
 sauoure to our Lord.

## ANNOTATIONS.

## CHAP. I.

1. *The man that shal offer* ] Sacrifice being the most special external seruice, wherby man acknowledgeth the supreme dominion of God, and his owne subiection and homage to his diuine Maiestie, was so wel known to be necessarie (as being in most frequent vse in the law of nature, and in al nations) that here neded not anie new precept in general, that the people of God should offer sacrifice, though for special purposes, certaine particular sacrifices were some times appointed, but this durie & obligation presupposed, our Lord first admonishing to offer the best, and perfectest things in euerie kind, prescribeth with what rites, and ceremonies it shal be done. As in offering an holocaust of the heard, it must be a male without spotte; and be offered as the dore of the tabernacle, the offerer putting his handes vpon the head of the hoste; the priest must offer the bloud, pouring it in the circuite of the altar; plucke of the skinne; cut the ioyntes in peeces; lay them in order; the entrales and seete being washed, burne al vpon the Altar: And the like in other sacrifices, al for iust and reasonable causes, without which the wisdom of God doth nothing. Sap. 7. & Psal. 103. v. 24.

3. *An holocaust* ] In respect of diuers things offered, the diuers maner, and causes of offering, there were manie sortes of Sacrifices: but al are reduced to three kinde. The first was Holocaust, in which al was burned in the honour of God, and resolved into vapour, which ascendeth upwards in signe that al we haue is of God. The second was Sacrifice for sinne, & that of diuers sortes, for the varietie of sinnes and persons; and part of this sacrifice was burned, the other part belonged to the Priests. The third was Pacifique sacrifice, wher of one part was burnt, an other pertayned to the Priests, and an other to them, that gaue the oblation. And of this kinde there were two sortes, one of thank.





For benefites  
receiued:  
or desired.

Al sacrifices of  
the old Testa-  
ment prefigu-  
red Christs Sa-  
crifice on the  
Crosse, and in  
the Eucharist.

Not the exter-  
nal worke for  
it selfe but  
sincere deuot-  
ion pleaseth  
God.

External sacri-  
fices were or-  
dained:  
1. to keepe the  
people from  
Idolatrie.

2. To induce  
them to inter-  
nal vertues.

3. To signifie  
greater My-  
steries of the  
new Testa-  
ment.

thanksgiving for benefites receiued: the other to procure fauoure in anie good  
enterprise, or desire. Al the which did prefigure and forshew one only Sacrifice  
of Christs bodie and bloud, offered by him in two maners; bloudie on the  
Crosse once for euer, wherof S. Paul expressly speaketh (Heb. 9) vnbloudie in  
formes of bread and wine, wherof the same S. Paul speaketh (Heb. 11. 7. 10.)  
shewing that Christians *haue an Altar*, and consequently a Sacrifice farre ex-  
celling those of the Tabernacle; and our Sauour him selfe (Math. 26. 7. 25.)  
speaking of the contents in the chalice, said: it was *his bloud of the new Testament*,  
which he then instituted and dedicated, as is there noted. And the ancient  
Fathers (by Caluins confession in Heb. 9.) generally vse this distinction of the  
same Sacrifice offered in bloudie, & in vnbloudie maner. They likewise teach  
that al lawful Sacrifices of the Law of nature, and of Moyles did end, and  
were complete in this one, which is our daylie Sacrifice, our immaculate  
lambe, our manna, our libament, our holocaust, our Sacrifice for sinne, our  
Pacifique Sacrifice for al purposes, and in steede of al old Sacrifices. So  
S. Augustin lib. 8. c. 27. lib. 17. c. 20. de ciuit. lib. 3. de Bapt. c. 19. lib. 1. cont.  
aduers. leg. & prophet. c. 18. & 20. S. Chrysost. in Psal. 95. S. Leo. ser. 8. de Pass.  
and other fathers teach.

9. *Svete fauour.* } Not that the fauour of corporal things (though it were  
sweeter then of burnt flesh and bones) delighteth Gods most pure substance:  
but for that mans frailtie in some good sorte performing his dutie, is very  
acceptable to his diuine goodnes. For otherwise he required not these Sa-  
crifices, nor other external Rites for him self, but he would haue his people  
for their owne good to be exercised therein: especially for three causes.  
First to keepe them from Idolatrie, wherto they were very prone, as appea-  
reth by their often falling, notwithstanding continual admonitions to the  
contrarie. For being as it were burdened with manie ceremonies, pertai-  
ning to Gods true service, they might haue lesse mind, leysure, and occa-  
sion to serue Idols. Secondly, for so much as man consisteth of soule and  
bodie, as the soule must interiorly *worship God in spirit and veritie*; so the  
bodie must also honour him exteriorly, *seruing iustice vnto sanctification*: that  
is by external good workes to increase iustice, and sanctitie, when by them the  
mind is instructed and inuited to know and honour God. For otherwise  
saith S. Dionyse (c. 1. *telest. Hierer.*) vnles mans vnderstanding vse the helpe  
of corporal things, diuine veritie can not be attained. And S. Augustin (lib.  
10. c. 1. *ciuit.*) teacheth that God commanded external Sacrifices, thereby  
to lead his seruants vnto mortified spirites, contrite and humbled hearts, to  
mercie and compassion towards others. In brieft (c. 1. *Euchar.*) to the true and  
perfect seruing of his Diuine powre by faith, hope, and charitie. Thirdly, that  
these external Sacrifices and Rites might prefigure and signifie greater, more  
excellent, and more effectual Mysteries of the new Testament. For as S. Paul  
speaketh (Heb. 10.) *the law* (of Moyles) *hauing a shadow of good things to come,*  
*not the verie image of the things*, brought not to perfection: nor took away  
sinnes by the bloud of oxen or goates, but being (as is said) *a shadow*, rather shaded  
then perfectly shewed the great benefites, which the new law as a perfect  
image lively representeth: especially Christs passion, which is the verie foun-  
taine of grace and mercie. And whereas the old law could not iustifie (Gal. 3.)  
the law of Christ doth in dede iustifie, as the Gospel witnesseth, saying:  
(Ioan. 1. 7. 17.) *The law was given by Moyse, grace and veritie was made by*  
*Iesus Christ.*

10. 4.

7. 24.

Rom. 6.

7. 19.

Psal. 50.

CHAP.





## CHAP. II.

*How to offer flowre, 4. loanes, wafers, with oyle and incense, without leauen or honie, 12. also first fructes. 13. And salt in euerie oblation.*

- 1 **V**HEN a soule shal offer an oblation of sacrifice to our Lord, :: fine flowre shal be his oblation. :: These obla-  
 2 and he shal poure oyle vpon it, and put franckincense, † and tions were spe-  
 shal carie it to the sonnes of Aaron the priests: of whom one cially for the  
 shal take a handful of the flowre, and the oyle, and al the poorest sorte.  
 franckincense, and shal put it a memorial vpon the Altar So God tem-  
 3 for a most sweete sauour to our Lord. † And that which pered his law  
 shal be left of the sacrifice, shal be Aarons, and his sonnes, to the abilitie  
 4 Holie of holies among the oblations of our Lord. † But of euerie one.  
 when thou offerest a sacrifice baked in the ouen: of flowre, *Theod. 9. 1. 40.*  
 to wit, loanes without leauen, tempered with oyle, and *Leuit.*  
 5 wafers vneleuened layd ouer with oyle. † If thine oblation  
 be of the frying panne, of flowre tempered with oyle, and  
 6 without leuen, † thou shalt diuide it in litle peeces, and shalt  
 7 poure oyle vpon it. † And if the sacrifice be from the grid-  
 iron, in like maner the flowre shal be tempered with oyle,  
 8 † which offering to our Lord, thou shalt deliuer to the handes  
 9 of the priest. † Who hauing offered it, shal take a memorie  
 of the sacrifice, and burne vpon the altar for a sweete sauour  
 10 to our Lord, † and whatsoeuer is left, shal be Aarons, and his  
 sonnes, Holie of holies among the oblations of our Lord.  
 11 † Euerie oblation, that is offered to our Lord, shal be made  
 :: without leauen, neyther shal any leauen and :: honie be :: As literally  
 12 burned in the sacrifice of our Lord. † The first fructes only no leauen, nor  
 of them and the gistes you shal offer: but vpon the altar they honer might  
 13 shal not be put, for a sauour of sweetnes. † What sacrifice be offered in  
 soeuer thou offerest, thou shalt season it with salt neither shalt sacrifice: so al  
 thou take away the salt of the couenant of thy God from thy sinne and car-  
 14 sacrifice. In euerie oblation thou shalt offer :: salt. † But if nal delectatiō  
 thou offer a gyfte of the first fructes of thy corne to our Lord, must be exclu-  
 of the eates being yet greene, thou shalt drie it at the fire, and ded in christi-  
 15 bruise it in maner of meale, and so shalt thou offer thy first an life.  
 fructes to our Lord, † powring oyle vpon it, and putting :: That salt sig-  
 on franckincense, because it is the oblation of our Lord. nifieth discre-  
 16 † Wherof the priest shal burne for memorie of the gift, part tion, appea-  
 of the meale bruised, and of the oyle, and al the frankincense. rerh by S Paul  
*Colos. 4. 7. 6.*

K k

CHAP.





## CHAP. III.

*How the pacifique hostes must be offered of beeves, 6. shepe, 7. lambes, 12. and goates.*

**A**N D if his oblation be an hoste of pacifiques, and he 1  
 wil offer of beeves, male or :: female, without spot shal  
 he offer them before our Lord. † And he shal lay his hand v- 2  
 pon the head of his victime, which shal be immolated in the  
 entrie of the tabernacle of testimonie, and the sonnes of  
 Aaron the priest shal poure the bloud in the circuite of the  
 altar. † And they shal offer of the hoste of pacifiques, for an 3  
 oblation to our Lord, the fatt that couereth the entralles,  
 and whatsoever fatt is within: † the two kidneys with the 4  
 fatt wherewith the guttes are couered, and the caule of the  
 liuer with the two little kydneyes. † And they shal burne 5  
 them vpon the altar, for an :: holocaust, putting fire vnder  
 the wood: for an oblation of most swete sauour to our  
 Lord. † But if his oblation, and the hoste of pacifiques be of 6  
 flocks, whether he offer male, or female, they shal be without  
 spot. † If he offer a lambe before our Lord, † he shal put his 7 8  
 hand vpon the head of his victime; which shal be immolated  
 in the entrie of the tabernacle of testimonie: and the sonnes  
 of Aaron shal powre the bloud therof in the circuite of the  
 altar. † And they shal offer of the hoste of pacifiques, a sa- 9  
 crifice to our Lord: the fatt and the whole rumpe, † with 10  
 the kidneys, and the fatt that couereth the bellie and al the  
 vital partes, and both little kydneyes, with the fatt that is  
 about the guttes, and the caule of the liuer with the two little  
 kidneys. † And the priest shal burne them vpon the altar, 11  
 to the soode of the fire, and of the oblation of our Lord. † If 12  
 his oblation be a goate, and he offer it to our Lord, † he 13  
 shal put his hand vpon the head therof: and shal immolate  
 it in the entrie of the tabernacle of testimonie. And the  
 sonnes of Aaron shal poure the bloude therof in the circuite  
 of the altar. † And they shal take of it to the soode of our 14  
 Lords fire, the fatt that couereth the bellie, and that coue-  
 reth al the vital partes: † the two little kydneyes with the 15  
 caule, that is vpon them about the guttes, and the tallowe  
 of the liuer with the little kidneys: † and the priest shal 16  
 burne

:: In holocaust  
 onlie the male  
 was offered,  
 chap. 1. in o-  
 ther sacrifices  
 both sexes  
 were accepta-  
 ble.

:: These partes  
 and the fatte  
 were burned  
 as an Holo-  
 caust, the rest  
 of the obla-  
 tion being pa-  
 cifique.





burne them vpon the altar, to the food of the fire, and of a  
 17 most sweete sauour. Al the fatt shal be our Lordes † by a  
 perpetual right in your generations, and in al your habita-  
 tions: you shal eat no bloude nor fat at al.

## CHAP. IIII.

*How a Priest, 13. the multitud, 22. a Prince, 27. or anie one of the people,  
 sinning of ignorance, must offer hostes.*

1 **A**N D our Lord spake to moyses, saying: † Speake to  
 the children of Israel: The soule that sinneth by :: ig- :: Ignorance  
 norance, and doth anie thing of al the commandmentes of  
 our Lord, which he commanded not to be done. † If the  
 priest that is anointed sinne, making the people to offend, he  
 shal offer for his sinne, a calfe without spott to our Lord: of that we are  
 bond to know  
 is sinne: and  
 more in Priests  
 then in others.  
 4 † and he shal bring it to the dore of testimonie before our  
 Lord, and shal put his hand vpon the head therof, and shal  
 5 immolate it to our Lord. † He shal drawe also of the bloud  
 of the calfe, carying it into the tabernacle of testimonie.  
 6 † And when he hath dipped his finger in the bloud he shal  
 sprinkle it :: seuen times before our Lord, against the veile :: VVe see here  
 and in manie  
 other places  
 that numbers  
 are mystical,  
 not alwayes  
 superstitious.  
 7 of the Sanctuarie. † and of the same bloud he shal put  
 vpon the hornes of the altar of incense most acceptable to  
 our Lord, which is in the tabernacle of testimonie. And  
 al the rest of the bloud he shal powre at the soote of the  
 8 altar of holocauste in the entrie of the tabernacle. † And the  
 fatt of the calfe he shal take away for the sinne, as wel that  
 which couereth the entralles, as al the partes that are within.  
 9 † The two litle kidneys, and the caule that is vpon them  
 beside the guttes, and the fatt of the liuer with the two litle  
 10 kidneis, † as is taken away from the calfe which is an host  
 of pacifiques, and he shal burne them vpon the altar of hol-  
 11 locauste. † But the skinne and al the flesh with the heade  
 12 and feete and boweles and dung, † and the rest of the bodie  
 he shal carie forth without the campe into a cleane place,  
 where th. ashes are wount to be powred out: and he shal  
 burne them vpon a pyle of wood, which shal be burnt in the  
 13 place where the ashes are powred out. † And if al the mul-  
 titude of Israel be ignorant, and through ignorance do that  
 14 which is against the commandement of our Lord, † and  
 K k 1 after-





afterward vnderstand their sinne, they shal offer for their sinne  
 :: A Priest, and a calfe, and shal bring it to the dore of the tabernacle. † And  
 the whole multitude offered the same sacrifice of a calfe. the ancienes of the people shal put their handes vpon the  
 for their sines: the Prince offered a male head therof before our Lord. And the calfe being immolated  
 the Prince offered a male carie of the bloud into the tabernacle of testimonie, † dipping  
 goate, a priuate person a femal. *See the- his finger, and sprinkling seuen times against the veile. † and*  
*odoret. q. 1. in he shal put of the same bloud on the hornes of the altar, that*  
*Leuit. xvi. 1. is it before our Lord, in the tabernacle of testimonie: and the*  
*factum.* rest of the bloud, he shal poure at the foote of the altar of  
 holocauste, which is at the dore of the tabernacle of testi-  
 monie. † And al the fatte therof he shal take vp, & shal  
 burne it vpon the altar: † doing so with this calfe, as he did  
 also before: and the priest praying for them, our Lord wil be  
 propitious vnto them. † But the calfe it selfe he shal carie  
 forth without the campe, and shal burne it like as the former  
 calfe: :: because it is for the sinne of the multitude. † If  
 Prince sinne, and by ignorance do of manie thinges one, that  
 by the law of our Lord is forbidden: † and after ward vnder-  
 standeth his sinne, he shal offer an holste to our Lord, a bucke  
 of the goates without spotte. † And he shal put his hand  
 vpon the head therof: and when he hath immolated it in the  
 place where holocaust is wont to be slaine before our Lord,  
 because it is for sinne, † the priest shal dippe his finger in the  
 bloud of the holste for sinne, touching the hornes of the altar  
 of holocauste, and the rest powring at the foote therof.  
 † But the fatt he shal burne vpon it, as is wont to be done in  
 the victimes of pacifiques: and the priest shal pray for him,  
 and for his sinne, and it shal be forgiven him. † And if a  
 soule of the people of the land shal sinne through ignorance,  
 doing anie of those thinges, that by the law of our Lord are  
 forbidden, and offending, † and knoweth his sinne, he shal  
 offer a she goate without spotte. † And he shal put his hand  
 vpon the head of the host that is for sinne, and shal immolate  
 it in the place of holocaust. † And the priest shal take vp of  
 the bloud with his finger: and touching the hornes of the al-  
 tar of holocaust, the rest he shal poure out at the foote therof.  
 † But taking away al the fatt, as is wont to be taken away  
 of the victimes of pacifiques, he shal burne it vpon the altar,  
 for a sweete sauour to our Lord: and he shal pray for him,  
 and it shal be forgiven him. † But if he offer of the focke  
 a victime,

:: Though in  
 ordinarie sa-  
 crifices for  
 sinne, one part  
 was allotted to  
 the Priests (by  
 whose mini-  
 sterie God re-  
 mitted sinnes)  
 yet of the  
 sacrifice for a  
 priests sinnes,  
 or for the sin-  
 nes of the mul-  
 titude, the  
 priests had no  
 part, lest they  
 should saue  
 cost, or reape  
 commoditie  
 by sacrifice  
 for their owne  
 or the whole  
 peoples sin-  
 nes. but al  
 was burned as  
 in a holocaust.  
*Theodoret. q. 3.  
 in Leuit. 5.  
 Tho. 1. 2. q.  
 101. 2. 3. ad. 8.*





- 33 a victime, for his sinne, to wit, an ewe without spotte; † he  
shal put his hand vpon the head therof, and shal immolate  
it in the place where the hostes of holocausts are wont to be  
34 slayne. † And the priest shal take of the blood therof with  
his finger, and touching the hornes of the altar of holocaust,  
35 the rest he shal powre at the foote therof. † Al the fatte also  
he shal take away, as the fatte of the ramme, that is offered  
for pacifiques, is wont to be taken away: and shal burne it  
vpon the altar, a burnt sacrifice of our Lord: and he shal pray  
for him, and for his sinne, and it shal be forgiven him.

## CHAP. V.

*Of hostes, for the sinne of concealing an others periuie. 2. for vncleannes  
4. for vain: swearinge 14. for irrou in exercising holie rites, 17. & for  
anie sinne committed by ignorance.*

- 1 **I**F a soule sinne, and heare the voice of one swearing, and  
be witnes because either he him selfe sawe, or is priuie  
2 to it: :: vnlesse he vtter it, he shal beare his iniquitie. † The  
soule that toucheth anie vncleane thing, either that which  
was killed of a beast, or died of it selfe, or anie other thing  
that creepeth: and forgeteth his vncleannes is guiltie, and  
3 hath offended: † and if he touch anie thing of the vnclean-  
nesse of man, according to anie impuritie wherwith he is  
wount to be polluted, & having forgotten, doe knowe it  
4 afterward, he shal be guiltie of an offence. † The soule that  
swareth, and vttereth with his lippes, that he would doe  
:: either il; or wel, and bindeth the same with an oathe,  
and his word, & having forgotten afterward vnderstan-  
5 deth his offence, † let him do penance for his sinne, † and  
offer of the flockes an ewe lambe, or a shee goate, and the  
6 priest shal pray for him, and for his sinne: † but if he be not  
able to offer a beast, let him offer two turtles, or two young  
pigeons to our Lord, one for sinne, and the other for an holo-  
7 caust, † and he shal geue them to the priest: who offering  
the first for sinne, shal wryth backe the heade therof to the  
litle pinions, so that it sticke to the necke, and be not alto-  
8 geather broken of. † And of the blood therof he shal  
sprinckle the wall of the altar, and whatsoeuer is left, he shal  
9 make it distil to the bottome therof, because it is for sinne.

:: VVhen per-  
iurie doth pre-  
iudice an o-  
thers cause, he  
that knoweth  
the truth is  
bond to reuile  
itto the Iudges;  
but with dis-  
cretion to a-  
uoid scandal.  
:: Swearing to  
do that is euil,  
or not doing  
that is law ful-  
ly sworne, is  
sinne.

K k 3

† And





† And the other he shal burne for an holocauste, as is wount 10  
to be done: and the priest shal pray for him, and for his sinne,  
and it shal be forgeuen him. † And if his hand be not able 11  
to offer two turtles, or two young pigions, he shal offer for  
his sinne, of floure the tenth part of an ephi. He shal not put  
oyle vpon it, nor cast anie frankincense thereon, becaule it  
is for sinne, † and he shal deliuer it to the priest: who ta- 12  
king therof a ful handfull, shal burne it vpon the altar for a  
moniment, of him that did offer it: † praying for him and 13  
making expiation, but the part that is left, him selfe shal  
haue for a gifte. † And our Lord spake to Moyles, saying: 14  
† If a soule transgressing the ceremonies, by errour shal 15  
sinne in those thinges that are sanctified to our Lord, he shal  
offer for his offence a ramme, without spotte out of the  
flockes, that may be bought for two sheles, according to the  
weight of the Sanctuarie: † and :: the damage it selfe which 16  
he did, he shal restore, and the fift part he shal adde besides,  
deliuering it to the priest, who shal pray for him, :: offering  
the ramme, and it shal be forgeuen him. † If a soule sinne 17  
by ignorance, and do one of those thinges which by the lawe  
of the Lord are forbidden, and being guiltie of sinne, vnder-  
stand his iniquitie, † he shal offer a ramme without spotte 18  
of the flockes to the priest, according to the measure, and  
estimation of the sinne: who shal pray for him, because he  
did it vnwitting: and it shal be forgiuen him, † because by 19  
errour he offended against the Lord.

:: For remis-  
sion of sinne  
restitution is  
first required  
if iniurie was  
done.

:: Besides re-  
stitution satis-  
faction is also  
necessarie for  
the offence to  
God. Theodoret.  
3. 2. in Levitic.

## CHAP. VI.

*Oblation for sinne vittingly committed. 8. The maner of offering holocaust.  
12. Continual fire to be kept in the Altar. 14. The sacrifices which Priests  
shal offer at their Consecration. 24. In general of hostes for sinne, and vho  
shal eate of the same and vber.*

**O**V R Lord spake to Moyles, saying: † The soule 12  
that shal sinne, and contemning the Lord, shal denie  
vnto his neighbour the thing deliuered to his custodie,  
which was committed to his credite, or shal by force extort  
anie thing, or do oppression, † or shal finde a thing lost, and 3  
denying it, be also foresworne, and shal doe anie other thing  
of manie, wherein men are wount to sinne, † being con- 4  
uicted of the offence, † he shal render al thinges which by 5  
fraude,





- fraude, he would haue obteyned, whole, and the fift part  
6 besides to the owner vnto whom he did the damage. † But  
7 :: for his sinne he shal offer a ramme without spott out of the  
flocke, and shal geue it to the priest, according to the esti-  
7 mation, and meature of the offence: † who shal pray for  
him before the Lord, and he shal haue forgeuenes for euerie  
8 thing that in doing he sinned. † And Our Lord spake to  
9 Moyſes, saying: † Command Aaron and his sonnes: This is  
the Law of an holocaust: It shal be burnt vpon the altar, al  
night vntil morning: the fire shal be vpon the same altar.  
10 † The priest shal be reuested with the tunike and the linnen  
femoralles: and he shal take vp the ashes, which the deuou-  
11 ring fire burned, and putting them besides the altar, † shal  
be vnuested of his former vestments, and being clothed with  
others, shal carie them forth without the campe, and in a  
most cleane place shal cause them to be consumed vnto dust.  
12 † And the fire on the altar :: shal alwaies burne, which the  
priest shal nourish, putting wood vnderneath, in the mor-  
ning euerie day, and laying on the holocaust, therupon shal  
13 burne the fatte of the pacifiques. † This fire is continual  
14 which shal neuer faile on the altar. † This is the Law of the  
sacrifice and libamentes, which the children of Aaron shal  
15 offer before the Lord, and before the altar. † The priest shal  
take vp a handful of the floure, that is tempered with oyle,  
and al the frankincense, that is put vpon the floure: and he  
16 shal burne it on the altar for a moniment of most sweete-  
odour to the Lord: † and the part of the floure that is left,  
shal Aaron eate with his sonnes, without leauen: and he shal  
17 eate it in the Holie place of the court of the tabernacle.  
18 † And therefore it shal not be leauened, because part thereof  
is offered for the burnt sacrifice of the Lord. It shal be most  
19 Holie, as that for sinne, and for offence. † The males  
onlie of Aarons stocke shal eate it. † It shal be an ordinance  
and euerlasting in your generations of the sacrifices of the  
20 Lord. Euerie one that toucheth them, shal be sanctified. † And  
our Lord spake to Moyſes, saying: † This is the oblation of  
Aaron, and of his sonnes, which they must offer to the Lord,  
in the day of their vnction. The tenth part of an ephi of  
floure shal they offer in a sacrifice for euer, halfe thereof in the  
21 morning, and halfe thereof at euen: † which being tempered  
22 with oile shal be fried in a frying panne. † And the priest  
that

:: Such exam-  
ples of penāce  
or satisfaction  
for sinne besi-  
des restitution  
of that was  
wrongfully  
taken, are fre-  
quent in Moy-  
ses Law.

:: This fire was  
first sent mira-  
culously from  
God. (*infra. c.*  
*2. v. 14.*) and  
according to  
this cōmand-  
ment, was per-  
petually  
conserued:  
from which al  
fire was to be  
taken that was  
vsed in the ta-  
bernacle &.

*Aug. 9. 31. &*  
*Theod. 9. 2. in*  
*Leuiticum.*

Mystically it  
signified, that  
the fire of  
charitie being  
first kindled  
in mans hart  
by Gods grace,  
must be conti-  
nually nouri-  
shed and kept  
burning. from  
which al o-  
ther good  
workes are  
deriued.





that by right succeedeth his father, shal offer it hore, for a most swete odour to the Lord, and it shal wholly be burnt on the altar. † For euerie sacrifice of the priest shal be consumed with fire, neither shal anie man eate therof. † And our Lord spake to Moyse, saying: † Speake to Aaron and his sonnes: This is the law of the hoste for sinne. In the place where the holocaust is offered, shal it be immolated before our Lord. It is Holie of holies. † The priest that doth offer it, shal eat it in a holie place, in the courte of the tabernacle. † Whatsoever shal touch :: the flesh therof, shal be sanctified. If of the bloud therof a garment be sprinkled, it shal be washed in a holie place. † And the earthen vessel, wherein it was sodden, shal be broken: but if the vessel be of brasle, it shal be scoured, and washed with water. † Euerie male of the priestlie race shal eate of the flesh therof, because it is Holie of holies. † For the hoste that is slaine for sinne, whose bloud is caried into the tabernacle of testimonie to make expiation in the Sanctuarie, shal not be eaten, but shal be burnt with fire.

## CHAP. VII.

*The maner of offering hostes for offences. 11. and of pacifique viſtimes. for thanksgiuing. 21. No fatte, 26. nor bloud is to be eaten.*

11: This text sheweth there is difference in the nature of a fault committed, commonly called *ſinne*, & of dutie omitted here called *offence*. in latin *peccatū* and *delictum*. Yet both are alike offence to God, in matter of equal importance. As appeareth, for that the same sacrifice was offered for both. *Aug. 9. 10. in Leuit.*

**T**HIS also is the lawe of an hoste for an offence, the most Holie: † therefore where the holocaust is immolated, the viſtime also for an offence shal be slaine: the bloud therof shal be poured round about the altar. † They shal offer therof the rumpe and the fatte that couereth the entrilles: † the two litle kidneys, and the fatte that is beside the guttes, and the caule of the lyuer with the two litle kidneys. † And the priest shal burne them vpon the altar: it is the burnt sacrifice of our Lord for an offence. † Euerie male of the priests stocke, in a holie place shal eate this flesh, because it is most Holie. † As the hoste for sinne is offered, so also that for an offence: the lawe of both hostes shal be one: to the priest that offereth it, it shal pertaine. † The priest that offereth the viſtime of holocaust, shal haue the skinne therof. † And euerie sacrifice of flowre, that is baked in the ouen, and whatsoever is prepared vpon the grediron, or in the frying panne, it shal be that priestes by whom





- 10 whom it is offered. † Whether they be tempered with oyle,  
 or drie, to al the sonnes of Aaron equal measure shal be di-  
 11 uided to euerie one. † This is the law of the hoste of paci-  
 12 fiques that is offered to our Lord. † If the oblation be for  
 thanks geuing, they shal offer loaves without leauen tem-  
 pered with oyle, and wafers vnleauened laid ouer with oyle,  
 and fryed floure, and manchets tempered with the mingling  
 13 of oyle: † loaves also leauened with the hoste of thanks,  
 14 which is offered for pacifiques: † wherof one for first frui-  
 tes shal be :: offered to our Lord, and shal be the priells that :: Geuen or  
 15 shal poure out the bloud of the hoste. † the flesh wherof presented to  
 shal be eaten the same day, neither shal anie of it remaine our Lord, not  
 16 vntil morning. † If anie man by vowe, or of his owne ac- offered vpon  
 corde offer an hoste, it shal in like maner be eaten the same the Altar. for  
 day: but if ought remaine vntil the morrow, it is lawful to no leauen  
 17 eate it: † but whatsoeuer the third day shal find, fire shal could be of-  
 18 consume it. † If anie man eate of the flesh of the victime of fered in sacri-  
 pacifiques the third day, the oblation shal be of none effect, fice. cap. 1. v. 11  
 neither shal it profite the offerer: yea rather whatsoeuer  
 soule shal defile it selfe with such meate, shal be guiltie of  
 19 preuarication. † The flesh that hath touched any vncleane  
 thing, shal not be eaten, but shal be burnt with fire: he that  
 20 is cleane, shal eate therof. † A soule being polluted that  
 eateth of the flesh of the hoste of pacifiques, which is offered  
 21 to our Lord, shal perish from his people. † And that which  
 hath touched the vncleannes of man, or of beast, or of anie  
 thing that can pollute, and eateth of such kind of flesh,  
 22 shal perish from his people. † And our Lord spake to  
 23 Moyles, saying: † Speake to the children of Israel: The fatte  
 of a sheepe, and of an ox, and of a goate you shal not eate.  
 24 † The fatte of the carcasle of cattaine, and of the beast, that  
 was caught of an other beast, you shal haue for diuers vses.  
 25 † If anie man eate the fatte, that should be offered for the  
 burnt sacrifice of our Lord, he shal perish out of his people.  
 26 † The bloud also of whatsoeuer beast you shal not take in  
 27 meate, aswel of birdes as of cattel. † Euerie soule that ea-  
 28 teth bloud, shal perish out of his people. † And our Lord  
 29 spake to Moyles, saying: † Speake to the children of Israel,  
 saing: He that offereth a victime of pacifiques to our Lord,  
 let him offer therewith a sacrifice also, that is, the libaments  
 30 therof. † He shal hold in his handes the fatte of the hoste,

L I

and





and the brest: and when he hath offered and consecrated both to our Lord, he shal deliuer them to the priest, † who 31 shal burne the fatte vpon the altar, but the brest shal be Aarons, and his sonnes. † The right shoulder also of the pacifique hostes shal fal for first frutes of the priest. † He of the 32 sonnes of Aaron, that offereth the bloud, and the fatte, him selfe shal haue the right shoulder also for his portion. † For 34 the brest of eleuation and the shoulder of seperation I haue taken of the children of Israel, from their pacifique hostes, and haue geuen them to Aaron the priest, and to his sonnes, by a lawe for euer, of al the people of Israel. † This is the 35 anoynting of Aaron and his sonnes, in the ceremonies of our Lord, in the day when Moyse offered them, that they might doe the function of priesthood, † and the thinges that 36 our Lord commanded to be geuen them of the children of Israel, by a perpetual religion in their generations. † This is 37 the lawe of holocauste, and of the sacrifice for sinne; and for an offence, and for consecration, and the victimes of pacifiques: † Which our Lord apointed to Moyse in mount 38 Synai when he commanded the children of Israel, that they should offer their oblations to our Lord in the desert of Synai.

## CHAP. VIII.

*Moyse consecrateth Aaron high Priest. 13. and his sonnes Priests, 33. continuing in the tabernacle seven dayes and nights.*

The second part. Of consecrating Priests, and their vestments: with punishment of some that transgressed.

::VVashing signified puritie required in Priests.

:: Precious vestments their dignitie: and holie oyle their authoritie.

:: VVhen the high Priest at

AND Our Lord spake to Moyse, saying: † Take Aaron with his sonnes, their vestmentes, and the oyle of vnction, a calfe for sinne, two Rammes, a basket with azymes, † and thou shalt gather al the assemblie to the dore of 3 the tabernacle. † And Moyse did as our Lord had commanded. And al the multitude being gathered before the dore of the tabernacle, † he said: This is the word, that 5 our Lord hath commanded to be done. † And immediatly 6 he offered Aaron & his sonnes: and when he had :: washed them, † he :: reuested the high priest, with the stait linnen 7 garment, girding him with a bawdrike, and reuesting him with the tunike of hyacinth, and ouer it he put the Ephod, † which he straitening with the girdle, fitted it to the Rationale, wherein was :: Doctrine and Veritie, † with the 9 mitre also he covered his head: and vpon it, against the forehead, he put the plate of gold consecrated in sanctification,

as our





- 10 as our Lord had commanded him. † He" tooke also the oyle  
 of vnction, wherwith he anoynted the tabernacle, with al  
 11 the furniture therof. † And sanctifying them, and hauing  
 sprinckled the altar seuen times, he anoynted it, and al the  
 vessel therof, and the lauer with the foote therof he sancti-  
 12 fied with the oyle. † The which pouring vpon Aarons head,  
 13 he anoynted, and consecrated him: † his sonnes also after  
 he had offered them, he reuelled with linnen tunikes, and  
 girded them with bawdriks, and put mitres on them, as  
 14 our Lord had commanded. † He" offered also the calfe for  
 sinne: and when Aaron and his sonnes had put their handes  
 15 vpon the head therof, † he did immolate it: drawing the  
 bloud, and dipping his finger, touched the hornes of the  
 altar round about. Which being expiated, and sanctified, he  
 16 poured the rest of the bloud at the botome therof. † But  
 the fatte that was vpon the entralles, and the caule of the  
 liuer, and the two litte kidneys, with their litte tallow he  
 17 burnt vpon the altar: † the calfe with the skinne, and the  
 flesh, and the dung, he burnt without the campe, as our  
 18 Lord had commanded. † He offered also a ramme for an  
 holocaust: vpon the head wherof when Aaron and his sonnes  
 19 had put their handes, † he did immolate it, and poured the  
 20 bloud therof in the circuite of the altar. † And cutting the  
 ramme it selfe into peeces, the head therof, and the ioyntes,  
 21 and the fatte he burnt with fire, † hauing first washed the  
 entralles, and the feete, and the whole ramme together he  
 burnt vpon the altar, because it was an holocaust of most  
 22 sweete odour to our Lord, as he had commanded him. † He  
 offered also the second ramme, for the consecration of priests:  
 and Aaron, and his sonnes did putte their handes vpon the  
 23 head therof: † which when Moyses had immolated,  
 taking of the bloud therof, he touched the tippe of Aarons  
 right eare, and the thumbe of his right hand, in like maner  
 24 also of his foote. † He offered also the sonnes of Aaron: and  
 when of the bloud of the ramme, being immolated, he had  
 touched the tippe of the right eare of euerie one, and the  
 25 thumbes of the right hand and foote, the rest he poured on  
 the altar, round about: † but the fatte, and the rump, and  
 al the fatte that couereth the entralles, and the caule of the  
 liuer, and the two kidneies with their fatte, & with the right  
 26 shoulder, he seperated. † And taking out of the basket

anie time put  
 the Ephod to  
 the Rationale,  
 God gaue an-  
 swers to his de-  
 mandes, in  
 matters of do-  
 ctine and veri-  
 tie which king  
 David willed  
 Abiathar to  
 doe 1. Reg. 13.  
 7. 9. Neuer  
 could anie wo-  
 man weue do-  
 ctin & veritie,  
 but diuine wis-  
 dom did make  
 such garmets.  
 S. Cyril. lib. 6.  
 in Leuit.

:: As wel by  
 the function  
 of consecrating  
 Priests, as of  
 offering Sacri-  
 fice it appea-  
 reth that Moyses  
 was a Priest.  
 Yea the chiefe  
 and highest  
 Priest (saith S.  
 Augustin) for  
 his more ex-  
 cellent mini-





serie and extraordinary calling: Aaron was high priest for his Pontifical investure, and ordinarie vocation, which should continue in his successors. 9. 23. in *Leuit.*

of azymes, which was before our Lord, a loafe without leaven, and a manchet tempered with oile, and a wafer he put them vpon the fatte, and the right shoulder, † deliuering 17  
al to Aaron, and to his sonnes. Who hauing lifted them vp before our Lord, † he tooke them againe of their handes, 18  
and burnt them vpon the altar of holocaust, because it was the oblation of consecration, for a sweete odoure, of the sacrifice to our Lord. † And he tooke of the ramme of consecration, the brest for his portion, eleuating it before our Lord, as our Lord had commanded him. † And taking the 30  
oyntment, and the bloud that was vpon the altar, he sprinckled it vpon Aaron, and his vestiments, & vpon his sonnes and their vestiments. † And when he had sanctified them in 31  
their vestiments, he commanded them, saying: Boile the flesh before the dore of the tabernacle, and there eate it. Eate ye also the loaves of consecration, that are laid in the basket, as our Lord commanded me, saying: Aaron and his sonnes shall eate them: † and whatsoeuer shall be left of the flesh, 32  
and the loaves, fire shall consume. † Out of the dore also of 33  
the tabernacle you shall not goe forth seuen daies, vntil the day wherein the time of your consecration shall be expired. for in seuen dayes the consecration is finished: † as at this 34  
present it hath bene done, that the rite of the sacrifice might be accomplished. † Day & night shall you tatie in the tabernacle obseruing the watches of our Lord, lest you die: 35  
for so it hath bene commanded me. † And Aaron, and his 36  
sonnes did all thinges which our Lord spake by the hand of Moyse.

## ANNOTATIONS.

### CHAP. VIII.

Particular calling and consecration necessary to priestlie offices, & authoritie in spiritual causes.

Ordering of Priests was a

6. *Offered Aaron* } By this manner of taking, offering, and consecrating Aaron High Priest, S. Paul sheweth that none may challenge to them selues, nor presume to exercise priestlie offices, or anie authoritie in spirital causes, but such as be orderly called thereto. Yea that Christ himself would not haue exercised this function, but that he was also called of God vnto it, saying: Euerie High Priest taken from among men, is appointed for men, in those things that pertaine to God. Neither doth anie man take the honour to himself, but he that is called of God, as Aaron. So Christ also did not glorifie himself, that he might be made a High Priest: but he that spake to him: *Thou art a Priest for euer, according to the order of Melchizedek.* Aarons sonnes were also called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and consecrated by a peculiar Sacrament, to wit, by certaine determinate external

Heb. 5.

psal.

109.





ternal ceremonies and rites, signifying grace given them by God, for the Sacrament in due performing of their function. For first they were taken from the common the law of state of men, wherby is designed their ordinarie vocation; then purified by Moyser. certaine washings and sacrifice for sinne, signifying special puritie required in them, afterwarde invested with holie and precious garmentes, which signified their sacred function, and great dignitie, excellling al temporal dominion and principallitie; finally consecrated in solemne maner with holie ointment, and bloud of pacifique sacrifice offered for this purpose; other sacrifice of holocaust also offered in the same solemnitie.

7. *Renewed*] The hiegh Priest had seven special ornaments in his vesture. First, a strait *linnen* white garment; signifying puritie of life most specially required in Priests. Secondly a girdle, or *bande*, of twisted silke and gold, embroidered worke, in coloures yellow, blew, purple, and scarlet; signifying discrete moderation of his actes, to the spiritual profite of al sortes of people. Thirdly a *tunike*, or long robe downe to the foote, of hyacinth, or blew silke, at the skirt therof like pomegranates wrought of twisted silke, blew, purple and scarlet, and litle belles of purest (yellow) gold interposed one by the other round about, of each sorte seuentie two; signifying heauenlie conversation vpon earth, also vnion and concord in faith and maners, with edification by good workers. Fourthly, an ornament vpon his shoulders, called an *Ephod*, of gold and twisted silke, embroidered of the former coloures, reaching before to the girdle, with two precious Onyx stones closed in gold, one hauing engrauen six names of the tribes of Israel, set on one shoulder, the other hauing the other six names on the other shoulder; for a remembrance that he must supporte; and meekly beare the infirmities of the people. Fifthly, a breast plate called *Rationale*, of the same precious matter, the measure of a palme, foure square, embroidered with the same foure coloures, with foure rewes of twelve precious stones, and therein engrauen the names of the twelve tribes. Besides which were engrauen also *V R I M* and *T H R M M I M*, *Illumination* and *Perfections*, or *Doctrine* and *Veritie*, because the hiegh Priest must haue knowledge of the truth, and sincere intention. Likewise in the Ephod and Rationale were ringes, hookes, and chaines of purest gold, to ioyne them fast together. Al signifying the perpetual solicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly serue God, to his honour and their owne saluation. Sixtly, a *Mitre* of twisted silke, with litle crownes embroidered worke, set on his head, to signifie that he must direct al his actions to Gods glorie, that sitteth aboue al. Seuenthly, *A plate of sacred reuerence*, made of the finest gold, with the most holie name of God engrauen, set on his forehead; to put him stil in remembrance to contemplate God and his workes.

Seven precious vestments for the high Priest signifying:

1. Puritie.  
2. Discretion.  
3. Good works of edification.

4. Toleration of others infirmities

5. Knowledge and sinceritie.

6. Intention directed to God

7. Contemplation of God & his workes.

13. *His sonnes*] The other Priests had three special ornaments: a *linnen* white garment, a *bande*, and a *Mitre*, for glorie and bewtie; to signifie the qualities about mentioned, puritie, discretion, and direct intention also required in them.

Other Priests had also three ornamentes.

10. *Take also*] A third thing that Moyser was bid to take, besides the men and vestments, was the *holie oile of unction*, which he poured only vpon the hiegh Priests head, not on other Priests; to signifie that powre descended from him to the rest. But both he and they, and their holie vestments were sprinkled with this oile, and with bloud taken from the altar, their right eares also were touched with the bloud of a ramme, sacrificed, and their right thumbes, and great toes of their right handes, and feete; to signifie prompt obedience, and right intention, in offering sacrifice, according to Gods ordinance, and

Aaron anointed high Priest

His sonnes also consecrated





not after the maner of infidels, or humane inuention, nor to any sinister intent or purpose.

Al three kin-  
des of sacrifice  
offered at the  
consecration  
of Priests.

Priesthood and  
Law changed  
together.

The Sacramēt  
of holie Or-  
ders prefigu-  
red. and the  
new Law.

14. *He offered the calfe* } Other thinges which Moyſes was here commanded to take, at the consecration of Priests, were a calfe, to be offered in sacrifice for sinne; two rammes, the one in holocaust, the other in pacifique sacrifice, for the consecration of Priests; and a basket of vnleuened bread, to be offered with the two rammes. Al for the greater solemnitie of this Sacrament of Orders. By which Aaron and his sonnes were made the lawful and ordinarie Priests of the law newly deliuered by Moyſes. And so Priesthood was changed from the first borne of euerie familie, and established only in Aaron and his sonnes, and their issue male, to be in like sorte consecrated. And the rest of the Leuites to assist them. By this also was prefigured the Sacrament of holie Orders in the Church of Christ, with an other change of Priesthood from the familie & order of Aaron, to Priests of the new Testament, of what familie or nation soeuer. And withal an other change of the law. *For the Priesthood being translated, it is necessarie* (saith S. Paul) *that a translation of the Law be also made.* And this Sacrament in dede geueth grace (as by the other it was only signified) to those that are rightly ordered. As the same Apostle testifieth, willing Timothie to resuscitate the grace geuen him by imposition of hands. 2. Timot. 1. S. Ambrose in 1. Timot. 4. S. August. lib. de bono coniugali: c. 24. & lib. 2. contra Epistolam Parmen. Theodoret. 9. 48. in lib. Num.

Num. 1.

Heb. 7.

## CHAP. IX.

*Sacrifices for sinne, 12. and of holocauste, 18. and pacifiques are offered: 22. and Aaron stretching forth his hand bleſſeth the people.*

**A**N D when the eight day was come, Moyſes called 1  
Aaron and his sonnes, and the ancients of Israel, and  
2  
3  
4  
5  
6  
7  
8  
9  
ping

12. The people said to Aaron: † Take of the heard :: a calfe for sinne, and a ramme for an holocaust, both without spot, and offer them before our Lord. † And to the children of Israel thou shalt speake: Take ye a bucke goate for sinne, and a calfe, and a lambe, of a yeare old, & without spot for an holocaust, † an oxe and a ramme for pacifiques: and immolate them before our Lord, offering in the sacrifice of euerie one, flowre tempered with oile; for to day our Lord wil appeare to you. † They tooke therefore al thinges that Moyſes had commanded before the dore of the tabernacle: where when al the multitude stood, † Moyſes said: This is the word, which our Lord hath commanded: doe it, :: and his glorie wil appeare to you. † And he said to Aaron: Approch to the altar, & immolate for thy sinne: offer the holocaust, and pray for thy self and for the people, and when thou hast slaine the peoples hoste, pray for them, as our Lord hath commanded. † And forthwith Aaron approaching to the altar, immolated the calfe for his sinne: † the blood wherof his sonnes brought to him: wherin dipping





- ping his finger, he touched the hornes of the altar, and pou-  
 10 red the rest at the foote therof. † And the fatte, and the litle  
 kidneis, and the caule of the liuer, which are for sinne, he  
 burnt vpon the altar, as our Lord had commanded Moyſes:  
 11 † but the flesh and skinne therof he burnt with fire without  
 12 the campe. † He immolated also the victime of holocaust: and  
 his sonnes brought him the bloud therof, which he poured  
 13 in the circuite of the altar. † The hoste also it selfe being cut  
 into peeces, they brought with the head and euerie member.  
 14 Al which he burnt with fire vpon the altar, † hauing first  
 15 washed the entralles and the feete with water. † And offer-  
 ring for the sinne of the people, he slew the bucke goat: and  
 16 expiating the altar: † he made the holocaust, † adding in  
 17 the sacrifice the libaments, which are offered withal, and bur-  
 ning them vpon the altar, beside the ceremonies of the mor-  
 18 ning holocaust. † He immolated also the ox, and the  
 ramme, the pacifique hostes of the people: and his sonnes  
 brought him the bloud, which he poured vpon the altar  
 19 round about. † The fatte also of the ox, and the rump of  
 the ramme, and the two litle kindneis with their fatte, and  
 20 the caule of the liuer † they put vpon the breasts. and after  
 21 the fatte was burnt vpon the altar, † their breasts, and the  
 right shoulders, Aaron did seperate, eleuating them before  
 22 our Lord, as Moyſes had commanded. † And :: stretching  
 forth his hand to the people, he blessed them. And so the  
 hostes for sinne, and the holocaustes, and the pacifiques being  
 23 finished, he descended. † And Moyſes and Aaron going  
 into the tabernacle of testimonie, and afterward comming  
 forth, blessed the people. And the glorie of our Lord appeared  
 24 to al the multitude: † and behold :: a fire coming forth from  
 our Lord, deuoured the holocaust, and the fatte that was v-  
 pon the altar: Which thing, when the multitude had senne,  
 they praised our Lord, falling on their faces.

:: This did sig-  
 nifie that  
 Christ, in who  
 al nations are  
 blessed, should  
 be stretched  
 on the Crosse  
 where he re-  
 demed vs, in  
 memorie wher  
 of we now  
 make the signe  
 of the Crosse.  
 :: The Priests  
 were comman-  
 ded to nourish  
 and kepe this  
 fire perpetu-  
 ally, that it  
 should not be  
 extinguished.  
 ch. 6. 7. 12.

## CHAP. X.

*Nadab and Abiu the sonnes of Aaron, for offering strange fire, are burnt  
 to death, and cast out of the campe. 6. for Whom the people mourne, but  
 not the Priests. 8. Priests are forbid to drinke wine, when they enter into  
 the tabernacle, 12. and are commanded to eat the residue of oblations in  
 the holie place. 16. Which this time in part they omitted, and are excused,  
 being sorrowful for that which happened to Nadab and Abiu.*

AND





∴ Such as received more at Gods hand, are more severely punished if they transgress. *3. Aug. 9. 21. in Levit.*

By this also all are warned to be content with the doctrine of the Holie Ghost, to abhorre heresies, the fautors whereof adde falsehood to Gods word, & preferre their owne wicked inventions before the true sense of holie Scripture.

*Theod. 9. 9. in Levit.*  
∴ Abstinence from wine commanded to Priests when they served in the tabernacle not at other times: for they served at certaine times by turnes. *Theod. 9. 10. in Levit.*  
As for drunkennes it is forbid to all men, and at all times.

AND Nadab, and Abiu the sonnes of Aaron catching censors, did put in fire, and incense therupon, offering before our Lord strange fire: which was not commanded them. † And fire comming forth from our Lord, deuoured them, and they dyed before our Lord. † And Moyse said to Aaron: This is it which our Lord hath spoken: I wil be sanctified in them, that approach to me, and in the sight of al the people I wil be glorified. Which Aaron hearing held his peace. † And Moyse calling Misael, and Elisaphan the sonnes of Oziel, the vnckle of Aaron, said to them: Goe and take away your bretheren from the sight of the Sanctuarie, and carie them without the campe. † And going forth with they tooke them as they lay, reuested with linnen tunikes, & did cast them forth, as it had bene commanded them. † And Moyse spake to Aaron, & to Eleazar, and Ithamar his sonnes: Vncouer not your heades, and rent not your vestiments, lest perhaps you die, and indignation come vpon al the assemblie. Let your brethren, and al the house of Israel, lament the burning that our Lord hath raised, † and your selues shal not goe out of the dore of the tabernacle, otherwise you shal perish: for the oyle of holie vnction is vpon you. Who did al thinges according to the precept of Moyse. † Our Lord also said to Aaron: † Wine, and anie thing that may make drunke, you shal not drinke, thou and thy sonnes, when you enter into the tabernacle of testimonie, lest you die: because it is an euerlasting precept through your generations. † And that you may haue knowledge to discerne between the holie and prophane, between the polluted and cleane: † and may teach the children of Israel al my ordinances, which the Lord hath spoken to them by the hand of Moyse. † And Moyse spake to Aaron and to Eleazar, and Ithamar his sonnes, that were left: Take the sacrifice, that is remaying of the oblation of our Lord, and eate it without leauen beside the altar, because it is Holie of holies. † And you shal eate it in a holie place: which is giuen to thee and thy sonnes of the oblations of our Lord, as it hath bene commanded me. † The brest also that is offered, and the shoulder that is seperated, you shal eate in a most cleane place thou and thy sonnes, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hostes of the children of Israel: † because the shoulder and the brest,





the brest, and the fatte that is burnt on the altar, they haue  
 eleuated before our Lord, and they pertaine to thee, and to  
 thy sonnes by a perpetual lawe, as our Lord hath comman-  
 16 ded. † Among these thinges, when Moyles sought for the  
 bucke goate, that had bene offered for sinne, he found it  
 17 burnt: and being angrie against Eleazar, and Ithamar the  
 sonnes of Aaron that remained, he said: † Why did you not  
 eate the holle for sinne, in a holie place, which is most Holie,  
 and geuen to you, that you may beare the iniquitie of the  
 18 multitude, and may pray for it in the sight of our Lord, † espe-  
 cially wheras of the bloud therof, there hath not bene caried  
 within the holie places, and you ought to haue eaten it in  
 19 the Sanctuarie, as it was commanded me? † Aaron answe-  
 red: This day hath bene offered the victime for sinne, and  
 the holocaust before our Lord: and to me that is chanced  
 which thou seest. how could I eate it, or please our Lord in  
 20 ceremonies hauing :: a sorowful hart? † Which when  
 Moyles had heard, he was satisfied with his answer.

Natural grise  
 of mind made  
 Aaron both  
 unwilling to  
 eate & lesse apt  
 to complete al  
 the ceremo-  
 nies: so with-  
 out sinne he  
 omitted that  
 pertained to  
 his commodi-  
 tie, offering  
 it to God.

## CHAP. XI.

*The distinction of cleane and vncleane in beastes, fish, birdes, and other things.* The third part  
 43. *With commandment to be holie, and impolluted.* Of things cle-  
 ane and vncle-  
 ane, with the  
 maner of puri-  
 fying: & other  
 precepts mo-  
 ral & iudicial.

1 **A**N D our Lord spake to Moyles and :: Aaron, saying:  
 2 † Say to the children of Israel: These are the beastes  
 which you ought to eate of al the liuing things of the earth  
 3 † Euerie one that hath the hoofe diuided, and cheweth the  
 4 cudde among the cattel, you shal eate. † But whatsoever in  
 dede cheweth the cudde, and hath an hoofe, but diuideth it  
 not, as the camel, and others, that you shal not eate, and among  
 5 the vncleane you shal repute it. † Cherogril which chew-  
 eth the cudde, and diuideth not the hoofe, is vncleane.  
 6 † The hare also: for that also cheweth the cudde, but diui-  
 7 deth not the hoofe. † And the swine: which though it diui-  
 8 deth the hoofe, cheweth not the cudde. † The flesh of these  
 you shal not eate, nor touch their carcasses, because they are  
 9 vncleane to you. † These are the thinges that brede in the  
 waters, and which it is lawfull to eate. Al that hath finnes, and  
 scales, as wel in the sea, as in the riuers, and the pooles, you  
 10 shal eate. † But whatsoever hath not finnes and scales, of  
 those that moue and liue in the waters, shalbe vnto you ab-  
 11 hominable, † and execrable, their flesh you shal not eate,

:: Hitherto  
 God reueled  
 his Law to  
 Moyles onlie,  
 and by him to  
 the people.  
 Now also to  
 Aaron after he  
 was consecrated  
 high Priest:  
 yet not al-  
 wayes, for  
 Moyles was  
 still superior.  
 chap. 11. 14. 16.  
 17. &c.

M m

and





and their carcasses you shal avoide. † Al that haue not 12  
finnes and scales in the waters, shal be polluted. † Of birdes 13  
these are they which you must not eate, and are to be auoided  
of you: The Eagle, and the griffon, and the osprey, † and 14  
the kite, and the vulture according to his kinde, † and euerie 15  
one of the rauens kinde, according to their similitude, † the 16  
ostrich, and the owle, and the sterne, and the hauke accor-  
ding to his kinde. † the scritchowe, and the diuer, and the 17  
storke, † and the swanne, and the onocratal, and the por- 18  
phirion, † the herodian, and the charadriion accotding to 19  
his kind, the lapwing also, and the batte. † Of foules eue- 20  
rie one that goeth vpon foure feete, shal be abhominable  
to you. † And whatsoeuer walketh vpon foure feete, but 21  
hath the legges behind longer, wherwith he hoppeth vpon  
the earth, † that you shal eate, as is the bruke in his kind, the 22  
attake, and the ophiomach, and the locust, euerie one ac-  
cording to their kinde. † But of foule whatsoeuer hath foure 23  
feete onlie, shal be execrable to you: † and whatsoeuer shal 24  
touch the carcasses of them, shal be polluted, and shal be vn-  
cleane :: vntil euen: † and if it be necessarie that he carie 25  
anie of these that be dead, he shal wash his clothes, and shal  
be vncleane vntil sunne sette. † Euerie beast that hath a 26  
hoofe, but diuideth it not, neither cheweth the cudde, shal be  
vncleane: and whatsoeuer toucheth it, shal be defiled. † That 27  
which walketh vpon hands of al beasts, which goe on foure  
feete, shal be vncleane: he that toucheth their carcasses, shal  
be polluted vntil euen. † And he that carieth such carcasses, 28  
shal wash his clothes, and shal be vncleane vntil euen: be-  
cause al these thinges are vncleane to you. † These also shal 29  
be reputed among polluted thinges, of al that moue vpon the  
earth, the weefel and the mouse and the crocadile, euerie  
one according to their kinde, † the migale, and the came- 30  
lean, and the stellion, and the lizard, and the moule: † al 31  
these are vncleane. He that toucheth their carcasses, shal be  
vncleane vntil euen: † and that wherupon anie thing of 32  
their carcasses falleth, shal be polluted at wel vessel of wood  
and rayment, as skinnies and haireclothes: and in whatsoeuer  
vessel anie worke is done, they shal be dipped in water, and  
shal be polluted vntil euen, and so afterward shal be cleane.  
† But the earthen vessel, wherinto anie of these falleth with- 33  
in it, shal be polluted, and therefore is to be broken. † Al 34  
meate,

:: If in dede  
this vncleane  
were a sinne,  
it should be  
cleansed by con-  
fession, and nei-  
ther necessari-  
ly remaine til  
night, nor the  
be taken away  
without other  
meanes.





meate, which you shal eate, if the water be poured vpon it, shal be vncleane; and al liquor that is dronke of al vessel, 35 shal be vncleane. † And vpon whatsoever ought of such carcasses falleth, it shal be vncleane: whether ouens, or pottes with feete, they shal be destroyed, and shal be vncleane. 36 † But the fountaines and the cisternes, and al collection of waters shal be cleane. He that toucheth their carcasfe, shal be 37 polluted. † If it fall vpon seede corne it shal not pollute it. 38 † But if any man poure water vpon the seede, and afterward it be touched with the carcasses, it shal be forthwith polluted. 39 † If a beast be dead, of which it is lawfull for you to eate, he that toucheth the carcasfe therof, shal be vncleane vntil euen: 40 † and he that eateth or carieth anie thing therof; shal wash 41 his clothes, and shal be vncleane vntil euen. † Al that creepeth vpon the earth, shal be abhominable, neither shal it 42 be taken for meate. † Whatsoever goeth vpon the brest on foure feete, and hath manie feete, or traileth on the earth, you 43 shal not eate, because it is abhominable. † Doe not contaminate your soules, nor touch ought therof, lest you be vncleane. † For I am the Lord your God: be holie, because I am holie. Pollute not your soules in anie creeping beast, that 45 moueth vpon the earth. † For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God. 46 † You shal be holie because I am holie. † This is the lawe of beasts and foules, and of euerie liuing soule, that moueth 47 in the waters, and creepeth on the earth, † that you may know the differences of the cleane, and the vncleane, and know what you ought to eate, and what to refuse.

## ANNOTATIONS.

## CHAP. XI.

Gen. 7. 4. *Vncleane you shal repute it.* In the first age of the world, before Noes Some things  
 st. 8. flood, and so forward by tradition; and after by the written Law, some li- counted vn-  
 uing creatures were reputed vncleane, and forbid to be eaten or offered cleane in the  
 1.Tim 4. in sacrifice. Not as euil of themselves, *for anie creature of God is good*, by na- law of nature  
 ture and creation: but this distinction and prohibition was made in the old & of Moyles.  
 Testament, for iust causes, as the ancient fathers note specially three. First, Three causes  
 for instruction of the people much inclined to idolatrie, God distinguished of this obser-  
 al beasts, birdes, and fishes into cleane and vncleane, wherby al men might uance.  
 know, that none of them is God. *For how can anie man of reason* (saith Ieremie 1. For instru-  
 Theodoret. 9. 11. *on Levit.*) *thunck that to be God, which either he abhorreth as vncleane,* tion.  
*or offereth in sacrifice to the true God, and eateth therof himself?* Secondly, God com- 2. For exercise  
 manded this obseruance to exercise his people in obedience, with precepts not of obedience.

M m 2

otherwise





otherwise necessarie, but because he so commanded. As at first he commanded Adam not to eat of the tree of knowledge of good and euell. The transgression wherof brought al mankind into miserie. From which againe Christ by his obedience redeemed vs. For obseruation of this law old Eleazarus, and the seuen bretheren with their mother, did geue their liues, rather then they would eat swines flesh, and for the same are glorious Martyrs, as testifie S. Cyprian *Epist. 56. ad Thibaritanos.* & *li. de exhort. Mart. c. 11.* S. Gregorie Nazianzen, *orat. 20. de Machab.* S. Chrysostom, *de natiuitate septem Machab.* S. Ambrose. *li. 1. de officijs. c. 4.* & *li. 2. de Iacob. c. 10.* & *11.* and the whole Church celebrating their feast, the first day of August. Thirdly and most specially these obseruations were commanded for signification of vertues to be embraced, and of vices or sinnes to be auoided. Such beastes therefore were holden for cleane, and allowed for mans foode, as diuide the hooft, and ruminare, or chew the cudde, signifying discretion betwixt good and euell; and diligent consideration, or meditation of Gods law: and the beastes which lack those two properties of diuiding the hooft, and chewing the cudde, or either of them, were reputed vncleane, signifying such men as care not whether they do wel or euell, or do not ruminare, and meditate good things, which they heare or read, forgetting or neglecting, what is taught them. Likewise the fishes that haue finnes and scales, which signifie eleuating of the mind, and austeritie of life, were counted cleane: but these that want either of the same were vncleane and prohibited. Also certaine birdes were esteemed cleane and allowed to be eaten: others vncleane and forbid. As the Eagle, signifying pride; the griffon, tyrannie; the osprey, oppression; the kire, fraud; the vulture, sedition; al kindes of rauens, carnal voluptuousnes; the ostrich, worldlie cares; the owle, slouth, or dulnes in spiritual things; the sterne, duple dealing; al kindes of haukes, crueltie; the scritch owle, luxurie; the diuer, gluttonie; the stork, enuie; the swanne, hypocrisie; the onocrotal, auarice; the porphirion, selfe wil; the herodian, a bloudie mind; the caladrión, much babling; the lapwing, desolation of mind, or desperation; the batte, earthlie policie; and the like in other birdes, beastes, and fishes. A laugreable to that time, in which (saith S. Augustin. *li. 6. c. 7. cont. Faust.*) those things were to be foreshewed, not only in wordes, but also in factes, which should be reueled in latter time; and being now reueled by Christ, and in Christ, the burdenous obseruances are not imposed to the faithful gentiles, to whom yet the authoritie of the prophetic is commended. To the same effect. *li. cont. Adimant, c. 15.* & *li. 30. homil. 45.* S. Hierom. *in Matt. 15.* Origenes, *ho. 7.* S. Cyril. *li. 7. in Leuit.* S. Gregorie, *in Cant. 7.* Procopius *in Leuit. 11.* Out of whom and others S. Thomas explicateth at large, that which we haue here brieffly noted. 1. 2. q. 102. a. 6.

Rom. 5.  
2. Mach.  
6. & 7.

For signification.

The things holden for cleane signified vertues.

The vncleane signified vices.

Christians are not bound to the obseruances of the old law, but to that which they signified.

## CHAP. XII.

The second & third Lessons on Candlemas day.

*The law of Womens purification that beare children.*

The most pure virgin mother, was not subiect to

AND our Lord spake to Moyse, saying: † Speake to the children of Israel; and thou shalt say to them: A woman, if receauing seede she beate a man child, shall be vncleane seuen daies, according to the daies of the separation of her floures. † And the eight day the litle infant shall be circumcised: † but her self shall remaine three & thirtie daies





daies in the bloud of her purification: No holie thing shal she touch, neither shal she enter into the Sanctuarie, vntil  
 5 the daies of her purification be expired. † But if she beare a woman child, she shal be vncleane two weekes, according to the custome of the fluxe of her flowets, and sixtie six daies  
 6 she shal remaine in the bloud of her purification. † And when the daies of her purification are expired, for a sonne, or for a daughter, she shal bring a lambe of a yeare old for an holocaust, and a young pigeon or a turtle for sinne, to the dore of the tabernacle of testimonie, and shal deliuer them  
 7 to the priest, † who shal offer them before our Lord, and shal pray for her, and so she shal be cleansed from the fluxe of her bloud. this is the lawe for her that beareth a man child  
 8 or woman child. † And if her hand finde not, neither is able to offer a lambe, she shal take two turtles, or two young pigeons, one for an holocaust, and an other for sinne. and the priest shal pray for her, and so she shal be cleansed.

this law. For she conceived not by the seede of man, yet obserued the custome of other women  
 Luc. 2. as Christ also would be baptized by S. Iohn Baptist.  
 Mat. 3. to gene example of humilitie. S. Cyril. li. 8. in Gen. ut. S. Bernard. Ser. 3. de Purifica

## CHAP. XIII.

*The law concerning leprosie in men, 47. and in garments.*

1 **A**N D our Lord spake to Moyse, and Aaron, saying:  
 2 † The man, in whose skinne and flesh shal arise a diuers colour or a blister, or any thing as it were shyning, that  
 3 is to say the plague of the leprosie, shal be brought :: to Aaron the priest, or any one of his sonnes. † Who seing the  
 4 leprosie in his skinne, & the heare turned into a white colour, and the forme it self of the leprosie lower then the  
 5 skinne, and the other flesh: it is the plague of the leprosie, and at his arbitrement he shal be seperated. † But if there  
 6 be a shining whitenesse in the skinne, and not lower then the other flesh, and the heare of the old colour, the priest shal  
 7 shut him vp seuen daies, † and the seuenth day he shal view him: and if the leprosie be growne no farder, nor hath passed  
 8 the former limites in the skinne, againe he shal shut him  
 9 vp other seuen daies. † And the seuenth day he shal behold: if the leprosie be somewhat obscure, and not growne in the skinne, he shal cleanse him, because it is a scabbe: and the  
 10 man shal wash his clothes, and shal be cleane. † And if the leprosie grow againe, after that he was sene of the priest and  
 11 restored to cleanness; he shal be brought vnto him, † and  
 12 shal be condemned of vncleanness. † If the plague of the  
 M m 3 leprosie

It pertained to the Priests to discerne of leprosie, in figure of Priestes authoritie to bind and loose sinnes in the new Testament. S. Chrysost. li. 3. de sacerdotio.





Leptosie making spotted in the skinne of an other colour, signifieth heresie, that mixeth falshood with truth. *3. Aug. l. 2. quest. Euang. c. 40.*  
 :: Sometimes that semeth leprosie, or heresie, which is not: wherof the priest is to iudge. *Dent. 17.*

leptosie be in a man, he shal be brought to the priest, † and 10  
 he shal view him. And when there is a white colour in the  
 skinne, and hath changed the looke of the heare, and the  
 flesh also it selfe appeare quicke: † it shal be iudged a verie 11  
 old leptosie, and growne into the skinne. The priest therfore  
 shal contaminate him, and shal not shut him vp, because he is  
 vncleane evidently. † But if the leptosie spring forth running 12  
 about in the skinne, and couer al the flesh from the head to  
 the feete, whatsoeuer falleth vnder the sight of the eies,  
 † the priest shal view him, and shal iudge that he is taken with 13  
 a most cleane leptosie: for that it is al turned into whit-  
 nesse, and therfore the man shal be cleane. † But when 14  
 there shal appeare in him quicke flesh, † then by the iudge- 15  
 ment of the priest he shal be polluted, and shal be reputed  
 among the vncleane. for quick flesh if it be spotted with le-  
 ptosie, is vncleane. † And if againe it be turned into white- 16  
 nesse, and couer al the man, † the priest shal view him, and 17  
 shal iudge him to be cleane. † And the flesh and the skinne 18  
 wherin a boile is risen, and healed, † and in the place of the 19  
 boile, there appeare a white scarre, or somewhat redde, the  
 man shal be brought to the priest: † and when he shal see 20  
 the place of the leptosie lower then the other flesh, and the  
 heare turned into whitenes, he shal contaminate him: for  
 the plague of leptosie is risen in the boile. † But if the heare 21  
 be of the old colour, and the scarre somewhat obscure, & be  
 not lower then the next flesh, he shal shut him vp seuen dayes.  
 † And if it be growne farder, he shal iudge him to haue the 22  
 leptosie, † but if it stay in his place, it is the scarre of a boile, 23  
 and the man shal be cleane. † And the flesh and skinne, that 24  
 fire hath burnt, and being healed hath a white or a reade  
 scarre, † the priest shal consider it, and loe it is turned into 25  
 whitenesse, and the place therof is lower then the other  
 skinne: he shal contaminate him, because the plague of le-  
 ptosie is risen in the scarre. † But if the colour of the heare 26  
 be not changed, nor the blemish lower then the other flesh,  
 and the forme it selfe of the leptosie be somewhat obscure, he  
 shal shut him vp seuen daies, † and the seuenth day he shal be- 27  
 hold him: if the leptosie be growne farder in the skinne, he  
 shal contaminate him, † but if the whitenes stay in his place, 28  
 not very cleare, it is the plague of a burning, and therfore  
 he shal be cleansed, because it is the scarre of a burning.  
 † Man,





29 † Man, or woman, in whose head or beard the leprosie ri-  
 30 seth, the priest shall see them. † and if the place be lower then  
 the other flesh, and the heate yellow, and thinner then it  
 was wont; he shall contaminate them, because it is the le-  
 31 prosie of the heade and the beard. † But if he perceue the  
 place of the spotte equal with the flesh neere vnto it, and the  
 32 heare blacke: he shall shut him vp seven daies, † and in the  
 seventh day he shall looke vpon it. If the spotte be not growne,  
 and the heare be of his owne colour, and the place of the  
 33 plague euen with the other flesh: † the man shall be shauen  
 sauing the place of the spotte, and shall be shut vp other seven  
 34 daies. † If the seventh day the plague seeme to haue staied in  
 his place, & not lower then the other flesh, he shall cleanse  
 35 him, and his clothes being washed he shall be cleane. † But  
 if after his clensing the spotte be growne againe in the skinne,  
 36 † he shall no more seeke whether the heare be changed into  
 27 a yellow colour, because he is evidently vncleane. † Moreo-  
 ver if the spotte be staied, & the heare be blacke, let him  
 know that the man is healed, and let him boldly pronounce  
 38 him cleane. † Man, or woman, in whose skinne appeareth  
 39 whitenesse, † the priest shall view them. If he find that whit-  
 nesse somewhat obscure shineth in the skinne, let him  
 know that it is not the leprosie, but a spotte of white colour,  
 40 and that the man is cleane. † The man whose heare falleth  
 41 of from his head, is bald and cleane: † and if the heare fal  
 42 from his forehead, he is bald before and cleane. † But if in  
 the baldnesse or in the baldnesse before there be risen a white  
 43 or reddish colour, † and the priest perceue this, he shall  
 condemne him vndoubtedly of leprosie, which is risen in  
 44 the baldnesse. † Whosoever therefore shall be defiled with le-  
 45 prosie & is separated at the arbitrement of the priest, † shall  
 haue his clothes hanging loose, his head bare, his mouth coue-  
 red with a cloth, he shall crie him self polluted and vncleane.  
 46 † At the time that he is a lepre & vncleane, he shall dwell  
 47 alone without the campe. † A wollen or linnen garment,  
 48 that shall haue the leprosie † in the warpe, and the woufe,  
 49 or els a skinne, or whatsoever is made of a skinne, † if it be  
 a white or reddish spott, it shall be reputed infected with le-  
 50 prosie, and shall be shewed to the priest. † Who hauing con-  
 51 sidered it shall shut it vp seven daies: † and the seventh day  
 againe beholding it, if he find that it is growne, it is a leprosie  
 that





that continueth: he shal iudge the garment polluted, and  
 euerie thing wherein it shal be found, † and therefore it shal 52  
 be burnt with fire. † But if he see that it is not growne, 53  
 † he shal command, and they shal wash that, wherein the le- 54  
 prosie is, and he shal shut it vp other seven daies. † And 55  
 when he shal see that the old shape is not returned, neither  
 yet that the leprosie is growen furder, he shal iudge it vn-  
 cleane, and burne it with fire, for that the leprosie is spred in  
 the outside of the garment or through the whole. † But 56  
 if the place of the leprosie be somewhat obscure, after that  
 the garment is washed, he shal breake it of, and diuide it  
 from that which is sounde. † And if besides in those places, 57  
 that before were without spotte there appeare a flying and  
 wandring leprosie: it must be burnt with fire: † if it be ceas- 58  
 sed, he shal wash with water the partes, that be pure, the  
 second time, & they shal be cleane. † This is the law of the 59  
 leprosie of a wollen and linnen garment, of the warpe and  
 the wouse, and of al stuffe of skinnes, how it ought to be clen-  
 sed, or contaminated.

## CHAP. XIII.

*Sacrifices for cleansing leprosie in men, 33. the manner of viewing whether le-  
 prosie be in a house or no, 40. and of cleansing it.*

2: This gift &  
 sacrifice were  
 commanded  
 (saith S. Augu-  
 stin) because  
 the Sacrifice  
 of Christs bo-  
 die was not  
 yet ordained,  
 which now ser-  
 ueth for al o-  
 ther sacrifices.  
 li. 1. ca. 12. et.  
 20. cont. ed.  
 iustar. leg. it.  
 prophet.

**A**ND our Lord spake to Moyse, saying: † This is the 1 2  
 rite of a lepre, when he is to be cleansed. † He shal be 3  
 brought to the priest: who going out of the campe, when  
 he shal finde that the leprosie is cleansed, † he shal com- 4  
 mand him, that is purified, that he :: offer for him selfe two  
 liue sparowes, which it is lawfull to eate, and cedar wood, and  
 scarlet & hyssope. † and he shal command that one of the 5  
 sparowes be immolated in an earthen vessel ouer a liuing wa-  
 ter: † but the other being alue with the cedar wood, and 6  
 scarlet and the hyssope he shal dippe in the bloud of the spa-  
 rowe that is immolated, † wherewith he shal sprinckle him, 7  
 that is to be cleansed, seven times, that he may be rightly  
 purged: and he shal let goe the liue sparow, that it flie into  
 the field. † And when the man hath washed his clothes, he 8  
 shal shaue al the beare of his bodie, and shal be washed with  
 water: and being purified he shal enter into the campe, yet  
 so for al that, that he tarie without his owne tent seven daies,  
 † and the seventh day he shal shaue the beare of his head, and 9  
 his

\* of well  
 or river,  
 not of a  
 cistene  
 poole, or  
 marish.





- his beard and eye browes, and the heare of his whole bodie.
- 10 And hauing washed againe his clothes, and his bodie, † the  
eight day he shal take two lambes without spotte, and an ewe  
of a yeare old without spotte, and three tenths of floure tem-  
pered with oyle for a sacrifice, and a sextarie of oyle apart.
- 11 † And when the priest that purifieth the man, hath set him,  
and al these things before the Lord in the dore of the taber-  
12 nacle of testimonie, † he shal take a lambe, and offer it for  
offence, & the sextarie of oyle. and hauing offered al before  
13 the Lord, † he shal immolate the lambe, where the hoste  
for sinne is wont to be immolated, and the holocaust, that  
is, in a holie place. For as for sinne, so also the hoste for of-  
14 fence pertaineth to the priest: it is Holie of holies. † And  
the priest taking of the bloud of the hoste, that was immo-  
lated for offence, shal put it vpon the tippe of the right eare  
of him that is cleansed, and vpon the thumbes of his right  
15 hand and foote: † and of the sextarie of oyle he shal poure  
16 into his owne left hand, † and shal dippe his right finger in  
17 it and shal sprinckle before the Lord seuen times. † and the  
residue of the oyle in his left hand, he shal poure vpon the  
tippe of the right eare of him that is cleansed, and vpon the  
thumbes of his right hand and foote, and vpon the bloud  
18 19 that was shed for offence, † and vpon his head. † And he  
shal pray for him before the Lord, and shal make the sacrifice  
20 for sinne. then shal he immolate the holocaust, † and put it  
on the altar with the libaments therof, and the man shal or-  
21 derly be cleansed. † But if he be poore, and his hand can not  
finde the thinges aforesaid, for offence he shal take a lambe  
for an oblation, that the priest may pray for him, and a  
tenth part of floure tempered with oyle for a sacrifice, and  
22 of oyle a sextarie, † and two turtles or two young pi-  
geons, of the which let one be for sinne, and the other  
23 for an holocaust: † and he shal offer them the eight day  
of his purification to the priest, at the dore of the tabernacle  
24 of testimonie before the Lord: † who receiuing the lambe  
for offence, and the sextarie of oyle, shal eleuate them toge-  
25 ther: † and the lambe being immolated, of the bloud therof  
he shal put vpon the tippe of the right eare of him that is  
cleansed, and vpon the thumbes of his right hand and foote:  
26 † but part of the oyle he shal poure into his owne left hand,  
27 † wherein dipping the finger of his right hand, he shal  
Nn sprinckle





sprinckle it seuen times before the Lord: † and he shal touch 28  
 the tippe of the right eare of him that is cleansed, and the  
 thumbes of his right hand & foote, in the place of the bloud  
 that was shed for offence: † and the other part of the oyle, 29  
 that is in his left hand, he shal poure vpon the head of the pu-  
 rified person, that he may propitiate the Lord for him: † and 30  
 a turtle, or yong pigeon he shal offer, † one for offence, and 31  
 the other for an holocaust, with their libaments. † This is 32  
 the sacrifice of a lepre, that is not able to haue al thinges  
 for the cleansing of him self. † And our Lord spake to Moy- 33  
 ses and Aaron, saying: † When you shal be entred into the 34  
 Land of Chanaan, which I wil geue you in possession, if there  
 be the plague of leprosie in a house, † he whose house it is, 35  
 shal goe & tel the priest, saying: It semeth to me, that there is  
 as it were the plague of leprosie in my house. † But he shal 36  
 command, that they carie forth al thinges out of the house,  
 before he goe into it, and see whether it haue the leprosie,  
 lest al thinges become vncleane that are in the house. And  
 afterward he shal goe in to consider the leprosie of the house:  
 † & if he see in the walles therof as it were litle dintes, disfigu- 37  
 red with palenesse or rednesse, and lower then al the rest, † he 38  
 shal goe out of the dore of the house, and forthwith shut it  
 seuen daies. † And returning the seuenth day, he shal consi- 39  
 der it. If he finde that the leprosie is growne, † he shal com- 40  
 mand, the stones wherein the leprosie is, to be plucked out,  
 and to be throwen without the citie into an vncleane place:  
 † & the house it self to be scraped on the inside round about, 41  
 and the dust of the scraping to be dispersed without the  
 citie into an vncleane place, † and other stones to be laid in 42  
 their places, that were taken away, and the house to be play-  
 stered with other mortar. † But if after the stones be plucked 43  
 out, & the dust scraped of, and it playstered with other earth,  
 † the priest going in perceiue that the leprosie is returned, 44  
 and the walles ful of spottes, it is a lasting leprosie, and the  
 house vncleane: † the which forthwith they shal destroy, 45  
 and the stones and timber therof, and al the dust they shal  
 cast without the towne into an vncleane place. † He that 46  
 entreth into the house when it is shut, shal be vncleane vn-  
 til euen: † and he that sleepeth in it, and eateth any thing, shal 47  
 wash his clothes. † But if the priest going in perceiue that 48  
 the leprosie is not growne farder in the house, after it was  
 playstered





playstred againe, he shal purifie it being made whole againe:  
 49 † and for the purification therof he shal take two sparowes,  
 50 and cedrewood, and scarlet and hyslope: † and when one  
 sparow is immolated in an earthen vessel ouer liuing waters,  
 51 † he shal take the cedar wood, and the hyslope, and the scar-  
 let, and the liue sparowe, and shal dippe al in the bloud of the  
 sparowe that is immolated, and in the liuing water, and he  
 52 shal sprinkle the house seuen times, † and shal purifie it as  
 wel with the bloud of the sparow, as with the liuing water  
 and with the liue sparow, and with the cedrewoode and the  
 53 hyslope and the scarlet. † And when he hath let goe the spa-  
 row to flie freely away into the field, he shal pray for the  
 54 house, and it shal be rightly cleansed. † This is the law of al  
 55 leprosie and percussio, † of the leprosie of garments and  
 56 houses, † of a scarre and of blisters breaking forth, of a shi-  
 ning spotte, and when the colours are changed into diuers  
 57 kindes, † that it may be knowen at what time anie thing is  
 cleane, or vncleane.

## CHAP. XV.

*The law of vncleane issues in men, 19. and in women.*

1 **A**Nd our Lord spake to Moyse and Aaron, saying:  
 2 † Speake to the children of Israel, and say to them;  
 3 The man that hath a fluxe of seede, shal be :: vncleane. † And  
 then he shal be iudged subiect to this fault, when the filthie  
 humour at euerie moment, cleaueth to his flesh, and is con-  
 4 gealed. † Euerie bedde wheron he sleepeth, shal be vncle-  
 5 ane, and where soeuer he sitteth. † If anie man touch his  
 bedde, he shal wash his clothes: and him self being washed  
 6 with water, shal be vncleane vntil euen. † If he sitte where  
 that man had sitten, he also shal wash his clothes: and being  
 7 washed with water, shal be vncleane vntil euen. † he that  
 toucheth his flesh, shal wash his clothes: and him self being  
 8 washed with water shal be vncleane vntil euen. † If such a  
 man cast his spittle vpon him that is cleane, he shal wash his  
 clothes: and being washed with water he shal be vncleane  
 9 vntil euen. † The padde wherupon he sitteth shal be vn-  
 10 cleane: † and whatsoeuer hath bene vnder him, that hath  
 the fluxe of seede, shal be polluted vntil euen. He that carieth  
 any of these thinges, shal wash his clothes: and him self  
 being washed with water, shal be vncleane vntil euen.

:: If natural  
 infirmities  
 brought vn-  
 cleanes much  
 more lasciu-  
 ousnes of the  
 mind. *Theod.*  
*9. 15. & 20.*  
*in Leuit.*

N n 2

† Euerie





∴ To make,  
offer, and sa-  
crifice an  
holle, is al one.

† Euerie one, whom he toucheth that is such an one, ha- 11  
uing not washed his handes before, shal wash his clothes, and  
being washed with water, shal be vncleane vntil euen. † The 12  
earthen vessel that he toucheth shal be broken: but the  
wodden vessel shal be washed with water. † If he be healed 13  
that hath such a disease, he shal number seuen daies after his  
cleansing, and hauing washed his clothes, and al his bodie,  
in liuing water, he shal be cleane. † And the eight day he 14  
shal take two turtles, or two yong pigeons, and he shal come  
into the sight of our Lord, to the dore fo the tabernacle of re-  
stimonie, and shal geue them to the priest. † who shal ∴ make 15  
one for sinne, and the other for an holocaust, and he shal pray  
for him before our Lord, that he may be cleansed of the fluxe  
of his seede. † The man from whom issueth the seede of 16  
copulation, shal wash with water al his bodie: and he shal  
be vncleane vntil euen. † The garment and skinne, that he 17  
weareth, he shal wash with water, and it shal be vncleane  
vntil euen. † The woman with whom he compaineth shal 18  
be washed with water and shal be vncleane vntil euen. † The 19  
woman that monthly hath the fluxe of bloud, shal be sepa-  
rated seuen daies. † Euerie one that toucheth her, shal be 20  
vncleane vntil euen: † and that whereon she sleepeth or 21  
sitteth in the daies of her separation shal be polluted. † He 22  
that toucheth her bedde shal wash his clothes: and him self  
being washed with water, shal be vncleane vntil euen.  
† Whosoever shal touch any vessel wherupon she sitteth, he 23  
shal wash his clothes: and him self being washed with water  
shal be polluted vntil euen. † If a man companie with her 24  
in the time of her mensrual bloud, he shal be vncleane seuen  
daies: and euerie bedde wheron he sleepeth shal be polluted.  
† The woman that hath a fluxe of bloud many daies not in 25  
her mensrual time, or that ceaseth not to haue a fluxe, after  
the mensrual bloud, as long as she is subiect to this disease,  
she shal be vncleane, as if she were in her mensrual time.  
† Euerie bedde, wherupon she sleepeth, and vessel wheron 26  
she sitteth, shal be polluted. † Whosoever toucheth them 27  
shal wash his clothes: and him self being washed with wa-  
ter, shal be vncleane, vntil euen. † If the bloud stay and cease 28  
to runne, she shal count the seuen daies of her purification:  
† and the eight day she shal offer for her selfe to the priest, 29  
two turtles, or two young pigeons, at the dore of the taber-  
nacle





- 30 nacled of testimonie: † who shal make one for sinne, and the  
 other for an holocaust, and he shal pray for her before our  
 31 Lord, and for the fluxe of her vncleannesse. † You shal teach  
 therfore the children of Israel, that they take heede of :: vn- :: S. Hieron.  
 cleannesse, and die not in their filthinesse, when they shal pol- (in cap. 3 ad  
 32 lute my tabernacle that is among them. † This is the law Galat:) vnder-  
 of him that hath the fluxe of sede and that is polluted by co- standeth this  
 33 pulation, † and the woman that is separated in her menstrual place of the  
 times, or that hath a continual fluxe of bloud, and of the man, abominable  
 that sleeperth with her. sines that may  
 not be named.

## CHAP. XVI.

*When and how the high Priest must enter into the Sanctuarie. 14. How  
 he shal exiate (or reconcile) the same, 16. and the Tabernacle, 18. and  
 the Altar. 20. How he shal offer a lue goate, and send him into the  
 wilderness. 29. And al must celebrate the feast of expiation, or clinsing  
 from sinnes.*

- 1 **A**ND our Lord spake to Moyse, after the death of the  
 two sonnes of Aaron, when they were slaine offering  
 2 strange fire: † and he commanded him, saying: Speake to  
 Aaron thy brother, that he :: enter not at al times into the :: Only once  
 Sanctuarie, that is within the veile before the propitiatorie, in the yeare  
 wherwith the arke is couered, lest he die (for in a cloude the high  
 3 wil I appeare over the oracle) † vnlesse he doe these thinges priest, and no  
 before: He shal offer a calfe for sinne, and a ramme for an other, entred  
 4 holocaust. † He shal be reuested with a linnen tunike, he into Sancta Sa-  
 shal hide his priuities with linnen femoralles: he shal be gir- clorum, v. 34.  
 ded with a linnen girdle, a linnen mitre shal he put vpon his signifying that  
 head: for these are holie vestmentes: withal which, when he heauen was  
 5 is washed, he shal be reuested. † And he shal receiue of the anie Sainct, be-  
 whole multitude of the children of Israel two bucke goates fore Christs  
 6 for sinne, and one ramme for an holocaust. † And when passion: Heb.  
 he hath offered the calfe, and praied for him self, and for his 2. v. 8.  
 7 owne house, † he shal make the two bucke goates to  
 stand before the Lord in the dore of the tabernacle of testimo-  
 8 nimonie: † and casting lottes vpon both, one for the Lord, &  
 9 an other for the goate of dismission: † that, whose lotte fel to  
 10 the Lord, he shal offer for sinne: † but that, whose lotte was  
 to be the goate of dismission, he shal set alive before the :: Praying that  
 Lord, that he may :: poure out prayers vpon him, and dis- al their sinnes  
 11 misse him into the wilderness. † After that these thinges be tel.  
 done.





∴ Sinnes do so defile the soule that the very holiest of all places is accounted as contaminate therby. *Theodo. 9. 22. in Levit. in fine.*

∴ God so remitteth sinnes to those that are truly penitent, as that which is carried into a wilderness and neuer returneth.

duly celebrated, he shal offer the calfe, and praying for him self and for his house, he shal immolate it: † and taking the 12  
thurible, which he hath filled of the burning coales of the altar, and taking vp with his hand of the compounded perfume for incense, he shal goe in beyond the veile into the Holie place: † that when the incense is put vpon the fire, 13  
the cloude therof and the vapour may couer the oracle, which is over the testimonie, and he die not. † He shal take 14  
also of the blood of the calfe, and sprinckle with his finger seuen times against the propitiatorie to the east. † And when 15  
he hath killed the bucke goate for the sinne of the people, he shal carie in the blood therof within the veile, as hath bene commanded of the blood of the calfe, that he may  
sprinckle it against the oracle, † and ∴ expiate the San- 16  
ctuarie from the vncleannesse of the children of Israel, and from their preuatications, and al their sinnes. According to this rite shal he doe to the tabernacle of testimonie; which is fixed among them in the midst of the filth of their habitation. † Let no man be in the tabernacle when the high priest 17  
goeth into the Sanctuarie, to pray for him self and for his house, & for the whole assemblie of Israel, vntil he come forth. † And when he is come forth to the altar that is before 18  
the Lord, let him pray for him self, and taking the blood of the calfe, and of the bucke goate, let him poure it vpon the hogues therof round about: † and sprinckling with his fin- 19  
ger seuen times, let him expiate, and sanctifie it from the vncleannesse of the children of Israel. † After he hath clen- 20  
sed the Sanctuarie, and the tabernacle, and the altar, then let him offer the liue goate: † and putting both handes vpon his 21  
head, let him confesse al the iniquities of the children of Israel, and al their offences and sinnes: which praying to light on his head, he shal send him forth by a man ready thereto, into the desert. † And ∴ when the goat hath caried al their 22  
iniquities into the solitarie ground, and shal be let goe into the desert, † Aaron shal returne into the tabernacle of testi- 23  
monie, and putting of the vestiments, which he had on him before when he entred into the Sanctuarie, and leaving them there, † he shal wash his flesh in a holie place, and shal be 24  
clothed with his owne garments. And after that he hath gone forth and offered his owne holocaust, and the peoples, he shal pray as wel for him self, as for the people: † and the 25  
faste,





fatte; that is offered for sinnes, he shal burne vpon the altar.  
 26 † but he, that hath let goe the goate of dismission, shal wash  
 his clothes, and bodie with water, and so shal enter into the  
 27 campe. † But the calfe & the bucke goate, that were immo-  
 lated for sinne, and whose bloud was caried into the San-  
 ctuarie, to accomplish the expiation, they shal carie forth  
 without the campe, and shal burne with fire aswel the skin-  
 28 nes as their flesh, and the dung: † and whosoever burneth  
 them, shal wash his clothes, and his flesh with water, and  
 29 so shal enter into the campe. † And this shal be to you an  
 euerlasting ordinance: The :: seuenth moneth, the  
 tenth day of the moneth you shal afflict your soules, and  
 no worke shal you doe, whether he be of the same countrie,  
 30 or a stranger that sojourneth among you. † Vpon this day  
 shal be the expiation of you, and clensing from al your sinnes:  
 31 before the Lord you shal be clensen. † for it is a sabbath of  
 rest, and you shal afflict your soules by a perpetual religion.  
 32 And the priest shal expiate, that is annoynted, and whose  
 handes are consecrated to do the function of priesthood for  
 his father: and he shal be reuested with the linnen stole and  
 33 the holie vestments, † and he shal expiate the Sanctuarie and  
 the tabernacle of testimonie and the altar, the priestes also  
 34 and al the people. † And this shal be an ordinance for euer,  
 that you pray for the children of Israel, and for al their sinnes  
 once in a yeare. He did therefore as our Lord had comman-  
 ded Moyse.

:: Besides par-  
 ticular sacrifici-  
 ces for euerie  
 oues sinnes,  
 once in the  
 yeare was in-  
 stituted a ge-  
 neral expiation  
 of al.

CHAP. XVII.

*Al sacrifices must be offered at the doore of the Tabernacle. 7. with special pro-  
 hibitiō of Idolatrie. 10. None must eat bloud. 15 whoso.uer eateth caraine  
 flesh is contaminate, and must be washed.*

1 2 **A**N D our Lord spake to Moyse, saying: † Speake to  
 Aaron and his sonnes, and to al the children of Israel,  
 saying to them: This is the word, which our Lord hath cō-  
 3 manded, saying: † Anie man whosoever of the house of  
 Israel, if he :: kil an ox or a sheepe, or a goate in the campe  
 or without the campe, and offer it not at the dore of the  
 tabernacle an oblation to the Lord, shal be guiltie of bloud:  
 as if he had shed bloud, so shal he perish out of the middes  
 5 of his people. † Therefore shal the children of Israel bring  
 to the priest their hostes, which they kil in the filde, that they  
 may

:: If anie killed  
 for sacrifice he  
 must offer it at  
 the dore of  
 the tabernacle,  
 that a priest  
 might offer it





on the Altar, for no other man, nor place was allowed, without special dispensation of God. And so Samuel offered sacrifice in another place. 1. Reg. 7. Elias 3. Reg. 18. and David also being no Priest. 2. Reg. 24. so S. Aug. explicateth, this text. q. 36. in Lant.

may be sanctified to our Lord before the dore of the tabernacle of testimonie, & they may immolate them pacifique hostes to our Lord. † And the priest shal poure the bloud 6 vpon the altar of our Lord, at the dore of the tabernacle of testimonie, and shal burne the fatte for a swete odour to our Lord: † and they shal no more immolate their hostes to diuels, with whom they haue committed fornication. It shal be an ordinance for euer to them and to their posteritie. † And 8 to them thou shalt say: The man of the house of Israel, and of the strangers, which seiourne with you, that offereth an holocaust or victime, † and bringeth it not to the dore of the tabernacle of testimonie, that it may be offered to our Lord, 9 shal perish out of his people. † Anie man whosoever of the house of Israel, and of the strangers, that seiourne among 10 them, if he eate bloud, I wil sette my face against his life, and wil destroy it out of his people, † because the life of the flesh 11 is in the bloud: and I haue geuen it to you, that vpon the altar you may make expiation with it for your soules, and the bloud may be for an expiation of the soule. † Therefore 12 haue I said to the children of Israel: No soule of you shal eate bloud, nor of the strangers, that seiourne with you. † Anie man whosoever of the children of Israel, and of the 13 strangers that seiourne with you, if by hunting or fowling, he take wild beast or foule, which it is lawfull to eate, let him poure out the bloud therof, and couer it with earth. † For 14 the life of al flesh is in the bloud: wherupon I said to the children of Israel: The bloud of no flesh shal you eate, because the life of the flesh is in the bloud: and whosoever eateth it, shal die. † The soule that eateth carraine, or that which is 15 taken of a beast, as wel of them of the same countrie as of strangers, shal wash his clothes, and him self with water, and shal be contraminated vntil euen: and in this order he shal be made cleane. † And if he doe not wash his clothes, and his 16 bodie, he shal beare his iniquitie.

### CHAP. XVIII.

*Marriage prohibited in certaine degrees of consanguinitie and affinitie. 18. And diuers carnal, and execrable sinnes committed in other nations, are strictly forbidden.*

**A**Nd our Lord spake to Moyse, saying: † Speake to 1 2 the children of Israel, and thou shalt say to them: I the Lord





- 3 Lord your God, † according to the custome of the Land of  
 Egypt, wherein you haue dwelt, you shal not doe: and accor-  
 ding to the maner of the Countrie of Chanaan, into the which  
 I wil bring you, you shal not doe, nor walke in their ordināces.  
 4 † You shal doe my iudgements, and shal obserue my precepts,  
 5 and shal walke in them. I the Lord your God. † Keepe my  
 lawes and iudgements, which a man doing, shal liue in them.  
 6 I the Lord. † No man shal approach to her that is " next of  
 7 his bloud, to reueale her :: turpitude. I the Lord. † The :: It is then  
 turpitude of thy father, and the turpitude of thy mother thou turpitude  
 shalt not discover: she is thy mother thou shalt not reueale her when the act  
 8 turpitude. † The turpitude of thy fathers wife thou shalt is vnlawful.  
 9 not discover: for it is the turpitude of thy father. † The tur- But honest in  
 pitude of thy sister by father, or by mother, which was lawful Mari-  
 10 borne at home or abroad, thou shalt not reueale. † The tur- age S. Aug. li:  
 pitude of thy sonnes daughter or of thy neece by thy daugh- 3. *Locutionum.*  
 11 ter, thou shalt not reueale: because it is thy turpitude. † The & li. *de bona*  
 turpitude of thy fathers wiues daughter, which she bare to conuiali.  
 12 thy father, and is thy sister, thou shalt not reueale. † The tur-  
 pitude of :: thy fathers sister thou shalt not discover: because :: See chap. 20:  
 13 she is the flesh of thy father. † The turpitude of thy mothers the difference  
 sister thou shalt not reueale, because she is of the flesh of thy of punishmēts,  
 14 mother. † The turpitude of thy fathers brother thou shalt for violating  
 not reueale, neither shalt thou approach to his wife, who is these lawes in  
 15 ioyned to thee by affinitie. † The turpitude of thy daughter the first and se-  
 in law thou shalt not reueale, because she is thy sonnes wife, cond degree.  
 16 neither shalt thou discover her ignominie. † The turpitude Also betwen  
 of thy brothers wife thou shalt not reueale: because it is the consanguini-  
 17 turpitude of thy brother. † The turpitude of thy wife, and tie & affinitie,  
 her daughter thou shalt not reueale. Her sonnes daughter, in the same  
 and her daughters daughter, thou shalt not take, to reueale collateral de-  
 her ignominie: because they are her flesh, and such copu- gree.  
 18 lation is incest. † Thou shalt not take thy wiues sister for an  
 harlot, to vex her withal, neither shalt thou reueale her  
 19 turpitude, whiles she is yet living. † To a woman, hauing  
 her flowers, thou shalt not approach, neither shalt thou re-  
 20 ueale her turpitude. † With thy neighbours wife thou shalt  
 not companie, nor be polluted with commixtion of seede.  
 21 † Of thy seede thou shalt not geue to be consecrated to the  
 idol Moloch, nor pollute the name of thy God: I the Lord.  
 22 † Companie not with mankind, as with womankind,  
 O o because





because it is abomination. † With no beast shalt thou com- 23  
 panie, neither shalt thou be polluted with it. A woman shal  
 not lie downe to a beast, nor companie with it: because it is  
 an hainous fact. † Neither be ye polluted in anie of the 24  
 thinges wherewith al the nations haue bene contaminated,  
 which I wil cast out before your sight, † and wherewith the 25  
 land is polluted: whose abominations I wil visite, that it  
 vomite out the inhabitants therof. † Keepe my ordinances 26  
 and iudgements, and doe not any of these abominations, as  
 wel the same countrieman as the stranger, that seiourneth  
 with you. † For al these execrable thinges did the inhabi- 27  
 tants of the land, that haue bene before you, and haue pol-  
 luted it. † Beware therefore lest in like maner it vomite out 28  
 you also, when you shal doe the like thinges, as it vomited  
 out the nation that was before you. † Euerie soule, that shal 29  
 doe anie of these abominations, shal perish from the  
 middes of his people. † Keepe my commandements. Doe  
 not the thinges which they haue done, that haue bene be-  
 fore you, and be not polluted in them: I the Lord your God.

### ANNO TATIONS. CHAP. XVIII.

Marriage for-  
 bid in al de-  
 grees in the  
 right line, by  
 the law of na-  
 ture.

Secondarily in  
 the first colla-  
 teral degree of  
 consanguinitie.

Beza believeth  
 Pope Martin.

Al other de-  
 grees depend  
 on positive  
 lawes which  
 haue bene &  
 may be altered

6 Next of his blood. } Marriage is forbid first and most strictly by the law of  
 nature, in al degrees in the right line ascending and decending, both in con-  
 sanguinitie and affinitie. S. Paul testifying that *among the beathen, no man could*  
*haue his fathers wife.* And in the right line God him selfe (who onlie can) neuer  
 dispensed. Secondarily, the first collateral degree in consanguinitie, that is,  
 betwen brother and sister, by one parent, or by both, is also vnlawful by the  
 law of nature, except in the beginning of the world, when Adams children  
 must nedes marie together, God so ordayning that al mankind should be pro-  
 pagated by one man (for of him also the first woman was made) but after this  
 beginning it was neuer allowed, nor perhaps can be dispensed withal, at least  
 neuer was by anie man. Though Beza (*li. de repudijs & diuorij*) and some En-  
 glish Bezites charge Pope Martin the fifth, to haue dispented with one, that  
 had married his owne natural sister: which is a false reporte. For it was with  
 one, who hauing committed fornication with one sister, afterwarde mar-  
 ried the other, from whom he could not be separated without great scandal,  
 the pretended marriage being publike, and the impediment secrete: as S. Anto-  
 ninus writeth. *par. 3. sum. Theol. tit. 1. c. 11.* But besides the right line, and the  
 first collateral degree in consanguinitie, no other collateral degrees are pro-  
 hibited by the law of nature, but by positive only. So this present law, written  
 by Moses, forbade to marie in the first collateral degree of affinitie, but the  
 same law commanded (*Deut. 25.*) that in case a married man died without  
 issue, his brother should marie the widow. VVherby is clere that this degree,  
 and others more remote, were not prohibited by the law of nature. For then  
 God

1. Cor.  
 5. v. 1.

Al. 17.  
 v. 16. 3.  
 Aug. de  
 bono cō-  
 iug. c. 1.





God would not haue made a contrarie general law, in anie case; for the whole nation of the Iewes, his people; and that vnder penaltie to be obserued, which is contrarie to the qualitie of indulgence or dispensation, and no such necessitie, as in the beginning of the world. VVherfore al protestants that say, the whole law written by Moyfes concerning degrees of consanguinitie and affinitie, is the law of nature, and so pertaineth to Christians, must necessarily say also, that if now a married man die without issue, his brother must marie his wife. VVhich specially they denie. It is also proued that this and some other degrees expressed in this place, were not against the law of nature (which is common to al nations, commonly or easely knowne to al men by discourse of reason) because no common wealth among the Gentiles did punish, nor modest men forbear, or reprehend such mariages: as appeareth by Laban, who after he had deceiued Iacob by geuing him one sister for an other, offered him also the former promised, whom without difficultie of conscience he accepted (Gen. 29.) neither did that holie Patriarch thinke it vnlaful to keepe them both. And when Iudas matched his second sonne, and promised the third to the wife of his first sonne, he did it according to the custome of that place & time. Gen. 38. And Noemi spoke according to the same custome. Ruth. 1. v. 11. Againe where this law forbiddeth a man to marie, or companie with his wifes sister, it addeth, *while she is liuing*, not prohibiting marriage, when his first wife is dead. Yet his wifes sister is as nere in affinitie, as his brothers wife. Likewise the diuersitie of punishments (*chap. 20.*) for transgression of this law, either in the right line, or in the first collateral degree of consanguinitie, who were punished by death; and for transgressing in the first collateral degree of affinitie, or in the second either of consanguinitie or affinitie, who had lesse punishments, sheweth that the former degrees are prohibited by the law of nature, and not the others: for then the violation should be like sinne, and punished alike. Finally it is euident, that certaine of these degrees are not against the law of nature, by the example of holie Abraham, who in, and according, to the law of nature, married his brothers daughter called Sarai, otherwise Iescha, Gen. 11. which marriage God approued by manie blessings. Also Iacob married two sisters together. Two sonnes of Iudas married the same woman successiuelly. And Amram (Moyfes father) married his aunt, his fathers sister. Exod. 6. v. 10. Num. 16. v. 32. VVherfore seing neither the first collateral degree in affinitie, nor the second collateral in consanguinitie or affinitie, is forbid by the law of nature but by positive only, and that both ceremonial and iudicial lawes of the old Testament ceased in the New, and are abrogated by Christ, it resteth proued that the same bind not Christians, but as they are renewed and established by the Church, or Christian commonwelthes. And as this is donne in temporal causes by temporal States, partly by renewing and establishing the same, which was in the law of Moyfes, as by punishing wilful murder by death; Exod. 21. v. 12. partly with alteration, as by punishing theise in some countries with death, but not adulterie, which were contrarie in the old Testament, Gen. 38. v. 24. 44. 17. Exod. 22. v. 1. Leuit. 20. v. 10: in like sorte the Church of Christ ordaineth lawes, altereth, & vpon iust occasions dispenceth, in al degrees of consanguinitie and affinitie, not forbid by the law of nature

Proved by  
Scriptures,  
and reasons.

First prooffe.

2 prooffe.

3 prooffe.

4 prooffe.

5 prooffe.

Ceremonial &  
iudicial lawes  
of Moyfes are  
abrogated by  
Christ.

And new are  
established.

## • CHAP. XIX.

*Diuers Moral, Ceremonial, and Iudicial precepts are briefly recited.*





The Epistle on  
VVeneſday in  
Paſſion weeke.

**O**V R Lord ſpake to Moyſes, ſaying: † Speake to al the aſſemblic of the children of Iſrael, and thou ſhalt ſay to them: Be ye holic, becauſe I the Lord your God am holic. † Let euerie one feare his father, and mother. Keepe my Sabbathes. I the Lord your God. † Turne not your ſelues to idols, neither make you to your ſelues molten goddes. I the Lord your God. † If ye immolate an hoſte of pacifiques to the Lord, that it may be placable, † that day wherein it is immolated, ſhal you eate it, and the next day: and whatſoeuer ſhal be left vntil the third day, you ſhal burne with fire. † if after two daies anie man eate therof, he ſhal be profane, and guiltie of impietie: † and ſhal beare his iniquitie, becauſe he hath polluted the holic of the Lord, and that ſoule ſhal periſh out of his people. † And when thou reapeſt the corne of thy lande, thou ſhalt not ſheare the face of the eath to the verie ground: neither ſhalt thou gather the eares that remaine. † Neither in thy vineyard ſhalt thou gather the cluſters, and grapes that fal downe, but ſhalt leaue them to the poore, and the ſtrangers to take. I the Lord your God. † You ſhal not committe theft. You ſhal not lie, neither ſhal anie man deceaue his neighbour. † Thou ſhalt not forſweare thy ſelf in my name, nor pollute the name of thy God. I the Lord. † Thou ſhalt not calumniate thy neighbour, nor oppreſſe him by violence. The worke of thy hirceling ſhal not abide with thee vntil morning. † Thou ſhalt not ſpeake euil of the deaſe man, nor put a ſtumbling blocke before the blinde: but thou ſhalt feare the Lord thy God, becauſe I am the Lord. † Thou ſhalt not doe that which is vniuſt, nor iudge vniuſtly. Conſider not the perſon of a poore man, neither honour thou the countenance of him that is mightie. Iudge iuſtly to thy neighbour. † Thou ſhalt not be a criminatour, nor a whiſperer among the people. Thou ſhalt not ſtand againſt the bloud of thy neighbour. I the Lord. † Thou ſhalt not hate thy brother in thy hart, but controwle him openly, leſt thou incurre ſinne through him. † Seeke not reuenge, nor be mindeſul of the iniurie of thy citizens. Thou ſhalt loue thy freind as thy ſelf. I the Lord. † Keepe ye my lawes. Thou ſhalt not make thy cattel to gender with the beaſts of an other kinde. Thy field thou ſhalt not ſowe with diuers ſeede. A garment, ⁊ that is wouen of two ſortes, thou ſhalt not put on. † If a man lie with a woman by carnal co-  
pulation,

⁊ Theſe diet-  
ſities are not  
prohibited for  
them ſelues,  
for the orna-  
ments of the  
tabernacle and  
of Priests were  
made of di-  
uers things;





- pulation, that is a bondwoman also mariable, and yet not redeemed with a price, nor made free, both shal be beaten, and  
 21 they shal not die, because she was not free. † And for his offence he shal offer to the Lord, at the dore of the tabernacle  
 22 of testimonie a ramme: † and the priest shal pray for him, and for his sinne before the Lord, and he shal become propitious to him againe, and the sinne shal be forgiven.  
 23 † When you shal be entred into the land, and haue planted in it fruite trees, you shal take away the prepuces of them: the fruite, that come forth shal be vncleane to you, neither  
 24 shal you eate of them. † But in the fourth yeare, al their fruite shal be sanctified, laudable to the Lord. † And the  
 25 fifth yeare you shal eate the fruites, gathering the offspring, that they bring forth. I the Lord your God. † You shal not eate with bloud. You shal not diuine, nor obserue dreames.  
 27 † Neither shal you cut your heare roundwise: nor shaue your beard. † And for the dead you shal not cut your flesh, neither shal you make in your selues any figures or markes, I the Lord.  
 29 † Make not thy daughter a common strumpet, lest the land be contaminated, and filled with wickednesse.  
 30 † Keepe ye my Sabbathes, and feare my Sanctuarie. I the Lord.  
 31 † Decline not to magicians, neither aske any thing of soothsayers, to be polluted by them. I the Lord your God.  
 32 † Before the hoare head rise vp, and honour the person of an old man: and feare the Lord thy God. I am the Lord.  
 33 † If a stranger dwel in your land, and abide among you, doe not vpbraid him: † but let him be among you as the same countrie man: and you shal loue him as your selues: for you also haue bene strangers in the Land of Ægypt. I the Lord  
 35 your God. † Do not anie vniust thing in iudgement, in rule, in weight, or measure. † Let the balance be iust, and the weightes equal, the bushel iust, and the sextarie equal. I the Lord your God, that brought you out of the Land of Ægypt.  
 37 † Keepe al my preceptes, and al my iudgements, & doe them. I the Lord.

but schisme, and al participation with heretikes, and other infidels is forbid. 2. Cor. 6. Draw not in yoke with infidels. theodoret. 9. 27. in Leuit.

See Gen. 40. v. 8.

## CHAP. XX.

Whosoever giueth of his seede to Moloch must be stoned to death. 6. Al that decline to magicke, 9. curse their parents, 10. commit adulterie, certaine incest, or bestialitie shal die 19. O. b. - incest is deuiued of children. 12. The Israelites also shal be cast out of the Land, if they commit such





**A**N D our Lord spake to Moyſes, ſaying: † Theſe thinges 1 2  
 thou ſhalt ſpeake to the children of Iſrael: If anie man  
 of the children of Iſrael, and of the ſtrangers, that dwell in  
 Iſrael, geue of his ſeede to the idol Moloch, dying let him  
 die: the people of the land ſhal ſtone him. † And I wil ſet my 3  
 face againſt him: and wil cut him of from the middes of his  
 people, becauſe he hath geuen of his ſeede to Moloch, and  
 hath contaminated my Sanctuarie, and polluted my holy  
 name. † And if the people of the land neglecting, and as it 4  
 were litle eſteming my commandement, let alone the man  
 that hath geuen of his ſeede to Moloch, and wil not kil  
 him: † I wil ſette my face vpon that man, and his kinred, and 5  
 wil cut of both him, and al that conſented with him, to com-  
 mitte fornication with Moloch, out of the middes of their  
 people. † The ſoule, that ſhal decline to Magitians, and 6  
 ſouth ſayers, and ſhal committe fornication with them, I wil  
 ſette my face againſt it, and deſtroy it out of the middes of his  
 people. † Sanctifie your ſelues, and be holie, becauſe I am 7  
 the Lord your God. † Keepe my precepts, and doe them. I 8  
 the Lord that ſanctifie you. † He that curſeth his father, or 9  
 mother, dying let him die: he hath curſed father, and mo-  
 ther, his bloud be vpon him. † If any man commit adulterie 10  
 with an other mans wife, and commit aduontrie with his  
 neighbours wife, dying let them die, both the adulterer and  
 the aduoutreſſe. † He that lieth with his ſtepmother, and re- 11  
 uealeth the ignominie of his father, dying let both die: their  
 bloud be vpon them. † If anie man lie with his daughter in 12  
 law, let both die, becauſe they haue done an heinous fact:  
 their bloud be vpon them. † He that lieth with man as if he 13  
 ſhould companie with woman, both haue committed abo-  
 mination dying let them die: their bloud be vpon them.  
 † He that beſides his wife the daughter, 14  
 marieth her mo-  
 ther, hath done wickednes: he ſhal burne alieue with them,  
 neither ſhal there ſo great abomination remaine in the  
 middes of you. † He that ſhal companie with beaſt and cat- 15  
 rel, dying let him die: the beaſt alſo doe ye kil. † The woman 16  
 that ſhal lie vnder anie beaſt, ſhal be killed together with the  
 ſame: their bloud be vpon them. † He that taketh his ſiſter 17  
 the daughter of his father, or the daughter of his mother, and  
 ſeeth her turpitude, and ſhe beholdeth her brothers igno-  
 minie: they haue committed a ſhameful thing: they ſhal be  
 ſlaine

:: Violating  
 this law in  
 anie degree in  
 the right line,  
 either of con-  
 ſanguinitie, or  
 affinity, or in  
 the ſiſt colla-  
 teral degree of  
 conſanguinitie,  
 was puniſhed  
 with death;





- slaine; in the sight of their people, because they haue reuealed one an others turpitude, and they shal beare their iniquitie. † He that compaineth with a woman in her menstrual fluxe, and reuealeth her turpitude, and she openeth the fountaine of her bloud, both shal be destroyed out of the middes of their people. † The turpitude of :: thy aunt by thy mother, and of thy aunt by thy father, thou shalt not discover: he that doeth this, hath disclosed the ignominie of his flesh, both shal beare their iniquitie. † He that compaineth with the wife of his vncle by the father, or of his vncle by the mother, and reuealeth the ignominie of his kintred, both shal beare their sinne: without children they shal die. † He that marieth his brothers wife, doth an vnlawful thing, he hath reuealed his brothers turpitude: they shal be without children. † Keepe my lawes, and iudgementes, and doe them: lest the land which you shal enter into and inhabite, vomite out you also. † Waile not in the ordinances of the nations, which I wil expel before you. For :: al these thinges haue they done, and I haue abhorred them. † But to you I speake: Possesse their land, which I wil geue you for an inheritance, a land flowing with milke and honie. I the Lord your God, that haue seperated you from other peoples. † Therefore doe you also seperate the cleane beast, from the vncleane, and the cleane foule from the vncleane: pollute not your soules, in beastes, and birdes, and al thinges that moue on the earth, and which I haue shewed vnto you, to be polluted. † You shal be holie vnto me, because I the Lord am holie, and I haue separated you from other peoples, that you should be mine. † Alan, or woman, in whom is a pithonical or diuining spirite, dying let them die, they shal stone them: their bloud be vpon them.

but in the first collateral of affinitie, and in the second collateral degree as wel of consanguinitie, as affinitie, with lesse punishment.

Which sheweth greater obligation, & greater sinne, concerning the right line, then the collateral; also in the first degree of consanguinitie then in the second; and more in consanguinitie then in affinitie.

:: Not for euerie kind of sinne (though euerie one is punishable,) but for the more hainous, & for altogether the Chananites were cast out of their land.

## CHAP. XXI.

*At what funerals Priests may not be present. 7. What women they may not marie, 9. a priests daughter committing fornication must be burned. 10. The high Priest shal not uncover his head, nor rent his garment, nor be present at anie funeral, nor at al goe forth of the holie place. 13. When he marieth he must take a virgin. 16. None that hath a blemish in his bodie (though he be of Aarons stock) shal minister in the Sanctuary, nor approach to the Altar.*





∴ By the price  
3 Paul vnder-  
stood the high  
Priest. Act. 13.

∴ Caiphas rēt  
his garments  
(Mat. 26.) cō-  
trarie to this  
law, malice  
making him  
neglect his  
owne dignitie

∴ If such de-  
formities and  
defectes made  
men irregular,  
and vnmeet to  
exercise priest  
lie function  
in the old tes-  
tament, how

**O**V R Lord said also to Moyſes: Speake to the priestes 1  
the ſonnes of Aaron, and thou ſhalt ſay to them: Let  
not a priest be contaminated in the deatches of his citizens,  
† but onlie in his kinne, and nigh of bloud, that is to ſay, 2  
vpon his father and mother, and ſonne, and daughter, bro-  
ther alſo, † and ſiſter being a virgin which hath not bene ma- 3  
ried to a husband: † but neither in ∴ the prince of his people 4  
shal he be contaminated. † Neither ſhal they ſhaue their 5  
head, nor beard, nor make incisions in their fleſh. † They 6  
shal be holie to their God, and ſhal not pollute his name:  
for the burnt ſacrifice of the Lord, and breades of their  
God doe they offer, and therfore they ſhal be holie. † A 7  
whore and a vile ſtrumpette he ſhal not take to wiſe, nor  
her, that is put away from her husband: becauſe they are cō-  
ſecrated to their God, † and offer the breades of propo- 8  
ſition. Be they holie therfore, becauſe I alſo am holie, the  
Lord, that ſanctifie them. † The daughter of a priest if ſhe 9  
be taken in whordome, & diſhonour the name of hir father,  
ſhal be burnt with fire. † The grand biſhoppe, that is to ſay 10  
the priest that is greateſt among his brethren, vpon whose  
head hath bene poured the oyle of vnction, and whose  
handes were conſecrated in priesthood, and who was re-  
ueſted with the holie veſtimentes, ſhal not vncouer his head,  
he ſhal ∴ not rent his garments: † and to no dead perſon ſhal 11  
he enter in at al. vpon his father alſo, and mother ſhal he not  
be contaminated. † Neither ſhal he goe forth out of the 12  
holie places, leſt he pollute the Sāctuarie of the Lord, becauſe  
the oyle of the holie vnction of his God is vpon him. I the  
Lord. † He ſhal take a virgin vnto his wiſe: † but a widow 13 14  
and her that is put away, and a filch, and a whore he ſhal not  
take, but a maide of his owne people: † that he mingle not 15  
the ſtocke of his kinred with the common people of his  
nation: becauſe I am the Lord that ſanctifie him. † And 16  
our Lord ſpake to Moyſes, ſaying: † Speake to Aaron: The 17  
man of thy ſeede throughout their families, that hath ∴ a  
blemish, ſhal not offer breades to his God, † neither ſhal he 18  
approch to his miniſterie: If he be blinde, if lame, if he  
haue a litle, or a great, or a crooked noſe, † if his foote be 19  
broken, if his hand, † if he be crooke backed, or blere eyed, 20  
or haue a pearle in his eye, or a continual ſcabbe, or drie  
ſcurſie in his bodie, or be burnt. † Euerie one that hath a 21  
blemish





blemish of the seede of Aaron the priest, shall not approach to offer the hostes to the Lord, nor the breades to his God.  
 22 † He shall eate notwithstanding of the breades, that are  
 23 offered in the Sanctuary, † yet so that he enter not within the yeilen, or approach to the altar, because he hath a blemish, and he must not contamine my Sanctuary. I the Lord that  
 24 sanctifie them. † Moyses therefore spake to Aaron, and to his sonnes and to al Israel, al thinges that had bene commanded him.

CHAP. XXII.

*Vvho may eate of sanctified things. 17. And what things may be offered.*

1 2 **O**V R Lord also spake to Moyses, saying: † Speake to Aaron and to his sonnes, that they beware of those that are the consecrated thinges of the children of Israel, and contamine not the name of the thinges sanctified to  
 3 me, which they offer, I the Lord. † Say to them, and to their posteritie: Euerie man of your stocke, that approacheth to those thinges that are consecrated, and which the children of Israel haue offered to the Lord, in whom there is vncleanesse, shall perish before the Lord. I am the Lord. † The  
 4 man of the seede of Aaron, that is a leper, or hath a fluxe of seede, shall not eate of those thinges that are sanctified to me vntil he be healed. He that toucheth a thing vncleane by occasion of that is dead, and he from whom issueth seede  
 5 as it were of copulation, † and he that toucheth a creeping beast, and whatsoever vncleane thing, the touching wherof  
 6 is filthy, † shall be vncleane vntil euen, and shall not eate those thinges that are sanctified: but when he hath washed  
 7 his flesh with water, † and the sunne is downe, then being cleansed he shall eate of the sanctified thinges, because it is  
 8 his meate. † Carrien and that which was taken of a beast, they shall not eate, nor be polluted in them. I am the Lord.  
 9 † Let them keepe my preceptes, that they be not subiect to sinne, and die in the Sanctuary, when they shall haue polluted  
 10 it. I the Lord that sanctifie them. † No stranger shall eate of the sanctified thinges, the priestes guest, and hireling  
 11 shall not eate of them. † But whom the priest hath bought, and he that is his servant borne in his house, these shall eate  
 12 of them. † If the daughter of a priest be married to anie of the people: of those thinges that are sanctified, and of the

By these accidental vncleannes, was prefigured the censure of suspension in clergie men.





best suites she shal not eate. † But if she be a widow, or put away, and without children returne to her fathers house: as she was wont being a maide, she shal be fedde with her fathers meates: No stranger hath power to eate of them. † He that eateth of the sanctified thinges by ignorance, shal adde the fifth part with that which he did eate, and shal geue it to the priest into the Sanctuarie. † Neither shal they contaminate the sanctified thinges of the children of Israel, which they offer to the Lord: † lest perhappes they sustaine the iniurie of their offence, when they shal haue eaten the sanctified thinges. † The Lord that sanctifie them. † And our Lord spake to Moyles, saying: † Speake to Aaron, and to his sonnes, and to al the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers which dwel with you, that offereth his oblation, either paying his vowes, or offering of his owne accord, whatsoever that be which he presenteth for an holocaust of the Lord, † to be offered by you, it shal be a male without spotte of beefes, and muttons, & of goates. † If it haue a blemish, you shal not offer it, neither shal it be acceptable. † The man that offereth a victime of pacifiques to the Lord, either paying his vowes, or offering of his owne accorde, aswel of beefes as of muttons, shal offer it without blemish that it may be acceptable: there shal be no blemish in it. † If it be blind, if it be broken, if it haue a scarre, if blisters, or a scabbe, or a drie scurfe: you shal not offer them to the Lord, nor burne of them vpon the Lodes altar. † An ox and a sheepe, hauing the eare and the taile cut of, thou maiest offer voluntarily but a vow can not be paid of them. † No beast that hath the bones bruised, or crushed, or cut and taken away, shal you offer to the Lord, and in your land make not this a trial. † Of the hand of a stranger you shal not offer breades to your God, and what other thing soeuer he would geue: because they are al corrupted, and blemished: you shal not receiue them. † And our Lord spake to Moyles, saying: † An ox, a sheepe, and a goate, when they are brought forth, shal be seuen daies vnder the vdder of their damme: but the eighth day, and so forward they may be offered to the Lord. † Whether it be a beefe, or a sheepe, they shal not be immolated in one day with their young ones. † If you immolate an holste for thanks giuing to the Lord, that he may be placable, † the

same





same day you shall eat it, there shall not ought remaine vntil  
 31 the morning of the next day. I the Lord. † Keepe my com-  
 32 mandementes, and doe them. I the Lord. † Pollute not my  
 holie name, that I may be sanctified in the middes of the chil-  
 35 dren of Israel. I the Lord that sanctifie you, † and brought  
 you out of the Land of Ægypt, that I might be your God.  
 I the Lord.

## CHAP. XXIII.

*The solemnities of the sabbath, 5. of Pasch and first fruites, 15. of Pentecost, The fourth  
 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what  
 rites the same shall be celebrated.*

1 2 **A**ND our Lord spake to Moyses, saying: † Speake to the  
 children of Israel, and thou shalt say to them: These  
 are the festinities of our Lord, which you shall call holie.  
 3 † Six daies ye shall doe worke: the seuenth day, because it  
 is the rest of the sabbath, shall be called holie. No worke shall  
 you doe in it: it is the Sabbath of the Lord in all your habi-  
 4 tations. † These therefore are the holie festinities of the  
 5 Lord, which you must celebrate in their times. † The first  
 moneth, the fourteenth day of the moneth at euen, is the  
 6 † Phase of the Lord: † and the fiftenth day of this moneth  
 is the solemnitie of the Azymes of the Lord. Seuen daies shall  
 7 you eat azymes. † The first day shall be most solemn vnto  
 8 you, and holie: no seruile worke shall you doe in it: † but you  
 shall offer sacrifice in fire to the Lord seuen daies: but the se-  
 uenth day shall be more solempne, and more holie: and you  
 9 shall doe no seruile worke in it. † And our Lord spake to  
 10 Moyses, saying: † Speake to the children of Israel, and thou  
 shalt say to them. When you shall be entred into the land,  
 which I wil geue you, and shall reape your corne, you shall  
 bring sheaues of eares, the first fruites of your harvest to  
 11 the priest: † who shall eleuate the bundle before the Lord,  
 the next day after the Sabbath, that it may be acceptable for  
 12 you; and shall sanctifie it. † And in the self same day that the  
 sheafe is consecrated, shall be killed a lambe without spotte  
 13 of a yeare old for an holocaust of the Lord. † And the liba-  
 ments shall be offered with it, two tenthes of floure tempered  
 with oile, for a burnt sacrifice of the Lord, and a most  
 sweete odour: libaments also of wine, the fourth part of an  
 14 hin. † Bread, and fried barlie, and frumentie, you shall not

Of feastes, ti-  
 mes of rest, &  
 Iubilie. with  
 priuilegies, re-  
 wardes & pu-  
 nishments.  
 There were  
 eight seueral,  
 feastes com-  
 manded by this  
 law ( besides  
 the dailie sa-  
 crifice) mentio-  
 ned. Num. 28.  
 & 29. of which  
 onlie seuen are  
 here expressed.

1.  
 The Sabbath  
 in memorie  
 that God crea-  
 ted all things  
 in six daies &  
 rested the se-  
 uenth:

2.  
 Pasch in me-  
 morie of their  
 deliuerie from  
 Ægypt.





3.  
Pentecost in remembrance of receiving the law.

See chap. 7.  
v. 14.

2. The 3. d.  
The 4. d.  
The 5. d.  
The 6. d.  
The 7. d.  
The 8. d.  
The 9. d.  
The 10. d.  
The 11. d.  
The 12. d.

4.  
Feast of trumpets, in memorie that a time sticking by the horns was offered by Abraham in stead of Isaac.

5.  
Feast of Expiation in memorie of the sinne in worshipping the calf, and for al sinnes forgotten, or unknowne.

eat of the corne, vntil the day that you offer therof to your God. It is a precept for euer in your generations, and al your habitations. † You shal number therefore from the morow 15 after the Sabbath, wherein you did offer the sheafe of the first fruites, seven full weekes, † vnto the morow after the 16 seventh weeke be expired, that is to say :: fiftie daies, and so you shal offer a new sacrifice to the Lord. † out of al your 17 habitations, two loaves of first fruites, of two tenthes of floure :: leauened, the which you shal bake for the first fruites of the Lord. † And you shal offer with the breades seven 18 lambes without spotte of a yeare old, and one calfe from the heard, and two rammes, and they shal be for an holocaust with their libamentes, for a most sweete odour to the Lord. † You shal make a bucke goate also for sinne, and two lambes 19 of a yeare old for hostes of pacifiques. † And when the 20 priest hath eleuated them with the breades of the first fruites before the Lord, they shal turne to his vse. † And you shal 21 call this day most solemne, and most holie : no seruile worke shal you doe in it. It shal be an euerlasting ordinance in al your habitations, and generations. † And after you reape 22 the corne of your land, you shal not cut it to the verie ground : neither shal you gather the eares that remaine, but you shal let them alone for the poore and for strangers. I am the Lord your God. † And our Lord spake to Moyse, 23 saying : † Speake to the children of Israel : The seventh 24 moneth, on :: the first day of the moneth, shal be a Sabbath, a memorial, by sounding of trumpettes, and shal be called holie : † no seruile worke shal you doe in it, and you shal 25 offer holocaust to the Lord. † And our Lord spake to 26 Moyse, saying : † vpon the tenth day of this seventh 27 moneth shal be the day of :: expiations most solemne, and it shal be called holie : and you shal afflict your soules in it, and shal offer holocaust to the Lord. † No seruile worke shal 28 you doe the time of this day : because it is a day of propitiation, that the Lord your God may become propitious vnto you. † Euerie soule, that is not afflicted this day, shal perish 29 out of his people : † and which shal doe anie worke, the 30 same wil I destroy out of his people. † No worke therefore 31 shal you doe in it : it shal be an euerlasting ordinance vnto you in al your generations, and habitations. † It is a Sabbath of 32 resting, and you shal afflict your soules the ninth day of the moneth :





moneth : from euen vntil euen you shal celebrate your sab-  
 33 34 bathes. † And our Lord spake to Moyſes, ſaing: † Speake  
 to the children of Iſrael: From the fifteenth day of this ſe-  
 uenth moneth, ſhal be the feſtiuitie of :: tabernacles ſeven  
 35 daies to the Lord. † The firſt day ſhal be called moſt ſolemne  
 and moſt holie: no ſeruile worke ſhal you doe in it. And ſe-  
 36 uen daies you ſhal offer holocauſtes to the Lord. † The eight  
 day alſo ſhal be moſt ſolemne and moſt holie, and you ſhal  
 offer holocauſtes to the Lord: for it is of :: aſſemblic and col-  
 37 lection: no ſeruile worke ſhal you doe in it. † Theſe are  
 the feſtiuities of the Lord, which you ſhal cal moſt ſolemne  
 and moſt holie, and ſhal offer in them oblations to the Lord,  
 holocauſts and libaments according to the rite of euerie day:  
 38 † beſide the ſabbathes of the Lord, and your giſtes, and thoſe  
 that you ſhal offer by vow, or which you ſhal giue to the  
 39 Lord voluntarily. † Therfore from the fifteenth day of the  
 ſeuenth moneth, when you ſhal haue gathered al the fruites  
 of your land, you ſhal celebrate the feſtiuitie of the Lord ſe-  
 uen daies, on the firſt day and the eight ſhal be a ſabbath,  
 40 that is reſt. † And you ſhal take to you the firſt day the fru-  
 ites of a moſt faire tree, and the branches of palmes, and  
 boughes of the tree with thicke leaues, and willowes of the  
 41 brooke, and you ſhal reioice before the Lord your God. † And  
 you ſhal celebrate the ſolemnitie therof ſeven daies in the  
 yeare. It ſhal be an :: euerlaſting ordinance in your generati-  
 ons. The ſeuenth moneth ſhal you celebrate the feſtiuitie,  
 42 † and ſhal dwell in bowres ſeven daies. euerie one, that is of  
 43 the ſtocke of Iſrael; ſhal abide in tabernacles: † that your  
 poſteritie may learne that I made the children of Iſrael, to  
 dwell in tabernacles, when I brought them out of the Land  
 44 of Egypt. I the Lord your God. † And Moyſes ſpake cōcer-  
 ning the ſolemnities of our Lord to the children of Iſrael.

6.  
 :: Feaſt of Ti-  
 bernacles, to  
 remēber God:  
 proteſtion in  
 the wildernes,  
 where they  
 dwelled in ta-  
 bernacles 40.  
 yeares.

7.  
 :: Feaſt of Aſ-  
 ſemblic and  
 collection in  
 memorie of  
 peace geuen  
 in the land of  
 promiſe.

:: Theſe feaſts  
 were euerlaſting  
 to the Iewes in  
 their generati-  
 ons, that is, ne-  
 uer to be alte-  
 red by them,  
 nor during  
 their ſtate.  
 5. Lev. 9. 43:  
 in Exod.

# ANNOTATIONS.

## CHAP. XXIII.

1. *The feſtiuities* ] As other lawes written by Moyſes concerning Sacrifi-  
 ces, Sacraments, Degrees hindering marriage, puniſhments of ſinnes, and the Feſtiual daies  
 like, are partly moral, pertaining to the law of nature, partly ceremonial, pertain to  
 or iudicial, which may be altered: ſo this law of feſtiuities is partly moral, the ſervice of  
 for that al men are bound to kepe ſome feſtiual daies in honour of God, God,  
 partly ceremonial, and ſo the Sabbath day was kept holie in the old Teſta-  
 ment, the ſeuenth day of the weke, and other feaſtes, the dayes here preſcrib-  
 ed. But theſe particular feaſtes and times, are abrogated by Chriſt, whom  
 they





they prefigured. In so much that now it is not lawfull to keepe them, for it would signifie that Christ were not come, as S. Paul teacheth (Rom. 14. Galat. 4. Coloss. 2. and in other places) and it were plaine Iudaisme, and Heresie condemned by the Councel of Laodicia cap. 29. accusing them that Iudaize abstaining that day from vvorres. S. Gregorie also refuteth this heresie, li. 11. Epist. 3. shewing that Antichrist wil embrace it favouring the Iewes: In place wherof the next day (which we call Sunday) is made a perpetual holie day,

It is heresie to keepe the Sabbath holie day.

In place therof we keepe Sunday.

Other feastes also changed, and new instituted by the same authoritie.

by authoritie of the Church, and called *dies Dominica* our Lords day (Apoc. 1.) And this change the Protestants confesse to be lawfull and necessaire, though we haue no other expresse scripture, when, or by whom it was donne, but only that S. Iohn had his reuelation in our Lords day, but by perpetual tradition all Christians know, that the day after the sabbath is our wekelie holie day, in memorie of Christs Resurrection the same day, and in figure of the general resurrection of all men, and of life euertlasting to the blessed. S. Aug. li. 22. c. 30. ciuit. & Epist. 119. c. 15. and S. Hierome *epist. ad Hederib.* The same reason and authoritie do also warrant the change of other feastes, and institution of new, in honour of God, our Sauour Iesus Christ, his Mother, and other Sainctes, and in memorie of benefites received, as here we see in the old Testament diuers were commanded by God, some also instituted long after Moyses, as by Mardocheus and other Iewes, Ester. 9. and the restoration with new dedication of the altar 1. Machab. 4. obserued by our sauiour Ioan. 10. v. 22.

### CHAP. XXIIII.

*Prouision of oyle for lampes in the Tabernacle. 5. The making, and disposing the loaves of proposition, 10. The punishment of blasphemie, and manslaughter. 18. And the paine of equal reuenge.*

AND our Lord spake to Moyses, saying: † Command 1 2 the children of Israel, that they bring vnto thee: oyle of oliues most pure, and cleare, to furnish the lampes continually, † without the veile of the testimonie in the tabernacle of couenant. And Aaron shal sette them from euen vntil morning before the Lord, by a perpetual seruice and rite in your generations. † Vpon the candlesticke most cleane shal they be putte alwaies in the sight of the Lord. † Thou shalt take also floure, and shalt bake therof twelue 3 breades, which shal haue euerie one two tenthes: † which 4 thou shalt sette six one against an other vpon the most cleane table before the Lord, † and thou shalt put vpon them the clearest franckincense, that the bread may be for a monument of the oblation of the Lord. † Euerie sabbath they 5 shal be changed before the Lord, receiued of the children of Israel by an euertlasting couenant: † and they shal be 6 Aarons and his sonnes, that they may eate them in a holie place: because it is most Holie of the sacrifices of the Lord by a

Two tenthes of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, sufficed one man for a day. Exod. 16. v. 16. & 36.





10 by a perpetual right. † And behold there went forth the  
 11 sonne of a woman of Israel, whom she had borne of an  
 Egyptian among the children of Israel, and fel at wordes in  
 12 the campe with a man of Israel. † And when he had blas-  
 phemed the name, and had cursed it, he was brought to  
 Moyles: (And his mother was called Salumith, the daughter  
 13 of Dabri of the tribe of Dan.) † And they did cast him into  
 prison, til they might know what our Lord would command.  
 14 † Who spake to Moyles, † saying: Bring forth the bla-  
 sphemer without the campe, and let al that heard him, put  
 their handes vpon his head, and let al the people stone him.  
 15 † And to the children of Israel thou shalt speake: The man  
 16 that curseth his God, shal beare his sinne: † and he that  
 blasphemeth the name of the Lord, dying let him dye: al the  
 multitude of the people shal stone him, whether he be  
 a natural, or stranger. He that blasphemeth the name of the  
 17 Lord, dying let him dye. † He that striketh, and killeth a  
 18 man, dying let him dye. † He that striketh a beast, shal  
 19 render one for it, that is to say, soule for soule, † He that  
 giueth anie of his neighbours a blemish: as he did, so shal  
 20 it be done to him: † fracture for fracture, eye for eye, tooth  
 for tooth he shal restore. What blemish he gaue, the like  
 21 shal he be compelled to sustaine. † He that striketh a beast,  
 shal render an other. He that striketh a man, shal be punished.  
 22 † Let there be equal iudgement among you, whether a  
 stranger, or a natural sinne: because I am the Lord, your  
 23 God. † And Moyles spake to the children of Israel: and  
 they brought him forth that had blasphemed, without the  
 campe, and they stoned him. And the children of Israel did  
 as our Lord had commanded Moyles.

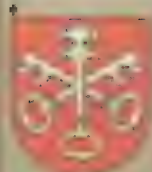
so that one of  
 these loaves  
 was as much as  
 al the meate  
 which two do  
 ordinarily eate  
 in one day.

: This Law de-  
 signing equa-  
 lity, was to  
 put a limite,  
 not to enforce  
 to reuenge,  
 for the partie  
 damaged, if he  
 would, might  
 remitte al or  
 part. 8. Aug.  
 16. 19. c. 25. cont.  
 Iustom.

CHAP. XXV.

*The law of the seventh yeare, 8. and fiftieth yeare, which is the iubilie. 13.  
 when al inheritaunce sold returneth to the former owner. (24. as also it  
 may in the meane time be redeemed) 35. vsurie prohibited, 39. and ser-  
 uitude among the Israelites, only they may be hyred til the iubilie yeare.  
 47. and may be redeemed from seruitude of strangers: 54. at least they  
 shal be free in the yeare of iubilie.*

1 **A**Nd our Lord spake to Moyles in the mount Sinai;  
 2 saying: † Speake to the children of Israel, and thou  
 shalt say to them: When you shal be entred to the land which  
 I wil





Of sounding  
with trumpets,  
which is plea-  
sant & ioyful,  
cometh the  
name of Iu-  
bilee: the ef-  
fect of it is re-  
mission of al  
bondes, restau-  
ration of for-  
mer libertie,  
and reconer-  
ie of enheritage.  
In the old Te-  
stament of  
temporal things;  
in the new of  
spiritual, pre-  
figured ther-  
by as remission  
of sinne; deli-  
uerie fro bon-  
dage therof;  
recouer-  
ie of  
grace; and  
preparation to  
eternal glorie.

I wil geue you, thou shalt sabbatize the sabbath to the  
Lord. † Six yeares thou shalt sowe thy field, and six yeares  
thou shalt cut thy vineyard, and shalt gather the fruites therof:  
† but in the seuenth yeare a sabbath shal be to the earth, †  
of the resting of the Lord: the field thou shalt not sowe,  
and the vineyard thou shalt not cut. † The thinges that  
the ground shal bring forth of it self, thou shalt not reape:  
and the grapes of thy first fruites thou shalt not gather as a  
vintage: for it is a yeare of the resting of the earth: † but  
they shal be vnto you for meate, to thee and thy manservant,  
to thy woman servant and hyrceling, and to the stranger that  
sejourne with thee: † to thy beastes and cattel al thin-  
ges that grow shal giue meate. † Thou shalt number  
thee also seuen weekes of yeares, that is to say, seuen  
times seuen, which together make fourtie nine, yea-  
res: † and thou shalt sound with the trumpet the se-  
uenth moneth, the tenth day of the moneth, in the time of  
propitiation in al your land. † Thou shalt sanctifie the fifteth  
yeare, and shalt proclaime remission to al the inhabitantes  
of thy land: for it is the yeare of Iubilee. Euerie man shal  
returne to his possession, and euerie one shal goe backe to  
his old familie: † because it is the Iubilee and the fifteth  
yeare. You shal not sowe nor teape the thinges that growe in  
the field of their owne accord, and the first fruites of vintage  
you shal not gather, † because of the sanctification of the  
Iubilee, but forthwith as they grow you shal eate them. † In  
the yeare of Iubilee al shal returne to their possessions.  
† When thou shalt sel anie thing to thy neighbour, or shalt  
buy of him, presse not thy brother, but according to the  
number of the yeares of Iubilee thou shalt buy of him,  
† and according to the supputation of the fruites he shal  
sel to thee. † The more yeares remaine after the Iubilee, so  
much more shal the price increase: and the lesse time that  
thou shal account, so much the lesse shal the purchase:  
be valued. for the time of the fruites he shal sel to thee.  
† Doe not afflict your contrimen, but let euerie one feare  
his God, because I the Lord your God. † Do my preceptes,  
and keepe my iudgements, and fulfil them: that you may  
dwell in the land without anie feare, † and the ground may  
yeld you her fruites, which you may eate vnto your fil, fear-  
ing no mans inuasion. † But if you say: What shal we  
eate



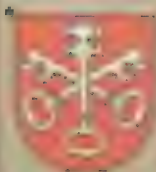


cate the seventh yeare, if we sowe not, nor gather our fruites:  
 21 † I wil geue you my benediction the sixt yeare, and it shal  
 22 yeld the fruites of three yeares: † and the eight yeare you  
 shal sowe, and shal cate of the old fruites, vntil the ninth  
 23 yeare: til new be growne, you shal cate the old. † The land  
 also shal not be sould for euer: because it is mine, and you  
 24 are my strangers and sejourners. † For the which cause al  
 the countrie of your possession shal be sould vnder the con-  
 25 dition of redemption. † If thy brother impouerished sel  
 his litle possession, and his kinsman wil, he may redeme that  
 26 which he had sould. † but if he haue no kinsman, and him  
 27 self can finde the price to redeme it: † the fruites shal be  
 accounted from that time when he sould it: and the residue  
 he shal restore to the buier, and so he shal receiue his posses-  
 28 sion againe. † but if his hand finde not to repay the price,  
 the buier shal haue that he bought, vntil the yeare of Iubilee.  
 For in it al sale shal returne to the owner, and to the old pos-  
 29 sellour. † He that selleth a house within the walles of a ci-  
 tie, shal haue licence to redeme it, vntil one yeare be expired,  
 30 † if he redeme it not, and the compasse of the yeare be fully  
 out, the buier shal possesse it, and his posteritie for euer, and  
 31 it can not be redemed, no not in the Iubilee. † But if the  
 house be in a village, that hath not walles, it shal be sould  
 according to the law of fieldes. if it be not redemed before,  
 32 in the Iubilee it shal returne to the owner. † The houses of  
 33 Leuites, which are in cities, may alwaies be redemed: † if  
 they be not redemed, in the Iubilee they shal returne to the  
 owners, because the houses of the cities of the Leuites are  
 34 for possessions among the children of Israel. † But let not  
 their suburbs be sould, because it is a perpetual possession.  
 35 † If thy brother be empouerished, and weake of hand, and  
 thou receiue him as a stranger and sejourner, and he liue with  
 36 thee, † take not vsuries :: of him, nor more then thou ga-  
 uest. feare thy God, that thy brother may liue with thee.  
 37 † Thou shalt not geue him thy money to vsurie, and an ouer  
 38 plus of the fruites thou shalt not exact of him. † I the Lord  
 your God, that brought you out of the Land of Ægypt, that  
 I might geue you the Land of Chanaan, and might be your  
 39 God. † If thy brother constrained by pouertie, sel him self  
 to thee, thou shalt not oppresse him with the seruitude of  
 40 seruants, † but he shal be as an hireling, and a sejourner:

:: Iewes for  
 their aduantage  
 hold it lawful  
 to take vsurie  
 of strangers,  
 not obseruing  
 that it is also  
 commanded  
 often in scrip-  
 ture, not to af-  
 flict, but to loue  
 strangers. Exod.  
 22. 23. Leuit. 19

Qq

vntil





vntil the yeare of Iubilee he shal worke with thee, † and 41  
 afterward he shal goe out with his children, and shal returne  
 to his kintred and to the possession of his fathers. † for they 42  
 are my seruantes, and I brought them out of the Land of  
 Ægypt. let them not be sould by the condition of seruantes:  
 † afflict him not by might, but feare thy God. † Let 43 44  
 your man seruant, and woman seruant, be of the nations  
 that are round about you. † And of the strangers, that 45  
 seiourne with you, or that were borne of them in your land,  
 these you shal haue for seruantes: † and by right of inheri- 46  
 tance shal leaue them to your posteritie, and shal possesse  
 them for euer. but your brethren the children of Israel doe  
 ye not oppresse by might. † If the hand of a stranger or 47  
 seiourner grow strong among you, and thy brother empo-  
 uerished sel him self to him, or to any of his stocke: † after 48  
 the sale he may be redeemed. He that wil of his brethren  
 shal redeme him, † both the vncle by father, and the 49  
 vncles sonne, and the kinsman, and the allied. But  
 and if him self be able also, he shal redeme him selfe,  
 † accounting onlie the yeares from the time of his selling 50  
 vnto the yeare of Iubilee: and accounting the money, that  
 he was sould for, according to the number of the yeares  
 and the reckning of an hyreling. † If they be more yeares 51  
 that remaine vntil the Iubilee, according to these also shal  
 he repay the price. † if few, he shal make the reckning 52  
 with him according to the number of the yeares, and shal  
 repay to the buyer for that which remaineth of the yeares,  
 † his wages being allowed for the which he serued before: 53  
 he shal not afflict him violently in thy sight. † And if by 54  
 these meanes he can not be redeemed, in the yeare of Iubilee  
 he shal goe out with his children. † For the children of 55  
 Israel are my seruantes, whom I brought forth out of the  
 Land of Ægypt.

## CHAP. XXVI.

*vvith new prohibition of Idolatrie, and commandment to keepe the Sabbath  
 3. rewarde are promised to al that obserue Gods precepts. 14. And manie  
 miserable punishments are threatened to al transgressors.*

:: Heretikes  
 holding their  
 corrupt cour-  
 se, wil needs

**I** THE Lord your God: you shal not make to your selues 1  
 an idol and :: thing grauen, neither shal you erect titles,  
 nor set a notorious stone in your land, for to adore it.  
 for





- 2 for I am the Lord your God. † Keepe my sabbathes, and  
 3 dread my Sanctuarie. I the Lord. † If you walke in my pre-  
 ceptes, and keepe my commandementes, and doe them, I wil  
 4 geue you raine in their seasons, † and the earth shal bring  
 forth her spring, and the trees shal be replenished with fruites.  
 5 † The threshing of your haruest shal reach vnto vintage, and  
 the vintage shal reach vnto sowing time: and you shal eate  
 your bread to your fill, and without feare shal you dwell in  
 6 your land. † I wil geue peace in your coastes: you shal sleepe,  
 and there shal be none to make you afraid. I wil take away  
 euil beastes: and the sword shal not passe through your quar-  
 7 ters. † You shal pursue your enemies, and they shal fall be-  
 8 fore you. † five of yours shal pursue an hundred strangers,  
 and an hundred of you tenne thousand: your enemies shal  
 9 fall by the sword in your sight. † I wil respect you, and make  
 you encrease: you shal be multiplied, and I wil establish my  
 10 couenant with you. † You shal eate the eldest of the old  
 new, and new coming vpon it you shal cast forth the old.  
 11 † I wil sette my tabernacle in the middes of you, and my  
 12 soule shal not cast you off. † I wil walke among you, and wil  
 13 be your God, and you shal be my people. † I the Lord your  
 God: that haue brought you out of the Land of the Ægyp-  
 tians, that you should not serue them, and that haue broken  
 the chaines of your neckes, that you might goe vpright.  
 14 † But if you wil not heare me, nor doe al my commande-  
 15 ments, † if you dispise my lawes, and contemne my iudge-  
 mentes that you do not those thinges which are appointed  
 16 by me, and bring my couenant to nothing worth: † I also  
 wil do these thinges to you: I shal quickly visite you with  
 pouertie, and burning heat, which shal waite your eies, and  
 consume your liues. you shal sowe your seede in vaine, which  
 17 shal be deuoured of the enemies. † I wil sette my face  
 against you, and you shal fall downe before your enemies,  
 and shal be made subiect to them that hate you. you shal  
 18 flee, when no man pursueth you. † But if you wil not  
 obey me so neither, I wil increase your chastisementes  
 19 seven fold for your sinnes, † and wil breake the pride  
 of your stubburnesse. and I wil make to you the heauen,  
 20 from aboute as iron, and the earth as brasle. † Your labour  
 shal be spent in vaine, the earth shal not bring forth her spring,  
 21 nor the trees yeld their fruites. † If you walke contrarie

haue an image  
 of Christ, or  
 Sainct, to be  
 the grauen  
 thing, which is  
 forbidden in  
 holie Scriptu-  
 res: & therefore  
 falsly translate,  
 Pesel a grauen i-  
 mage where in  
 dede it signifi-  
 eth an image,  
 picture or por-  
 traiture of an i-  
 dol. that is, a  
 grauen idol. So  
 here as in o-  
 ther places, it  
 is forbid to  
 make an idol,  
 or similitude  
 of an idol.





to me, and wil not heare me, I wil increase your plagues vntil  
 seuen fould for your sinnes: † and I wil send in vpon you 22  
 the beastes of the field, which may consume you, and  
 your cattaille, and may bring al thinges to a smal number,  
 and that your waies may be made desert. † And if you wil 23  
 neither so receiue discipline, but walke rather contrarie to  
 me: † I also wil goe opposite against you, and wil strike 24  
 you seuen times for your sinnes. † and I wil bring in vpon 25  
 you the sword a reuenger of my couenant. And when you  
 shal flee into the cities, I wil send the pestilence in the mid-  
 dest of you, and you shal be deliuered in the handes of the  
 enemies, † after I shal haue broken the staffe of your bread: 26  
 so that tenne women shal bake your breades in one ouen,  
 and shal render them by weight: and you shal eate, and shal  
 not be filled. † But if you wil neither by these meanes heare 27  
 me, but walke against me: † I also wil goe against you in 28  
 contrarie furie, and wil chastice you with seuen plagues  
 for your sinnes, † so that you shal 29  
 sonnes and of your daughters. † I wil destroy your excelses, 30  
 and breake your idols. You shal fall among the ruines of your  
 idols and my soule shal abhorre you, † in so much that I wil 31  
 bring your cities into a wildernes, and I wil make your San-  
 ctuaries desert, neither wil I receiue any more the most  
 sweete odour. † And I wil destroy your land, and your ene- 32  
 mies shal be astonied vpon it, when they shal be inhabitants  
 therof. † And you I wil disperse into the Gentiles, and wil 33  
 draw out the sword after you, and your land shal be desert,  
 and your cities destroyed. † Then shal the land take pleasure 34  
 in her sabbathes al the daies of her desolation: when you shal  
 be † in the enemies land, she shal sabbatize, and rest in the 35  
 sabbathes of her desolation, because she did not rest in your  
 sabbathes when you dwelt in it. † And they that shal re- 36  
 maine of you, I wil put feare in their hartes in the countries  
 of their enemies, the sound of a flying leafe shal terrifie them,  
 and they shal flie it as it were a sword: they shal fall, when  
 no man pursueth, † and they shal euerie one fall vpon their 37  
 brethren, as flying from warres, none of you shal be so har-  
 die as to resist your enemies. † You shal perish among the 38  
 Gentiles, and the enemies land shal consume you. † And if 39  
 of them also some remaine, they shal pine away in their ini-  
 quities, in the land of their enemies, and for the sinnes of  
 their

∴ This ex-  
 treme famine  
 fel vpon some  
 of them in Sa-  
 maria. 4. Reg.  
 6. vpon others  
 in Hierusalem  
 4. Reg. 15. most  
 specially whe  
 they were be-  
 siged by Titus.  
 Iosephus l. 7.  
 c. 6. de bello Iu-  
 daico.





- 40 their fathers, and their owne they shal be afflicted: † vntil they confesse their owne and their auncetours iniquities, wherby they haue preuaricated against me, and walked contrarie vnto me. † I also therfore wil walke against them, and bring them into their enemies land, vntil their vncircumcised mind be ashamed: then shal they pray for their impieties. † And I wil remember my covenant, that I made with † Jacob, and Isaac, and Abraham. Of the land also I wil be mindful: † which when it shal be left of them, shal take pleasure in her sabbathes, being desolate for them. But they shal pray for their sinnes, for that they reiected my iudgements, and dispised my lawes. † Howbeit euen when they were in the land of their enemies, † I did not cast them of altogether, neither did I so dispise them, that they should be consumed, and I should make my covenant with them frustrate. For I am the Lord their God, † and I wil remember mine old covenant, when I brought them out of the Land of Egypt, in the sight of the Gentiles, for to be their God I the Lord. These are the iudgements, and precepts, and lawes, which our Lord gaue betwen himself and the children of Israel in Mount Sinai by the hand of Moyses.

∴ Jacob is first here named, because he had no other children but this people, for Isaac was also father of the Idumeans, and Abraham moreover of the Ismaelites and Madianites, and because the great promises made to Abraham and Isaac pertained only to the Israelites. *Theodor.* 9. 36. in *Leuit.* ∴ The church neuer wholly decayeth.

## CHAP. XXVII.

*How some vowes of diuers persones may be redeemed, but some may not be changed. 28. Al, one way or other, must be discharged. 30. Tithes also must be payed, either the same that are due or more.*

The fifth part. Of vowes and Tithes.

- 1 **A**N D our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: The man that shal haue made a vow, and † bound his soule to God, by estimation he shal geue the price. † If it be a man from the twentieth yeare vntil three score, he shal geue fiftie sicles of silver, after the measure of the Sanctuarie: † if a woman, thittie. † But from the fift yeare vntil the twentieth, a man shal geue twentie sicles: a woman tenne. † From one moneth vntil the fift yeare, for a man shal be geuen five sicles: for a woman three. † One that is three score and aboue a man shal geue fiftene sicles: a woman tenne. † If he be poore, and not able to pay the estimation he shal stand before the priest: and as much as he shal esteeme, and see him able to pay, so much shal he geue. † But the beast, that may be im-

Because no other but the tribe of Levi could serue about the tabernacle, and yet others might desire to serue there, they might in stead thereof geue a price: & haue the reward of their good wil.

Q 3

can not





∴ The thing  
that is vowed,  
if it may be  
performed,  
pleaseth God  
better, then a  
change.

can not be changed, that is to say, ∴ neither a better for a  
bad, nor a worse for a good. and if he change it: both it self  
that was changed, and that for the which it was changed,  
shal be consecrated to the Lord. † The vncleane beast, 11  
which can not be immolated to the Lord, if anie man vow it  
shal be brought before the priest. † Who iudgeing whether 12  
it be good or euell, shal set the price. † which if he that of- 13  
fereth wil geue, he shal adde aboue the estimation the fift  
part. † If a man vow his house, and sanctifie it to the Lord, 14  
the priest shal consider it, whether it be good or bad, and ac-  
cording to the price, which he shal appoint, it shal be sold.  
† But if he that had vowed, wil redeme it, he shal geue the 15  
fift part of the estimation besides, and shal haue the house.  
† And if he vow the field of his possession, and consecrate it 16  
to the Lord, the price shal be esteemed according to the mea-  
sure of the seede. If the ground be sowed with thirtie bushels  
of barley, let it be solde for fiftie sicles of silver. † If he vow 17  
his field immediatly from the yeare of Iubilee, that is begin-  
ning, how much it can be worth, at so much it shal be este-  
med: † but if sometime after: the priest shal account the 18  
money according to the number of yeares, that remaine vntil  
the Iubilee, and there shal be diminished of the price. † And 19  
if he that had vowed, wil redeme his field, he shal adde the  
fift part of the esteemed money, and shal possesse it. † And 20  
if he wil not redeme it, but it be sould to any other man, he  
that had vowed it, can redeme it no more: † for when the 21  
day of Iubilee commeth, it shal be sanctified to the Lord, and  
the possession consecrated pertaineth to the right of the  
priestes. † If the field be bought, and being not of his aun- 22  
cutors possession be sanctified to the Lord, † the priest shal 23  
account the price according to the number of yeares, vnto  
the Iubilee: and he that had vowed, shal geue that to the  
Lord. † but in the Iubilee, it shal returne to the former 24  
owner, that sould it, and had it in the lotte of his possession.  
† A estimation shal be weighed by the ∴ sicke of the san- 25  
ctuarie. A sicke hath twentie oboles. † The ∴ first borne, 26  
which pertaine to the Lord, no man may sanctifie and vow:  
whether it be ox, or sheepe, they are the Lordes. † And if 27  
it be an vncleane beast, he that offereth it shal redeme it, ac-  
cording to thy estimation, and shal adde the fift part of  
the price. If he wil not redeme it, it shal be sould to an other  
for

∴ A sicke was  
about 15. d  
obolus three  
farthings.





- 28 for how much soeuer it was esteemed by thee. † Anie thing that is :: consecrated to the Lord, whether it be man, or beast, or field, shal not be sould, neither can it be redeemed. Whatsoever is once consecrated, shal be holie of holies to the Lord. † And any consecration, that is offered of a man, shal not be redeemed, but dying shal die. † Al riches of the land, whether of corne, or of the frutes of trees, are the Lordes, and are sanctified to him. † And if anie man wil redeme his tithes, he shal adde the fift part of them. † Of al the tithes of oxen, and sheepe and goates, that passe vnder the sheepearde's rodde, euerie tenth that commeth shal be sanctified to the Lord. † It shal not be chosen neither good nor bad, neither shal it be changed for an other. If anie man change it: both that which was changed, and that for the which it was changed, shal be sanctified to the Lord, and shal not be redeemed. † These are the precepts, which our Lord commanded Moyses vnto the children of Israel in the mount Sinai.

:: A vow made approued and consecrated to God, can not be changed by anie man, *There- ret. 9. vlt. in Levit.*

## ANNOTATIONS.

## CHAP. XXVII.

26. *The first barne.* J' God here forbiddeth to vow the first borne, and giveth the reason, for that *they are the Lordes*, shewing that those things, wherto we are already bound, are not properly matter of vow. But a vow properly is a religious promise voluntarily made to God, of a good thing, vnto which we were not bound. And that the same is verie grateful to God, appeareth not only in this chapter, and in manie other places of Moyses law, but also in the law of nature *Gen. 28.* Jacob vowed, and God accepted thereof. *Gen. 31. v. 13.* And the royal Prophet in diuers Psalmes pertaining to the new Testament commendeth vows. It is certaine also & manifest. *1. Tim. 5.* that widowes did lawfully vow chastitie in the primitive Church: and such as did afterward breake the same, did violate their promise to God. Innumerable also most learned and most godlie fathers, haue euer from Christs time both taught and practised religious vows, of obedience to superiors, who otherwise had no authoritie ouer them, and of perpetual chastitie, and voluntarie pouertie. It is likewise, and continually hath benne, a most common practise in the Church, to vow other good workes of pietie, as to visite holie places, to build Churches, Collegies, Hospitals, and the like, being no way bound thereto but of mere deuotion. *See Annotations. 1. Tim. 5.*
- Vowes are properly of things not commanded.
- And are grateful to God.
- Also in the new Testament.

THE





# THE ARGUMENT OF THE BOOKE OF NUMERI.

Mysteries con-  
tained in these  
histories.

The contents  
according to  
the letter.

VVicked life  
draweth to I-  
dolatrie.

Three partes  
of this booke.

**I**N this booke called Numeri, are contained (saith S. Hierom) the Epist. ad  
Mysteries of al Arithmetike, or numbering, of the Prophecie of Paulin.  
Balaam, and of the fourtie two Mansions of the Israelites, in the de-  
sert. Which mystical sense the same great Doctor, as also S. Augustin and 99. in  
other Fathers do gather of the literal, written by Moyses. VVho here prosecu- Num.  
teth the sacred historie after Genesis and Exodus (Leuiticus also containing Exod. 40  
one moneth) from the second moneth of the second yeare, after the deliuerie of Leuit. 1.  
the Israelites out of Egypt, nere 39. yeares, to the last of Moyses life. First ther- Chap. 1.  
fore he reporteth how al the men of twelue tribes, of the age of twentie yeares 26.  
and upward, were numbered. Likewise the tribe of Leui was numbered and 3. 4.  
employed partly in priestlie function, the rest to assist the priests. He describeth 13.  
also the order of marching and encamping, the Leuites alway next and round 1. 10.  
about the Tabernacle: the other twelue tribes in circuite of them on al sides.  
He moreover recordeth certaine notable murmurings, tumults, schismes, and 11. 12.  
rebellions with the events therof, and miserable endes of chief seducers. VVhose 13. 14.  
great injuries Moyses meekely sustained with singular patience, stil executing 16. 20.  
his owne function with heroeal fortitude. Among which, diuers precepts 5. 6. 15.  
and lawes are partly repeated partly added, as wel concerning Religion and 17. 19.  
Gods service, as godlie policie and ciuil gouernment of the people, with chastis- 27. 28.  
ment of offenders. How also their enemies endeuoured to annoy them, Balac 29. 30.  
king of Moab procuring Balaam the forcerer, so much as in him lay, to curse 21.  
them, but al in vaine. Yet by carnal fornication manie were drawen to spi- 22. 23.  
ritual. Both which being punished God againe prospered his people, in diuers 24. 25.  
encounters and battailes against Infidels. Finally the promised Land of Cha- 31.  
naan on both sides Iordaine is described by limites, which they shal parte a- 32. 33.  
mongst them by lot, the Leuites mingled in euerie tribe, with their appoin- 34.  
ted cities and commoditie for habitation, and the tribes, first frutes, obla- 35.  
tions and abundant provision for their maintenance. Cities also of refuge are 35.  
designed for casual manslaughter: and a law established that al shal manie 36.  
within their owne tribes, to auoide confusion of inheritances. So this booke  
may be diuided into three partes. In the first the principal and most perfect  
sort of the people are numbered, and disposed in order according to diuers states  
and offices, before they depart from the desert of Sinai in the nine first chapters.  
Then are related sundrie thinges, which happened vnto them in the rest of  
their iourney, especially manie and great impediments, through al which God  
punishing home, brought the residue to enjoy the promised land. from the 10.  
chap. to the end of the 33. Lastly the countrie of Chanaan is againe promised,  
with order so to possesse and enjoy it, that euerie tribe may haue and keepe  
seueral parts in the three last chapters.



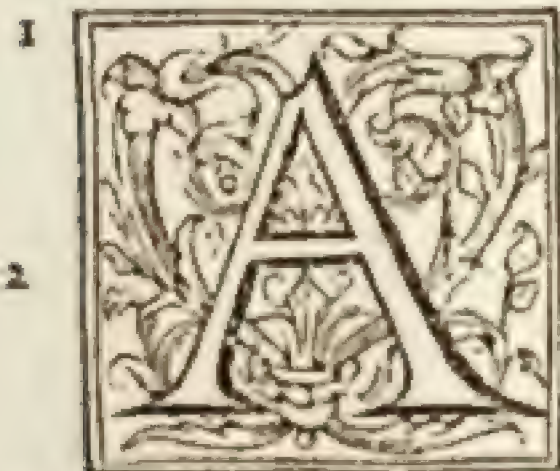


# THE BOOKE NUMMER I (OR NUMBERS) IN HEBREW VAIEDABBER.

## CHAP. I.

*Al the men of twelue tribes of Israel, of the age of twentie yeares and vpwardes (but not vnder, nor women,) are numbred: 20. and are found in al six hundred thirtie thousand five hundred fiftie. 47. The Levites not yet numbred, are designed to serue about the Tabernacle.*

The first part.  
Of those  
which are nū-  
bred of the 12.  
Tribes fitte for  
warre, & of the  
Leuites desig-  
ned to serue  
the Taberna-  
cle.



1 **A**ND our Lord spake to Moyſes in the  
desert of Sinai in the tabernacle of co-  
uenant, the first day of the second mo-  
neth, the second yeare of their going  
out of Egypt, saying: † Take the  
summe of the whole assemblie of the  
children of Israel by their kinredes, &  
houses, and the names of euerie one,  
3 whatſoeuer of the male sexe, † from the twentieth yeare and  
vpward, of al the strong men of Israel, and you shal number  
4 them by their troupes, thou and Aaron. † And there shal be  
with you the princes of the tribes, and of the houses in  
5 their kinredes, † whose names are these: Of Ruben,  
6 Elizur the sonne of Sedeur. † Of Simeon, Salamiel the  
7 sonne of Surisaddai. † Of Iuda, Nahasson, the sonne of  
8 Aminadab. † Of Issachar, Nathanael the sonne of Suar.  
9 † Of Zabulon Eliab the sonne of Helon. † And of the  
10 sonnes of Ioseph, of Ephraim, Elisama the sonne of Ammiud.  
11 of Manasses, Gamaliel, the sonne of Phadaassur. † of Ben-  
12 iamin, Abidan the sonne of Gedeon. † of Dan, Ahiezer  
13 the sonne of Ammisaddai. † of Aser, Phegiel the sonne  
14 of Ochran. † Of Gad, Eliazaph the sonne of Ducl. † Of  
15 Nephthali, Ahira the sonne of Enan. † These are the most  
16 noble princes of the multitude by their tribes and kinredes,

R r

and





and the heades of the hoste of Israel: † whom Moyſes and 17  
 Aaron tooke with al the multitude of the common people:  
 † and aſſembled them the fiſt day of the ſecond moneth, 18  
 reckening them by the kinredes, and houſes, and families,  
 and heades, and names of euerie one from the twentieth  
 yeare and vpwarde, † as our Lord had comanded Moyſes. 19  
 And they were numbered in the deſert of Sinai. † Of Ruben 20  
 the fiſt begotten of Iſrael, by their generations and families  
 and houſes, and names of euerie heade, al that is of the male  
 ſexe, from twentieth yeare and vpwarde, of them that goe  
 forth to warre, † fourtie ſix thouſand five hundred. † Of 21 22  
 the ſonnes of Simeon by the generations and families, and  
 houſes of their kinredes were reckened by the names and  
 heades of euerie one, al that is of the male ſexe, from twentieth  
 yeare and vpward, of them that goe forth to warre, † fiſtie 23  
 nine thouſand three hundred. † Of the ſonnes of Gad, by 24  
 the generations and families and houſes of their kinredes  
 were reckned by the names of euerie one from twentieth yeares  
 and vpwarde, al that went forth to warre, † fourtie five 25  
 thouſand ſix hundred fiſtie. † Of the ſonnes to Iuda by the 26  
 generations and families and houſes of their kinredes, by  
 the names of euerie one from the twentieth yeare and vp-  
 ward, al that could goe forth to warre, † were reckned 27  
 ſeuentie foure thouſand ſix hundred. † Of the ſonnes of 28  
 Iſſachar, by the generations and families and houſes of their  
 kinredes, by the names of euerie one from the twentieth yeare  
 and vpward, al that went forth to warre, † were reckened 29  
 fiſtie foure thouſand foure hundred. † Of the ſonnes of Zabu- 30  
 lon, by the generations and families and houſes of their kin-  
 redes, were reckened by names of euerie one from the twen-  
 tith yeare and vpward, al that could goe forth to warre, † fiſtie 31  
 leuen thouſand foure hundred. † Of the ſonnes of Ioseph, 32  
 namely of the ſonnes of Ephraim by the generations families  
 and houſes of their kinredes were reckened by the names  
 of euerie one, from the twentieth yeare and vpward, al that  
 could goe forth to warre, † fourtie thouſand five hundred. 33  
 † Moreover of the ſonnes of Manaſſes, by the generations 34  
 and families and houſes of their kinredes, were reckened  
 by the names of euerie one from twentieth yeares and vpward,  
 al that could goe forth to warre, † thirtie two thouſand 35  
 two hundred. † Of the ſonnes of Benjamin by the gene- 36  
 rations





rations and families and houses of their kinredes were reck-  
 ned by names of euerie one from the twentieth yeare and  
 37 vpward, al that could goe forth to warre, † thirtie five  
 38 thousand foure hundred. † Of the sonnes of Dan, by the  
 generations and families, and houses of their kinredes, were  
 reckned by the names of euerie one from twentie yeares  
 39 and vpward, al that could goe forth to warre, † sixtie two  
 40 thousand seuen hundred. † Of the sonnes of Aser, by the  
 generations and families and houses of their kinredes, were  
 reckned by the names of euerie one from the twentieth  
 41 yeare and vpward, al that could goe forth to warre, † fourtie  
 42 thousand and a thousand five hundred. † Of the sonnes of  
 Nephthali, by the generations, and families, and houses of  
 their kinredes were reckned by the names of euerie one  
 from the twentieth yeare and vpward, al that could goe forth  
 43 44 to warre, † fiftie three thousand foure hundred. † These  
 are they, whom Moyſes and Aaron numbered, and the twelue  
 princes of Israel, euerie one by the houses of their kinredes.  
 45 † And the whole number of the children of Israel by their  
 houses and families, from the twentieth yeare and vpward,  
 46 that could goe to warre. † Were :: six hundred three thou-  
 47 sand men five hundred fiftie. † But the Levites in the tribe  
 48 of their families were not numbered with them. † And our  
 49 Lord spake to Moyſes, saying: † Number not the tribe of  
 Leni, neither shalt thou put the summe of them with the  
 50 children of Israel: † but appoint them ouer the tabernacle  
 of testimonie, and al the vessel therof, and whatsoeuer per-  
 taineth to the ceremonies. They shal carie the tabernacle  
 and al the furniture therof: and they shal be in the ministerie,  
 51 and shal pitch round about the tabernacle. † When you  
 are to goe forward, the Levites shal take downe the ta-  
 bernacle: when you are to campe, they shal set it vp. what  
 52 :: stranger soeuer cometh to it, he shal be slaine. † And the  
 children of Israel shal campe euerie man by his troupes and  
 53 bands and hoste. † Moreover the Levites shal pitch their  
 tents round about the tabernacle, lest there come indigna-  
 tion vpon the multitude of the children of Israel, and they  
 shal watch in the custodies of the tabernacle of testimonie.  
 54 † The children of Israel therefore did according to al thinges  
 which our Lord had commanded Moyſes.

:: Coming into  
 Egypt they  
 were but 70.  
 Exo. 1. increa-  
 sed in 216.

yeares vnto  
 603550. not  
 counting the  
 tribe of Levi,  
 nor women,  
 nor anie vnder  
 20. yeares, nor  
 old men vna-  
 ble to goe to  
 warre.

:: Al other tri-  
 bes were in re-  
 spect of set-  
 ting about  
 the tabernacle  
 called stran-  
 gers. 1. Aug.  
 9. 3. in Num.





*At the east side of the Tabernacle the tribe of Iuda aschiefe, with Issachar and Zabulon do pitch their tents, and march first; 10. on the south Ruben, with Simeon and Gad (17. the Tabernacle is caried, and r.led by the Leuites who lodge and march round about it) 18. on the west side, Ephraim with Manasses and Benjamin: 25. on the north, Dan with Aser and Nephthali.*

**A**N D our Lord spake to Moyles and Aaron saying: 1  
 † Euerie one of the children of Israel by the troupes, 2  
 ensignes, and standerts, and houses of their kinredes shal  
 campe, round about the tabernacle of couenant. † On the 3  
 east Iudas shal pitche his tents by the troupes of his bande:  
 and the prince of his sonnes shal be Nahasson the sonne of  
 Aminadab. † And the whole summe of the warriors of his 4  
 stocke, seuentie foure thousand six hundred. † Beside him 5  
 camped they of the tribe of Issachar, whose prince was  
 Nathanael the sonne of Suar. † and al the number of his 6  
 warriors fiftie foure thousand foure hundred. † In the tribe 7  
 of Zabulon the prince was Eliab the sonne of Helon † and 8  
 al the hoste of warriors of his stocke, fiftie seuen thousand  
 foure hundred. † Al that were numbered in the campe of 9  
 Iudas, were an hundred eightie six thousand foure hundred:  
 and they by their troupes shal march first. † In the campe 10  
 of the sonnes of Ruben on the south side the prince shal  
 be Elisur the sonne of Sedeur: † and the whole hoste of his 11  
 warriors, that were numbred, fourtie six thousand fve hun-  
 dred. † Beside him camped they of the tribe of Simeon: 12  
 whose prince was Salamiel the sonne of Surisaddai. † and 13  
 the whole hoste of his warriors, that were numbred, fiftie  
 nine thousand three hundred. † In the tribe of Gad, the 14  
 prince was Eliasaph the sonne of Ducl. † and the whole 15  
 hoste of his warriors, that were numbred, fourtie fve thou-  
 sand six hundred fiftie. † Al that were reckened in the 16  
 campe of Ruben, an hundred fiftie thousand and a thou-  
 sand foure hundred fiftie by their troupes: they shal march  
 in the second place. † But the tabernacle of testimonie 17  
 shal be lifted vp by the offices of the Leuites and their  
 troupes. As it shal be sette vp, so shal it be taken downe.  
 Euerie one shal march by their places, and orders. † On 18  
 the west side shal be the campe of the sonnes of Ephraim,  
 whose prince was Elisama the sonne of Ammiud. † the 19  
 whole





and marching.

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whole hoste of his warriors, that were numbered, fourtie  
10 thousand five hundred. † And with them the tribes of the  
sonnes of Manasses, whose prince was Gamaliel the sonne  
21 of Phadassur. † and the whole hoste of his warriors, that  
22 were numbered, thirtie two thousand two hundred. † In  
the tribe of the sonnes of Benjamin the prince was Abidan  
23 the sonne of Gedon. † and the whole host of his warriors,  
that were reckened, thirtie five thousand four hundred.  
24 † Al that were numbered in the campe of Ephraim, an hun-  
dred eight thousand one hundred by their troupes: they  
25 shal march the third. † On the north part camped the  
sonnes of Dan: whose prince was Ahiezar the sonne of  
26 Ammisaddai. † the whole hoste of his warriors, that were  
27 numbered, sixtie two thousand seven hundred. † Besides  
him they of the tribe of Aser pitched their tents: whose  
28 prince was Phegiel the sonne of Ochran: † the whole  
hoste of his warriors, that were numbered, fourtie thousand  
29 and a thousand five hundred. † Of the tribe of the sonnes  
30 of Nephthalie the prince was Ahira the sonne of Enan. † the  
whole hoste of his warriors, fiftie three thousand four  
31 hundred. † Al that were numbered in the campe of Dan,  
were an hundred fiftie seven thousand six hundred: and  
32 they shal march last. † This is the number of the children  
of Israel, by the houses of their kintredes and troupes of  
the hoste being diuided, six hundred three thousand five  
33 hundred fiftie. † And the Levites were not numbered among  
the children of Israel: for so our Lord had commanded  
- 34 Moyſes. † And the children of Israel did according to al  
thinges, that our Lord had commanded. They camped by  
their troupes, and marched by their families and houses of  
their fathers.

CHAP. III.

*The Levites are assumed to the service of the Tabernacle: 14. numbered by their ſeuerall families, and their offices diſtinguiſhed, 45. They are taken to God in place of the firſt borne of the children of Iſrael. The reſidue of the firſt borne, above the number of Levites, are redeemed with price.*

1 **T**HES E are the generations of Aaron and Moyſes in the  
day that our Lord ſpake to Moyſes in Mount Sinai.  
2 † And theſe be the names of the ſonnes of Aaron: his firſt  
begotten Nadab, then Abiu, and Eleazar, and Ithamar.

R r 3

† Theſe





As none but  
Leuites might  
serue in the ta-  
bernacle: so  
none but of  
Aarons stock  
might do the  
office of Priest-  
hood.

† These are the names of the sonnes of Aaron the priests that 3  
were anointed, and whose hands were filled and cōsecrated, :  
to doe the function of priesthood. † For Nadab and Abiu 4  
died, when they offered the strange fire in the sight of our  
Lord, in the desert of Sinai, without children: and Eleazar 4  
and Ithamar did the function of priesthood in the presence  
of Aaron their father. † And our Lord spake to moyses, : 5  
saying: † Bring the tribe of Leui, and make them stand in 6  
the sight of Aaron the priest to minister vnto him, and let :  
them watch, † and obserue whatsoeuer pertaineth to the 7  
seruice of the multitude before the tabernacle of testimonie, -  
† and let them keepe the vessel of the tabernacle, seruing in 8  
the ministerie therof. † And thou shalt geue the Leuites for 9  
a gift, † to Aaron and to his sonnes, to whom they are de- 10  
liuered of the children of Israel. But Aaron and his sonnes  
thou shalt appoint ouer the seruice of priesthood. : The  
stranger, that approbeth to minister, shal die. † And our 11  
Lord spake to Moyses, saying: † I haue taken the Leuites 12  
from the children of Israel, for euerie first borne, that open-  
neth the matrice among the children of Israel, and the Leuites  
shal be mine. † For the first borne is mine: since I stroke the 13  
first borne in the Land of Ægypt: I haue sanctified to me  
whatsoeuer is first borne in Israel from man vnto beast, they  
are mine: I the Lord. † And our Lord spake to moyses in 14  
the desert of Sinai, saying: † Number the sonnes of Leui by 15  
the houses of their fathers and their families, euerie male  
from one moneth and vward. † Moyses numbered, as our 16  
Lord had commanded, † and there were found the sonnes of 17  
Leui by their names, Gerson and Caath and Merari. † The 18  
sonnes of Gerson: Lebni and Semei. † The sonnes of Caath: 19  
Amram, and Iesaar, Hebron and Oziel. † The sonnes of 20  
Merari: moholi and Musi. † Of Gerson were two families, 21  
the Lebnitical, and Semeitical: † of whom were numbered 22  
the people of male sexe from one moneth and vward, seuen  
thousand five hundred. † These shal pitch behind the taberna- 23  
cle on the West. † vnder their prince Heliasaph, the sonne of  
Lael. † And their charge shal be in the tabernacle of couenāt, 25  
† the tabernacle it selfe and the couer therof, the hanging that 26  
is drawne before the dores of the roose of couenant, and the  
cuttines of the court: the hanging also that is hanged in the  
entrie of the court of the tabernacle, and whatsoeuer per-  
taineth





taineth to the rite of the altar, the cordes of the tabernacle,  
 27 and al the furniture therof. † The kindred of Caath shal  
 haue the peoples of the Amramites, and Iesaarites, and He-  
 bronites, and Ozielites. These are the families of the Caithi-  
 28 tes reckened by their names: † al of the male sexe from one  
 moneth and vpward, eight thousand six hundred, they shal  
 29 haue the gard of the Sanctuarie, † and shal campe on the  
 30 south side. † And their prince shal be Elizaphan the sonne of  
 31 Oziel: † and they shal keepe the arke, and table and the can-  
 dlesticke, the altars, and the vessel of the Sanctuarie, wherin  
 the ministracion is, and the veile, and al such kind of imple-  
 32 mentes. † And: the prince of the princes of the Levites, Eli-  
 azar, the sonne of Aaron the priest, shal be ouer them that  
 33 watch for the custodie of the Sanctuarie. † But of Merari  
 shal be the peoples of the Moholites, and Musites, reckened  
 34 by their names: † al of the male kind from one moneth and  
 35 vpward, six thousand two hundred. † Their prince Suriel  
 the sonne of Abihaiel: they shal campe on the north side.  
 36 † Vnder their custodie shal be the bordes of the tabernacle,  
 and the barres, and the pillers and their feete, and al thinges  
 37 that pertaine to this kind of seruice: † and the pillers of the  
 court round about with their feete, and the pinnes with the  
 38 cordes. † Before the tabernacle of couenant, that is to say, on  
 the east side, shal: Moyse and Aaron campe, with: their  
 sonnes, hauing the custodie of the Sanctuarie, in the middes  
 of the children of Israel. what stranger soeuer cometh therto,  
 39 shal die. † Al the Levites, that Moyse and Aaron numbered  
 according to the precept of our Lord by their families in the  
 male kinde from one moneth and vpward, were twentie two  
 40 thousand. † And our Lord said to Moyse: Number the first  
 borne of the male sex of the children of Israel, from one mo-  
 neth and vpward, and thou shalt haue the summe of them.  
 41 † And thou shalt take the Levites vnto me for al the first  
 borne of the children of Israel, I am the Lord: and their cat-  
 tel for al the first borne of the cattel of the children of Israel.  
 42 † Moyse reckened, as our Lord had commanded, the first  
 43 borne of the children of Israel. † and the males by their  
 names, from one moneth and vpward, were twentie two  
 44 thousand two hundred seuentie three. † And our Lord spake  
 45 to Moyse, saying: † Take the Levites for the first borne of  
 the children of Israel, and the cattel of the Levites for their  
 cattel,

:: One chiefe  
 Monarch in  
 the Church to  
 whom al othes  
 Superiors are  
 subordinate.

Moyse is stil  
 counted, and  
 hath chiefe  
 place and of-  
 fice among  
 the Priestes,  
 which were  
 absurde, saith  
 S. Augustin  
 (in Psal. 98.)  
 if he were not  
 a priest.

:: The sonnes  
 of Moyse  
 were with him  
 so long as he  
 liued, but after  
 his death they  
 serued the  
 Priestes, as o-  
 ther Levites

10. 10. with  
 the Caathites.

1. Paral. 23.

7. 12.





∴ This number exceedeth the other by reason that 300. Levites are omitted in the general summe, otherwise the number of Israelites should exceede the first borne by 27. See the Annotation.

cattel, and the Levites shal be mine. I am the Lord. † But for 46  
the price of two hundred seuentie three, of the first borne of  
the children of Israel, ∴ that exceede the number of the Leui-  
tes, † thou shalt take five sicles for euerie head, after the mea- 47  
sure of the Sanctuarie. A sicle hath twentie oboles. † And thou 48  
shalt giue the money to Aaron and to his sonnes the price of  
them that are aboute. † Moyses therfore tooke their money, 49  
that were aboute, and whom he redemed of the Levites, † for 50  
the first borne of the children of Israel, a thousand three hun-  
dred sixtie five sicles, according to the weight of the San-  
ctuarie, † and gaue it to Aaron and his sonnes, according to 51  
the word that our Lord had commanded him.

## ANNOTATIONS.

### CHAP. III.

V Why 300. are omitted in the total summe of the Levites.

Perfect numbers signifie perfection.

39. *Twentie two thousand.* } Immediately before were numbered of Gersonites (v. 22.) 7500. of Caathites (v. 28.) 8600. and of Merarites (v. 34.) 6100. which make in al 22300. V Why then are 300. left out of the total summe? especially seing by and by (v. 41.) a smaller, and other odde numbers of 273. are expressed, and therupon inferred (v. 46.) that the first borne of the Israelites did so much exceede the Levites. V Vheras if the whole number of Levites had bene also expressed in the general summe, as it is contained in the three particular summes, the Levites should exceede the first borne of Israelites by the number of 27. For answer to this difficultie, some suppose that the first borne of the Levites were iust 300. and therfore so manie supplying only their owne places, there remained iust twentie two thousand to supplie the places of the first borne of other Israelites, and so the Levites were fewer then those for whom they were taken vnto Gods service, by the number of 273. But that the first borne of Levites were neither more nor fewer then 300. is not euident by the text. Howsoeuer therfore this doubt be solued, sure it is, by S. Hieroms iudgement (*cited in the argument*) that these numbers are mystical. And the iust number of 22 thousand Levites may signifie (*saith Origen, homil. 4. in Num.*) perfection, requited in those that are designed to the particular service of God; as there be also iust 22. Hebrew letters; and 22. Patriarches from Adam to Iacob, from whom the Israelites descended.

### CHAP. IIII.

*Distinct offices are assigned to the families of Aaron, 13 of the other sonnes of Caath, 21. of Gerson, 29. and of Merari, 14. Who are al numbred from the age of thirtie yeares to fiftie, and so imployed to their offices and burdens.*

AND





- 1 **A**Nd our Lord spake to Moyles, and Aaron, saying:  
 2 † Take the summe of the sonnes of Caath out of the  
 3 middes of the Levites, by their houses and families, † from  
 the thirtieth yeare & vpward, vnto the fiftith yeare, of al that  
 goe in to stand and to minister in the tabernacle of couenant.  
 4 † This is the seruice of the sonnes of Caath: † when the  
 campe is to remoue, Aaron and his sonnes shal enter into  
 the tabernacle of couenant, and :: Sanctum sanctorum, and  
 shal take downe the veile that hangeth before the dore,  
 6 and shal wrappe in it the arke of testimonie, † and shal  
 couer it agayne with a couer of ianthine skinner, and shal  
 spread ouer it a cloth al of hyacinth, and shal draw in the  
 7 barres. † The tabel also of proposition they shal wrappe  
 in a cloth of hiacinth, and shal put with it the censers and  
 litle morters, the goblettes and cuppes to powre the liba-  
 8 ments: the breades shal be alwayes on it: † and they shal  
 spread ouer it a cloth of scarlet, which againe they shal couer  
 with a veile of ianthine skinner, and shal put in the barres.  
 9 † They shal take also a cloth of hiacinth wherwith they shal  
 couer the candlestick with the lampes and tongs therof and  
 snuffers and al the vessels of oyle, which are necessatie for the  
 10 dressing of the lampes: † and ouer al they shal put a couer  
 11 of ianthine skinner, and put in the barres. † Moreover the  
 golden altar also they shal wrappe in a cloth of hyacinth,  
 and shal spreade ouer it a couer of ianthine skinner, and put  
 12 in the barres. † Al the vessel wherwith the ministracion is  
 done in the Sanctuarie, they shal wrappe in a cloth of hia-  
 cinth and shal spread ouer it a couer of ianthine skinner,  
 13 and put in barres. † But the altar also they shal make cleane  
 14 from the ashes, and shal wrappe it in a purple cloth, † and  
 shal put with it al the vessel, that they vse in the ministerie  
 therof, that is to say, fire pannes, fleshhookes and forkes,  
 pothookes and shouels. Al the vessel of the altar together  
 they shal couer with a veile of ianthine skinner, and shal  
 15 put in the barres. † And when Aaron & his sonnes haue  
 wrapped vp the Sanctuarie and the vessel therof in the re-  
 mouing of the campe, then shal the sonnes of Caath enter  
 in to carie the thinges wrapped vp: and they shal not touch  
 the vessel of the Sanctuarie, lest they die. These are the  
 burdens of the sonnes of Caath in the tabernacle of coue-  
 16 nant: † ouer whom shal be Eleazar the sonne of Aaron

:: In this case it  
 was necessarie  
 for the priests  
 to enter in,  
 where other-  
 wise none en-  
 tered but the  
 high Priest,  
 and that but  
 once in the  
 yeare. And al  
 being fouled  
 vp, others also  
 entered to car-  
 rie it away.  
 7. 15.





See that by  
your negli-  
gence those  
that are next  
vnto you in-  
curre not of-  
fence, for so  
none shal be  
excused.

the priest, to whose charge pertaineth the oyle to dresse the  
lampes, and the incense of composition, and the sacrifice,  
that is alwayes offered, and the oyle of vnction, and what-  
soeuer pertaineth to the seruice of the tabernacle, and of al  
the vessel, that are in the Sanctuarie. † And our Lord spake 17  
vnto Moyses and Aaron, saying: † :: Destroy not the people 18  
of Caath out of the middes of the Leuites: † but doe this to 19  
them, that they may liue, and not die, if they touch Sancta  
sanctorum. Aaron and his sonnes shal enter, and they shal  
dispose the charges of euerie one, and shal diuide what euerie  
one must carie. † Let others by no curiositie see the thinges 20  
that are in the Sanctuarie before they be wrapped vp, other-  
wise they shal die. † And our Lord spake to Moyses, saying: 21  
† Take the summe of the sonnes of Gerson also by their 22  
houses and families and kinredes, † from thirtie yeares and 23  
vpward, vnto fiftie yeares. Number them al that goe in and  
minister in the tabernacle of couenant. † This is the office 24  
of the familie of the Gersonites, † for to carie the curtines 25  
of the tabernacle, and the roose of the couenant the other  
couer, and ouer al the ianthine couer, and the hanging that  
hangeth in the entrie of the tabernacle of couenant, † the 26  
curtines of the court, and the veile in the entrie that is be-  
fore the tabernacle. Al thinges that pertaine to the altar, the  
cordes, and vessel of the ministerie, † shal the sonnes of 27  
Gerson carie, by the commandment of Aaron & his sonnes:  
and euerie one shal knowe to what burden they must be  
assigned. † This is the seruice of the familie of the Gersonites 28  
in the tabernacle of couenant, and they shal be vnder the  
hand of Ithamar the sonne of Aaron the priest. † The 29  
sonnes of Merari also by the families and houses of their  
fathers thou shalt reckon, † from thirtie yeares and vpward, 30  
vntil fiftie yeares, al that enter in to the office of their mi-  
nisterie, and to the seruice of the couenant of testimonie.  
† These are their burdens: They shal carie the bordes of 31  
the tabernacle and the barres therof, the pillers and the  
feete of them, † the pillers also of the court round about, 32  
with their feete and pinnes and cordes. Al the vessel and im-  
plementes they shal receiue by account, and so shal carie  
them. † This is the office of the familie of the Merarites, and 33  
their ministerie in the tabernacle of couenant: and they shal  
be vnder the hand of Ithamar the sonne of Aaron the priest.

Moyse





34 † Moyſes therfore and Aaron and the princes of the ſynagogue reckened the ſonnes of Caath, by their kinredes  
 35 and houſes of their fathers, † from thirtie yeares and vpward, vnto the fiſtith yeare, al that enter in to the miniſterie  
 36 of the tabernacle of couenant: † and they were found two  
 37 thouſand ſeuē hundred fiſtie. † This is the number of the  
 people of Caath that enter into the tabernacle of couenant:  
 theſe did Moyſes and Aaron number according to the word  
 38 of our Lord by the hand of Moyſes. † The ſonnes of  
 Geron alſo were numbered by the kinredes and houſes of  
 39 their fathers, † from thirtie yeares and vpward, vnto the  
 fiſtith yeare, al that enter in to miniſter in the tabernacle of  
 40 couenant: † and they were found two thouſand ſix hundred  
 41 thirtie. † This is the people of the Geronites, whom Moyſes  
 and Aaron numbered according to the word of our Lord.  
 42 † The ſonnes of Merari alſo were numbered by the kinredes  
 43 and houſes of their fathers, † from thirtie yeares and vpward,  
 vnto the fiſtith yeare, al that enter in to accompliſh the  
 44 rites of the tabernacle of couenant: † and they were found  
 45 three thouſand two hundred. † this is the number of the  
 ſonnes of Merari, whom Moyſes, and Aaron reckened  
 according to the commandment of our Lord by the hand  
 46 of Moyſes. † Al that were reckened of the Leuites, and  
 whom Moyſes and Aaron and the princes of Iſrael tooke by  
 47 name, by the kinredes and houſes of their fathers, † from  
 thirtie yeares and vpward, vnto the fiſtith yeare, entring  
 into the miniſterie of the tabernacle, and to carie the bur-  
 48 dens, † were in al eight thouſand ſiue hundred eightie.  
 49 † According to the word of our Lord did Moyſes reckon  
 them, euerie one according to their office and burdens, as  
 our Lord had commanded him.

## CHAP. V.

*Lepers and al polluted persons muſt be caſt out of the campe. 5. Confession of  
 ſinne, and ſatisfaction for treſpaſſe. 9. Firſt frutes and oblations pertaine  
 to the Priſter. 11. The law of ieſoſie.*

1 2 **A**Nd our Lord ſpake to Moyſes, ſaying: † Command  
 the children of Iſrael, that they caſt out of the campe  
 2 euerie leper, and whoſoer hath a fluxe of ſeede, and is  
 3 polluted vpon the dead: † as wel man as woman caſt yee  
 out of the campe, leſt when they ſhal dwel with you, they  
 S s 2 contaminate

2: Stil by the  
 leſſe (ſaith  
 Theodoret)  
 God inſtru-  
 cteth in the





greater. q 8 in  
Num. If therefore  
lepers were  
cast out of the  
campe, how  
much more  
iustly are he-  
retiques cast  
out of the  
Church?

contaminate it. † And the children of Israel did so, and 4  
they did cast them forth without the campe, as our Lord had  
spoken to Moyſes. † And our Lord spake to Moyſes, saying: 5  
† Speake to the children of Israel: man, or woman, when 6  
they ſhal do any of al the ſinnes, that are wont to chance to  
men, and by negligence haue tranſgreſſed the commande-  
ment of the Lord, and haue offended, † they " ſhal confeſſe 7  
their ſinne, and reſtore the principal it ſelf, and the fifth part  
ouer to him, againſt whom they ſinned. † But if there be 8  
none to receiue it, they ſhal geue it to the Lord, and it ſhal  
be the prieſtes, the ramme excepted, that is offered for expi-  
ation, to be a placable hoſte. † Al the firſt fruites alſo, which 9  
the children of Israel doe offer, pertaine to the prieſt: † and 10  
whatſoener is offered into the Sanctuarie of euerie one, and  
is deliuered to the handes of the prieſt, it ſhal be his. † And 11  
our Lord ſpake to Moyſes, ſaying: † Speake to the children 12  
of Israel, and thou ſhalt ſay to them: The man, whoſe wife  
erreth, and contemning her husband † hath ſlept with an 13  
other man, and her husband could not find it, but the adul-  
terie is ſecrete, and can not be proued by witneſſes, becauſe  
ſhe was not found in the adulterous fact: † :: if the ſpirit of 14  
ielouſie ſtirre vp the husband againſt his wife, which either  
is polluted, or is charged with falſe ſuſpition, † he ſhal bring 15  
her to the prieſt, and ſhal offer an oblation for her the \* tenth  
part of a ſatun of barley meale: he ſhal not powre oile  
theron, nor put frankincenſe vpon it: becauſe it is a ſacrifice  
of ielouſie, and an oblation ſearching out adulterie. † The 16  
prieſt therefore ſhal offer it, and ſet it before the Lord. † And 17  
he ſhal take :: holie water in an earthen veſſel, and he ſhal  
caſt a little gravel of the panement of the tabernacle into it.  
† And when the woman ſhal ſtand in the ſight of the Lord, 18  
he ſhal vncouer her head, and ſhal put vpon her handes the  
ſacrifice of recordation, and the oblation of ielouſie: and  
him ſelfe ſhal hold the moſt bitter waters, wheron he heaped  
curſes with execration. † and he ſhal adiure her, and ſhal 19  
ſay: If an other man hath not ſlept with thee, and if thou be  
not polluted by forſaking thy husbanded bedde, theſe moſt  
bitter waters ſhal not hurt thee, wherupon I haue heaped  
curſes. † But if thou haſt declined from thy husband, & art 20  
polluted, and haſt lien with an other man: † thou ſhalt be 21  
ſubiect to theſe maledictions: Our Lord geue thee for a  
malediction,

\* about  
the eight  
part of  
our pecke.

† God ordain-  
ed this law,  
and miracu-  
louſly concu-  
red therein, to  
auoid wicke-  
ſlaughter, & p  
vehement ie-  
louſie. Theod. 9.  
10. in Num.

:: VWater ſan-  
ctified by ſpe-  
cial rites is  
called holie  
water, and ſer-  
ueth to holie  
uſe chap. 8. v.  
7. c. 19. v. 9.





- malediction, and an example of al among his people: make  
 22 he thy thigh to rotte, and bellie swelling burst asunder. † the  
 23 cursed water enter into thy bellie, and thy wombe being  
 swollen let thy thigh rotte. And the woman shal answer, :: The water  
whereon the  
priest laide cur  
tes to light on  
the woman if  
she were guilt  
ie.  
 24 Amen, amen. † And the priest shal write these curses in a  
 booke, and shal wash them out with the most bitter waters,  
 25 wherupon he heaped the curses, † and he shal geue them  
 her to drinke. Which when she hath drunke vp, † the priest  
 shal take of her hand the sacrifice of ielousie, and shal eleuate  
 it before the Lord, and shal put it vpon the altar: yet so not-  
 26 withstanding that first, † he take a handful of the sacrifice of  
 that, which is offered, & burne it vpon the altar: and so geue  
 27 the most bitter waters to the woman to drinke. † Which  
 when she hath drunke, if she be polluted, and by contempt  
 of her husband guiltie of adulterie, the waters of malediction  
 shal goe through her, and her bellie being puffed vp her thigh  
 shal rotte withal: and the woman shal be for a malediction,  
 28 and an example to al the people. † But if she be not polluted,  
 29 she shal be blamelesse, and shal beare children. † This is the  
 law of ielousie. If the woman decline from her husband, and  
 30 if she be polluted, † and the husband stirred with the spirit  
 of ielousie brought her in the sight of the Lord, and the priest  
 haue done to her according to al thinges that are written:  
 31 † the husband shal be without fault, and she shal beare her  
 iniquitie.

## A N N O T A T I O N S.

## CHAP. V.

7. *shal confesse their sinne.* ] General confession (such as Protestantes make) sufficed not here for purging sinnes: but whosoever transgressed anie of Gods commandments, were bound by this diuine positive law, to confesse expressly and distinctly *their sinne*, which in particular they had committed. Also to make restitution, if wrong were donne to anie other, with a fifth part about the principal. And for further satisfaction to God they must offer sacrifice. Al which did plainly prefigure & foreshew the necessitie of particular confession of sinnes, and satisfaction, in the Sacrament of Penance, instituted by Christ. *Joan. 10.*

Particular confession of sinnes, & satisfaction, required by the law of God.

## CHAP. VI.

*Consecration, 14. and oblation of Nazarites. 22. A sette forme how the Priest shal blesse the people.*





¶ When Samson was deprived of these haire he lost his strength  
Judg. 16.

And our Lord spake vnto Moyses, saying: † Speake to 1 2  
the children of Israel, and thou shal say to them: Man,  
or woman, when they shal make a vow to be sanctified, and  
" wil consecrate them selues to the Lord: † they shal ab- 3  
steine from wine, & euerie thing, that can make one drunke,  
vineger of wine, and of any other potion, and whatsoeuer is  
presled out of the grape, they shal not drinke: new grapes  
and drie they shal not eate † al the daies wherein they are by 4  
vow cōsecrated to the Lord: whatsoeuer may be of the vine-  
yard, from the reisen to the kernel they shal not eate. † Al 5  
the time of his separation a rasour shal not passe ouer his  
head vntil the day be expired, that he is consecrated to the  
Lord. He shal be holie, :: whiles the bush of haire on his  
head doth grow. † Al the time of his consecration he shal 6  
not enter in to the dead, † neither shal he be contaminated 7  
no nor on his fathers and mothers and brothers and sisters  
corps, because the consecration of his God is vpon his  
head. † Al the daies of his separation he shal be holie to the 8  
Lord. † But if anie man die sodenly before him, the head of 9  
his consecration shal be polluted: which he shal shaue forth-  
with in the same day of his purgation, and againe the seuenth  
day. † and in the eight day he shal bring two turtles, or two 10  
young pigeons to the priest in the entrie of the couenant of  
testimonie. † and the priest shal offer one for sinne, and the 11  
other for an holocaust, and shal pray for him, because he  
hath sinned by occasion of the dead: and he shal sanctifie his  
head that day: † and shal consecrate to the Lord the daies of 12  
his separation, offering a lambe of a yeare old for sinne: yet  
so that the former daies be made frustrate, because his sancti-  
fication was polluted. † This is the law of consecration. 13  
When the daies, that by vow he had determined, shal be ex-  
pired: he shal bring him to the doore of the tabernacle of  
couenant, † and shal offer his oblation to the Lord, a male 14  
lambe of a yeare old without spotte for an holocaust, and an  
ewe lambe of a yeare old without spotte for sinne, and a  
ramme without spotte, for a pacifique hoste, † a basket also 15  
of unleuened breades that are tempered with oile, and wafers  
without leuen anointed with oile, and the libamentes of  
euerie one: † which the priest shal offer before the Lord, 16  
and shal offer as wel for sinne, as for an holocaust. † But the 17  
ramme he shal immolate for a pacifique hoste to the Lord,  
offering





offering withal the baskette of azymes, and the libamentes  
 18 that by custome are dew. † Then shal the Nazareite be sha-  
 uen before the dore of the tabernacle of couenant, from the  
 bush of the haire of his consecration: and he shal take his  
 haire, and lay them vpon the fire, that is put vnder the sacri-  
 19 fice of pacifiques: † And a shoulder of the ramme boyled,  
 and one cake without leuen out of the baskette, and one  
 wafer vnleuened, and he shal deliuer them into the handes  
 20 of the Nazareite, after that his head be shauen. † And recei-  
 uing them againe from him, he shal eleuate them in the sight  
 of the Lord: and being sanctified they shal be the priestes, as  
 the breast, which was commanded to be separated, and the  
 shoulder. after these thinges the Nazareite may drinke wine.  
 21 † This is the law of the Nazareite, when he shal vow his ob-  
 lation to the Lord in the time of his consecration, besides  
 those thinges which his hand shal find, according to that  
 which he had vowed in his minde, so shal he do to the fulfil-  
 22 ling of his sanctification. † And our Lord spake to Moyse,  
 23 saying: † Speake to Aaron and his sonnes: :: Thus shal you  
 24 blesse the children of Israel, and you shal say to them: † Our  
 25 Lord blesse thee, and keepe thee. † Our Lord shew his face  
 26 to thee, and haue mercie vpon thee. † Our Lord turne his  
 27 countenance vnto thee, and geue thee peace. † And :: they  
 shal inuocate my name vpon the children of Israel, and I wil  
 blesse them.

:: A special  
 and determi-  
 nate forme of  
 blessing.  
 :: VVhen the  
 priest uttereth  
 the wordes  
 God geueth  
 the effect.

## ANNOTATIONS.

### CHAP. VI.

2. *¶ 'til consecrate themselves* } To such as of their owne accord, would bind  
 them selues by vow to certaine thinges not comanded, God prescribeth a Rule  
 containing three special obseruations; not to drinke wine, or anierthing that  
 may make drunck; not to cut their haire; and not to touch a dead corps. He  
 appointeth likewise rites in making this profession, and calleth the professed  
*Nazareites*, that is, *segregated* or *separated* from the ordinarie state of people;  
 though it was, for most part, but for a time, to be limited by the parties them-  
 selues, and in some perpetual, as in Samson. *Iudic. 13.* Now what do *Nazareites*  
 3. *Aug.* *signifie*, saith S. Gregorie (*li. 33. c. 13. Moral.*) but those that abstaine, and containe  
 9. 52. in *voluntarily from things otherwise lawfull*? As from eating flesh, either for certaine  
*lib. Iudic.* daies and times, or altogether; from Mariage; from propertie in worldlie  
 goodes; and the like.

God prescri-  
 bed the rule of  
 Nazareites, &  
 the rites of  
 their consecra-  
 tion.

The same was  
 a figure of  
 vows both  
 temporal and  
 perpetual.

CHAP.





*In dedication of the Tabernacle, the princes of the twelve tribes offer jointly six waines, and twelve oxen. 11. Then euerie prince seueral daies make other oblations. 89. And God speaketh to Moyses from the Propitiatorie.*

**A**N D it came to passe in the day that Moyses finished 1 :  
the tabernacle, and erected it: he anoynted also and:  
sanctified it with al the vessel therof, the altar likewise and  
al the vessel therof. † The princes of Israel and the heades 2  
of the families, that were in euerie tribe, and the rulers of  
them, that had bene numbered, offered † giftes before our 3  
Lord six waines couered, with twelve oxen. Two princes  
offered one waine, and euerie man one oxe and they offered  
them before the tabernacle. † And our Lord said to Moyses: 4  
† Take them of their handes to serue in the ministerie of 5  
the tabernacle, and thou shalt deliuer them to the Leuites  
according to the order of their ministerie. † When Moyses 6  
therfore had taken the waines and the oxen, he deliuered  
them to the Leuites. † Two waines and foure oxen he gaue 7  
to the sonnes of Gerson, according to that which was ne-  
cessarie for them. † the other foure waines, and the eight 8  
oxen he gaue to the sonnes of Merari according to their  
offices and seruice, vnder the hand of Ithamar the sonne of  
Aaron the priest. † but to the sonnes of Caath he gaue not 9  
waines and oxen: because they serue in the sanctuarie, and  
carie their burdens :: vpon their owne shoulders. † The 10  
princes therfore offered vnto the dedication of the altar, the  
daie wherein it was anoynted, their oblation before the  
altar. † And our Lord said to Moyses: Let the princes one 11  
and one euerie day offer their giftes vnto the dedication of  
the altar. † The first day Nahasson the sonne of Aminadab 12  
of the tribe of Iuda offered his oblation: † and there were 13  
in it a silver plate of an hundred and thirtie sicles weight, a  
phial of silver hauing seuentie sicles according to the weight  
of the Sanctuarie, both ful of flower tempered with oyle  
for a sacrifice: † a little mortar of ten sicles of gold ful of 14  
incense: † an oxe out of the hearde, and a ramme, and a 15  
lambe of a yeare old for an holocaust: † and a bucke goat 16  
for sinne: † and for a sacrifice of pacifiques, two oxen, fve 17  
rammes, fve bucke goates, fve lambes of a yeare old. this is  
the oblation of Nahasson the sonne of Aminidab. † The 18  
second

11 Of great re-  
uerence they  
caried the  
arke, and pro-  
pitatorie, and  
the holie ves-  
sel ordinatly  
vpon their  
shoulders, yet  
the same were  
sometimes ca-  
ried on wai-  
203. 2. Reg. 6.





second day offered Nathanael the sonne of Suar, prince of  
 19 the tribe of Issachar, † a plate of siluer weying an hundred  
 thirrie sicles, a phial of siluer hauing seuentie sicles, accor-  
 ding to the weight of the Sanctuarie, both ful of flowre  
 20 tempered with oile for a sacrifice: † a litle morter of gold  
 21 hauing ten sicles ful of incense: † an ox out of the heard,  
 and a ramme, and a lambe of a yeare old for an holocaust:  
 22 † and a bucke goate for sinne: † and for a sacrifice of pa-  
 cifiques, two oxen, five rammes, five bucke goates five  
 lambes of a yeare old. this was the oblation of Nathanael the  
 24 sonne of Suar. † The third day the prince of the sonnes  
 25 of Zabulon Eliab the sonne of Helon, † offered a plate of  
 siluer weighing an hundred thirrie sicles, a phial of siluer  
 hauing seuentie sicles after the weight of the Sanctuarie,  
 26 both ful of flower tempered with oyle for a sacrifice: † a litle  
 27 morter of gold weighing ten sicles ful of incense: † an ox  
 out of the heard, and a ramme, and a lambe of a yeare old  
 28 19 for an holocaust: † and a bucke-goate for sinne, † and  
 for a sacrifice of pacifiques, two oxen, five rammes, five  
 bucke goates, five lambes of a yeare old. this is the oblation  
 30 of Eliab the sonne of Helon. † The fourth day the prince  
 31 of the sonnes of Ruben, Elisur the sonne of S:deur, † offered  
 a plate of siluer weighing an hundred thirrie sicles, a phial  
 of siluer hauing seuentie sicles after the weight of the San-  
 ctuarie, both ful of flower tempered with oile for a sacrifice:  
 32 † a litle morter of gold weighing ten sicles ful of incense:  
 33 † an ox out of the heard, and a ramme, and a lambe of a  
 34 yeare old, for an holocaust: † and a bucke goate for sinne:  
 35 † and for pacifiques hostes two oxen, five rammes, five  
 bucke goates, five lambes of a yeare old. this was the obla-  
 36 tion of Elisur the sonne of Sedeur. † The fifth day the  
 prince of the sonnes of Simeon Salamiel the sonne of Suri-  
 37 saddai. † offered a plate of siluer weighing an hundred  
 thirrie sicles, a phial of siluer hauing seuentie sicles after the  
 weight of the Sanctuarie, both ful of flower tempered with  
 38 oile for a sacrifice: † a litle morter of gold weighing ten  
 39 sicles ful of incense: † an ox out of the heard, and a  
 40 ramme, and a lambe of a yeare old for an holocaust: † and  
 41 a bucke goate for sinne: † and for pacifique hostes, two  
 oxen, five rammes, five bucke goates, five lambes of a yeare  
 old. this was the oblation of Salamiel the sonne of Surisaddai.

T r

† The





† The sixt day the prince of the sonnes of Gad, Eliasaph 42  
 the sonne of Duel † offered a plate of siluer weighing a 43  
 hundred thirtie sicles, a phial of siluer hauing seuentie sicles  
 after the weight of the Sanctuarie, both ful of flower  
 tempered with oyle for a sacrifice: † a litle mortar of gold 44  
 weighing ten sicles ful of incense: † an oxen out of the heard, 45  
 and a ramme, & a lambe of a yeare old for an holocaust: † and 46  
 a bucke goate for sinne: † and for pacifique hostes, two 47  
 oxen, five rammes, five bucke goates, five lambes of a yeare  
 old. this was the oblation of Eliasaph the sonne of Duel.  
 † The seuenth day the prince of the sonnes of Ephraim, 48  
 Elisama the sonne of Ammiud † offered a plate of siluer 49  
 weighing a hundred thirtie sicles, a phial of siluer hauing  
 seuentie sicles after the weight of the Sanctuarie, both ful  
 of flower tempered with oyle for a sacrifice: † a litle mortar 50  
 of gold weighing ten sicles ful of incense: † an oxen out 51  
 of the heard, and a ramme, and a lambe of a yeare old for an  
 holocaust: † and a bucke goate for sinne: † and for paci- 52 53  
 fique hostes, two oxen, five rammes, five bucke goates, five  
 lambes of a yeare old. this was the oblation of Elisama the  
 sonne of Ammiud. † The eight day the prince of the 54  
 sonnes of Manasses, Gamaliel the sonne of Phadassur, † of- 55  
 fered a plate of siluer weighing an hundred thirtie sicles, a  
 phial of siluer hauing seuentie sicles after the weight of the  
 Sanctuarie, both ful of flower tempered with oyle for a sacri-  
 fice: † a litle mortar of gold weighing ten sicles, ful of 56  
 incense: † an oxen out of the heard, and a ramme, and a 57  
 lambe of a yeare old for an holocaust: † and a bucke goate 58  
 for sinne: † and for pacifique hostes, two oxen, five rammes, 59  
 five bucke goates, five lambes of a yeare old. this was the  
 oblation of Gamaliel the sonne of Phadassur. † The ninth 60  
 day the prince of the sonnes of Benjamin, Abidan the sonne  
 of Gedeon, † offered a plate of siluer weighing an hundred 61  
 thirtie sicles, a phial of siluer hauing seuentie sicles after the  
 weight of the sanctuarie, both ful of flower tempered with  
 oyle for a sacrifice: † a litle mortar of gold weighing ten 62  
 sicles ful of incense: † an oxen out of the heard, and a ramme, 63  
 and a lambe of a yeare old for an holocaust: † and a bucke 64  
 goate for sinne: † and for pacifique hostes, two oxen, five 65  
 rammes, five bucke goates, five lambes of a yeare old this was  
 the oblation of Abidan the sonne of Gedeon. † The tenth 66  
 day the





day the prince of the sonnes of Dan, Ahiezer the sonne of  
 67 Ammisaddai † offered a plate of siluer weighing an hundred  
 thirtie sicles, a phial of siluer hauing seuentie sicles, after the  
 weight of the Sanctuarie, both ful of flowre tempered with  
 68 oile for a sacrifice: † a litle mortar of gold weighing ten  
 69 sicles ful of incense: † an oxen out of the heard, and a ramme,  
 70 and a lambe of a yeare old for an holocaust: † and a bucke  
 71 goate for sinne: † and for pacifique hostes, two oxen, five  
 rammes, five bucke goates, five lambes of a yeare old. this was  
 72 the oblation of Ahiezer the sonne of Ammisaddai. † The  
 eleuenth day the prince of the sonnes of Aser, Phegiel the  
 73 sonne of Ochran † offered a plate of siluer weighing an hun-  
 dred thirtie sicles, a phial of siluer hauing seuentie sicles after  
 the weight of the Sanctuarie, both ful of flowre tempered  
 74 with oile for a sacrifice: † a litle mortar of gold weighing  
 75 ten sicles ful of incense: † an oxen out of the heard, and a  
 76 ramme, and a lambe of a yeare old for an holocaust: † and  
 77 a bucke goate for sinne: † and for pacifique hostes, two oxen,  
 five rammes, five bucke goates, five lambes of a yeare old.  
 78 this was the oblation of Phegiel the sonne of Ochran. † The  
 twelfth day the prince of the sonnes of Nephthali, Ahira the  
 79 sonne of Enan † offered a plate of siluer weighing an hun-  
 dred thirtie sicles, a phial of siluer hauing seuentie sicles after  
 the weight of the Sanctuarie, both ful of flowre tempered  
 80 with oile for a sacrifice: † a litle mortar of gold weighing  
 81 ten sicles, ful of incense: † an oxen out of the heard, and a  
 82 ramme, and a lambe of a yeare old for an holocaust: † and  
 83 a bucke goate for sinne: † and for pacifique hostes, two oxen,  
 five rammes, five bucke goates, five lambes of a yeare old.  
 84 this was the oblation of Ahira the sonne of Enan. † These  
 thinges were offered of the princes of Israel in the dedication  
 of the altar, in the day wherein it was consecrated. plates of  
 siluer twelue: phials of siluer twelue: litle morters of gold  
 85 twelue: † so that one plate had an hundred and thirtie sicles  
 of siluer; and one phial had seuentie sicles: that is, in the  
 whole of al the vessel of siluer two thousand foure hundred  
 86 sicles, by the weight of the Sanctuarie. † litle morters of  
 gold twelue ful of incense weighing ten sicles a peece, by the  
 weight of the Sanctuarie: that is, in the whole an hundred  
 87 twentie sicles of gold: † oxen out of the heard for an holo-  
 caust twelue, rammes twelue, lambes of a yeare old twelue,





and their libamentes: twelue bucke goates for sinne. † For 28  
 pacifique hostes, euen twentie sowe, rammes sixtie, bucke  
 goates sixtie, lambes of a yeare old sixtie. These thinges were  
 offered in the dedication of the altar, when it was anointed.  
 † And when Moyses entred into the tabernacle of covenant, 29  
 to consult the oracle, he heard the voice of him that spake to  
 him from the propitiatorie, that was over the arke between  
 the two Cherubs, from whence also he spake to him.

## CHAP. VIII.

*Seven lampes are so placed on the golden candlesticke, that they may shine  
 towards the breades of proposition. 5. The ordination of the Levites. 24.  
 And at what age they shal serue in the tabernacle.*

**A**N D our Lord spake to Moyses, saying: † Speake to 1 2  
 Aaron, and thou shalt say to him: When thou shalt  
 place the seven lampes, let the candlesticke be sette vp in the  
 south part ouer against the north, toward the table of the  
 breades of proposition, ouer against that part toward which  
 the candlesticke looketh, shal they shine. † And Aaron did so, 3  
 and he put the lampes vpon the candlesticke, as our Lord had  
 cōmanded Moyses. † this was the making of the candlesticke, 4  
 of beaten gold, as wel the middle shaft, as al thinges that a-  
 rose out of both sides of the branches: according to the ex-  
 ample which our Lord shewed to Moyses, so wrought he the  
 candlesticke. † And our Lord spake to Moyses saying: † Take 5 6  
 the Levites out of the middes of the children of Israel, and  
 thou shalt purifie them, † according to this rite: Let them be 7  
 sprinkled with :: the water of lustration, & shauel the haire  
 of their flesh. And when they haue washed their garmentes,  
 and are cleansed, † they shal take an ox out of the heardes, 8  
 and his libament flowre tempered with oyle: and an other ox  
 out of the heard thou shalt take for sinne: † and thou shalt 9  
 bring the Levites before the tabernacle of covenant, calling  
 together al the multitude of the children of Israel. † And 10  
 when the Levites are before the Lord, the children of Israel  
 shal put their handes vpon them † and Aaron shal offer the 11  
 Levites, a gift in the sight of the Lord from the children of Is-  
 rael, that they may serue in his ministerie. † The Levites also 12  
 shal put their handes vpon the heades of the oxen, of the  
 which thou shalt make one for sinne, and the other for holo-  
 causte of the Lord, to pray for them. † And thou shalt sette 13  
 the

† This water  
 was mixed  
 with ashes of  
 a redde ow  
 sacrificed  
 without the  
 campe. chap.  
 29.





the Levites in the sight of Aaron and of his sonnes, and being  
 14 offered shal consecrate them to the Lord, † and shal separate  
 them from the middes of the children of Israel, to be mine.  
 15 † And afterward they shal enter into the tabernacle of coue-  
 nant, to serue me. And thou shalt so purifie and consecrate  
 them for an oblation of the Lord: because they were geuen  
 16 me for a gift of the children of Israel. † For the first borne  
 17 that open euerie matrice in Israel, I haue taken them. † For  
 mine are al the first borne of the children of Israel, as wel of  
 men as of beastes. From the day that I smote euerie first  
 borne in the Land of Ægypt, haue I sanctified them to me:  
 18 † and I haue taken the Levites for al the first borne of the  
 19 children of Israel: † and haue deliuered them for a gift to  
 Aaron and his sonnes out of the middes of the people, to  
 serue me for Israel in the tabernacle of covenant, and to  
 pray for them that there be no plague among the people, if  
 20 they should presume to approch vnto my Sanctuarie. † And  
 Moyse and Aaron and al the multitude of the children of  
 Israel did concerning the Levites the thinges that our Lord  
 21 had commanded Moyse: † and they were purified, and  
 washed their garmentes. And Aaron :: eleuated them in the  
 22 sight of our Lord, and prayed for them, † that being purified  
 they might enter to their offices into the tabernacle of co-  
 uenant before Aaron & his sonnes. Even as our Lord had cō-  
 23 manded Moyse touching the Levites, so was it done. † And  
 24 our Lord spake to Moyse, saying: † This is the law of the  
 Levites, From twentie five yeates and vppward, they shal en-  
 25 ter in to minister in the tabernacle of covenant. † And when  
 they shal haue accomplisheth the fiftith yeare of their age,  
 26 they shal cease to serue: † and shal be the ministers of their  
 brethren in the tabernacle of covenant, to keepe the thinges  
 that are cōmended to them, but not to do the verie workes.  
 Thus shalt thou dispose to the Levites in their custodies.

:: Aaron ha-  
 ving receiued  
 the Levites,  
 presented them  
 to God, and  
 so adiected  
 them to their  
 designed of-  
 fices.

## CHAP. IX.

*The precept of Pasch to be made the fourtenth day of the first moone, is renew-  
 ed. 6. But the vncleane, and travelers in a iorney the fourtenth day of the  
 second moneth. 15. The campe must rest or march, as the cloud or pillar of  
 fire, remaineth ouer the tabernacle, or departeth.*

1 **A**N D our Lord spake to Moyse, in the desert of Sinai  
 the second yeare, after they went out of the land of

It 3

Ægypt.





By touching  
the dead. 5.  
Aug. 9. 15. in  
Rom.

God answered  
by a voice  
framed by an  
Angel from  
the propitia-  
torie. chap. 7.  
v. 82.

Egypt, the first moneth saying: † Let the children of Israel 2  
make the Phase in his time, † the fourteenth day of this 3  
moneth at euen, according to al the ceremonies and iustifi-  
cations therof. † And Moyſes commanded the children of 4  
Israel that they should make the Phase. † Who made it in his 5  
time: the fourteenth day of the moneth at euen in mount  
Sinai. According to al thinges that our Lord had com-  
manded Moyſes the children of Israel did. † But behold 6  
certaine vncleane :: vpon the ſoule of man, which could not  
make the Phase on that day, coming to Moyſes and Aaron,  
† ſaid to them: We are vncleane vpon the ſoule of man. 7  
why are we defrauded that we can not offer the oblation to  
our Lord in the dew time among the children of Israel? † To 8  
whom Moyſes answered: Stand that I may aſke counſeil  
what our Lord wil command concerning you. † And our 9  
Lord :: ſpake to Moyſes, ſaying: † Speake to the children 10  
of Israel: The man that ſhal be vncleane vpon a ſoule, or in  
his iourney farre of in your nation, let him make the Phase  
to the Lord † in the ſecond moneth, the fourteenth day of 11  
the moneth at euen: with azymes and wilde lettriſe ſhal they  
eate it: † they ſhal not leaue anie thing therof vntil mor- 12  
ning, and a bone therof they ſhal not breake, al the rite of  
the Phase they ſhal obſerue. † But if anie man both be 13  
cleane, and was not in his iourney, and yet did not make the  
Phase, that ſoule ſhal be deſtroyed out from among his  
peoples, becauſe he offered not ſacrifice to the Lord in his  
dew time: he ſhal beare his ſinne. † The ſciourner alſo and 14  
ſtranger if they be with you, ſhal make the Phase to the  
Lord, according to the ceremonies and iuſtifications therof.  
The ſeſſe ſame precept ſhal be among you aſwel to the ſtran-  
ger, as to him that is borne in the countrie. † Therefore the 15  
day that the tabernacle was erected, a cloude couered  
it. And from euening ouer the tabernacle there was as it  
were the likeneſſe of fire vntil morning. † So was it  
done alwaies: by day the cloude couered it, and by  
night as it were the likeneſſe of fire. † And when the 17  
cloude that protected the tabernacle, had bene taken away,  
then the children of Israel marched: and in the place where  
the cloude had ſtoode, there they camped. † At the com- 18  
mandment of our Lord they marched, and at his command-  
ment they pitched the tabernacle. Al the daies that the  
cloude





cloude stoode ouer the tabernacle, they remained in the  
 19 same place: † and if it chanced that it did continue ouer  
 it a long time, the children of Israel were in the watches of  
 20 our Lord, and marched not † for as manie daies soeuer as  
 the cloude had bene ouer the tabernacle. At the command-  
 ment of our Lord they pitched their tentes, and at his com-  
 21 mandement they tooke them downe. † If the cloude had  
 bene from euen vntil morning, and immediatly at day  
 breake had forsaken the tabernacle, they marched: and if it  
 had departed after a day and a night, they tooke downe their  
 22 tentes. † But if for two daies or one moneth or a longer  
 time it had bene ouer the tabernacle, the children of Israel  
 remained in the same place, and marched not: but imme-  
 23 diatly as it had departed, they remoued the campe. † By  
 the word of the Lord they pitched their tentes, and by his  
 word they marched: and were in the watches of our Lord  
 according to his commandment by the hand of Moyse.

## CHAP. X.

*Trumpets are sounded by the priestes, diuersly for diuerse purposes. 11. The  
 campe marcheth from the desert of Sinai. 19. Moyse intreateth Hobab the  
 Madianite to remaine with them. 35. His prayer when the arke is taken  
 vp, and sette downe.*

The second  
 part  
 Of diuers im-  
 pediments,  
 which hap-  
 pened to the Is-  
 raelites, and  
 renouation of  
 sundrie pre-  
 cepts, in their  
 iorney from  
 the desert of  
 Sinai to the  
 campe of  
 Moab.

1 2 **A**N D our Lord spake to Moyse, saying: † Make thee  
 two trumpettes of beaten silver, wherwith thou maiest  
 call together the multitude when the campe is to be reno-  
 3 ued. † And when thou shalt sound with the trumpettes, al  
 the multitude shal gather vnto thee to the doore of the ta-  
 4 bernacle of couenant. † If thou sound but once, the princes  
 shal come to thee, and the heades of the multitude of Israel.  
 5 † But if the trumpeting sound in length and with a broken  
 tune, they shal moue their campe first that are on the east side.  
 6 † And at the second sound and the like noyse of the trumpet,  
 they shal take vp their tentes that dwell toward the south.  
 and after this maner shal the rest doe, when the trumpettes  
 7 shal sound to the marching. † But when the people is to be  
 gathered together, the sound of the trumpet shal be plaine,  
 8 and they shal not make a broken sound. † And the sonnes  
 of Aaron the priestes shal sound with the trumpettes: and  
 9 this shal be an ordinance for euer in your generations. † If  
 you goe forth to warre out of your land against the enemies

:: Before the  
 whole multi-  
 tude, plaine  
 and necessarie  
 pointes of do-  
 ctine must  
 only be vtre-  
 red, but before  
 the lerned and  
 wisest sorte,  
 that





higher myste-  
ries may be  
treated and  
taught. *Theod.*  
9. 15. in Num.

that fight against you, you shal sound with trumpettes in  
length, and there shal be a remembrance of you before the  
Lord your God, that you may be deliuered out of the handes  
of your enemies. † If at anie time you shal haue a banket, 10  
and festiual daies, and Calendes, you shal sound with trum-  
pettes ouer the holocaustes, and pacifique victimes, that they  
may be vnto you for a remembrance of your God. I the Lord  
your God. † The second yeare, in the second moneth, the 11  
twentieth day of the moneth was the cloude lifted vp from  
the tabernacle of couenant. † and the children of Israel mar- 12  
ched by their troupes from the desert of Sinai, and the  
cloud rested in the wilderness of Paran. † And the first mo- 13  
ued their campe according to the cōmandement of our Lord  
by the hand of Moyles. † The sonnes of Iudas by their 14  
troupes: whose prince was Nahasson the sonne of Aminadab.  
† In the tribe of the sonnes of Issachar, the prince was Na- 15  
thanael the sonne of Suar. † In the tribe of Zabulon, the 16  
prince was Eliab the sonne of Helon. † And the tabernacle 17  
was taken downe, which the sonnes of Gerson and Merari  
carying, marched. † And the sonnes of Ruben also marched, 18  
by their troupes and order, whose prince was Helisur the  
sonne of Sedeur. † And in the tribe of Simeon, the prince 19  
was Salamiel the sonne of Surisaddai. † Moreouer in the 20  
tribe of Gad, the prince was Eliasaph the sonne of Ducl.  
† And the Caathites also marched carying the Sanctuarie. 21  
So long was the tabernacle caried, til they came to the place  
of erecting it. † The sonnes of Ephraim also moued their 22  
campe by their troupes, in whose hoste the prince was Eli-  
sama the sonne of Ammiud. † And in the tribe of the sonnes 23  
of Manasses, the prince was Gamaliel the sonne of Phadaassur.  
† And in the tribe of Benjamin the prince was Abidan the 24  
sonne of Gedeon. † The last of al the campe marched the 25  
sonnes of Dan by their troupes, in whose hoste the prince  
was Ahiezer the sonne of Ammisaddai. † And in the tribe 26  
of the sonnes of Aser, the prince was Phegiel the sonne of  
Ochran. † And in the tribe of the sonnes of Nephthali the 27  
prince was Ahira the sonne of Enan. † These are the campes, 28  
and the marchinges of the children of Israel by their troupes  
when they marched. † And Moyles said to Hobab the sonne 29  
of Raguel the Madianite, his \* allied: We march toward the  
place, which our Lord wil geue vs: come with vs, that we  
may

∴ Either this  
Hobab was  
otherwise cal-  
led Raguel,  
Exo. 2. and also  
Iethro, Exo. 3.  
and was fa-  
ther in law to  
Moyles, or els  
he was sonne  
of the same  
Raguel, and  
brother in law  
to Moyles.

\* cognate  
vel affi-  
nis.





may do thee good: for our Lord hath promised good thinges  
 30 to Israel. † To whom he answered: I wil not goe with thee,  
 but I wil returne to my countrie, wherein I was borne.  
 31 † And he said: Doe not forsake vs: for thou knowest in  
 what places through the desert we may campe, and :: thou  
 32 shalt be our guide. † And when thou comest with vs, what-  
 focuer shal be best of the riches, which our Lord shal deliuer  
 33 vs, we wil geue thee. † They marched therefore from the  
 Mount of our Lord three daies iourney, and the arke of the  
 covenant of our Lord went before them, for three daies pro-  
 34 uiding a place for the campe. † The cloude also of our Lord  
 35 was ouer them by day when they marched. † And when the  
 arke was lifted vp, Moyse said: :: Arise Lord, and be thyne  
 enemies disperfed, and let them flee that hate thee, from thy  
 36 face. † And when it was sette downe, he said: Returne Lord  
 to the multitude of the hoste of Israel.

: Moyse meaneth, that whē by the cloude, and pillar of fire (their special guides) the people should come to new places, this Madianite his allied might direct them, where to finde best pasture, water and like commodities, nere to them. :: Besides general prayers for al purposes, some are composed, and applied for special times and occasions.

## CHAP. XI.

*The people murmuring are punished with fire. 7. Manna is againe described. 10. Moyse being afflicted with solicitude of troublesome people, 16. God adioyneth scuen tie Ancients to sustaine part of his burden. 18. promisetb to geue al the people flesh. 25. The ancients do prophetic. 21. The people haue their fill of flesh. 33. but forthwith manie die of the plague. Wherof the place is called, The sepulchres of concupiscence.*

1 **I**N the meane time there arose a murmuring of the people,  
 as it were repyning for labour, against our Lord. Which  
 when our Lord had heard, he was angrie. And the fire of our  
 Lord being kindled against them, deuoured the vttermoſt part  
 2 of the campe. † And when the people had cried to Moyse,  
 3 Moyse prayed to our Lord, and the fire was quenched. † And  
 he called the name of that place, Kindling: for that the fire of  
 4 our Lord had bene kindled against them. † For :: the com-  
 mon vulgar people, that came vp with them, burned with  
 desire, sitting and weeping, the children of Israel being ioy-  
 ned together with them, and said: Who shal geue vs flesh to  
 5 eate? † We remember the fishes that we did eate in Ægypt  
 gratis: the cucumbers come vnto our minde, and the me-  
 6 lons, and leekes and onions and garlike. † Our soule is drie,  
 7 our eies behold nothing els but Manna. † And the Manna  
 was as it were the seede of Coriander, of the colour of bdell-  
 8 lion. † And the people went about, & gathering it, grounde

:: These were Ægyptians that parted out of their countrie with the Israelites, and now murmuring drawe others by example to the same sinne.





it in a milne, or braied it in a morter, boyling it in a pottle, and making cakes therof of the taist as it were of oyled bread. † And when the dew fel in the night vpon the campe, the 9 Manna also fel withal. † Moyſes therfore heard the people 10 weeping by their families, euerie one at the doores of his tent. And the furie of our Lord was exceding wrath: but to Moyſes also it ſemed an intolerable thing. † and he ſaid to 11 our Lord: Why haſt thou afflicted thy ſeruant? wherfore do I not finde grace before thee? and why haſt thou laid the weight of al this people vpon me? † Haue I conceaued al 12 this multitude, or begotten them, that thou ſhouldeſt ſay to me: Carie them in thy boſome as the nource is wont to carie the litle infant, and beare them into the land, for the which thou haſt ſworne to their fathers? † Whence ſhal I haue 13 fleſh to geue to ſo great a multitude? they whine againſt me, ſaying: Geue vs fleſh that we may eate. † I alone can not ſu- 14 ſtaine al this people, becauſe it is heauie for me. † But :: if 15 it ſeme vnto thee otherwiſe, I beſeeche thee to kil me, and let me finde grace in thine eies, that I be not moleſted with ſo great euils. † And our Lord ſaid to Moyſes: Gather me ſe- 16 uentie men of the ancientes of Iſrael, whom thou knoweſt. to be the ancientes of the people and maiſters: and thou ſhalt bring them to the doore of the tabernacle of couenant, and ſhalt make them to ſtand there with thee, † that I may de- 17 ſcend and ſpeake to thee: and :: I wil take of thy ſpirit, and wil deliuer to them, that they may ſuſtaine with thee, the burden of the people, and thou onlie be not burdened. † To 18 the people also thou ſhalt ſay: Be ſanctified: to morrow you ſhal eate fleſh: for I haue heard you ſay: Who ſhal geue vs meates of fleſh? it was wel with vs in Ægypt. That the Lord may geue you fleſh, and you may eate: † not one day, nor 19 two, or ſiue or ten, no nor twentie, † but euen to a moneth 20 of daies, til it goe out a your noſethrils, and be turned to lothſomenes, becauſe you haue reieſted the Lord, who is in the middes of you, and haue whyned before him, ſaying: Wherfore came we out of Ægypt? † And Moyſes ſaid: There are 21 ſix hundred thouſand footemen of this people, & ſayeſt thou: I wil geue them fleſh to eate a whole moneth? † Why, ſhal 22 a multitude of ſheepe and oxen be killed, that it may ſuffiſe for meate? or ſhal al the fiſhes of the ſea be gathered togeather, for to fil them? † To whom our Lord answered: Why, 23 is the

Prayers of holie men are with ſubmiſſion of their willes to Gods wil, either expreſſed or implied.

God impetred of the ſame ſpirit to theſe Ancientes, wherof he had geue to Moyſes, that they might haue ſo much helpe of grace as pleaſed God, and Moyſes haue neuertheleſſe.  
1. Aug. 9. 18.  
in Num.





is the hand of the Lord vnable? Now presently thou shalt  
 24 see whether my word shall be accomplished in deede. † Moy-  
 ses therefore came, and told the people the wordes of our  
 Lord, assembling seuentie men of the ancientes of Israel,  
 25 whom he caused to stand about the tabernacle. † And our  
 Lord descended in a cloude, and spake to him, taking away  
 of the spirit that was in Moyles, and geuing to the seuentie  
 men. And when the spirit had rested on them, they prophe-  
 26 cied, neither ceased they any more. † And there had remain-  
 ed in the campe two men, of the which one was called  
 Eldad, and the other Medad, vpon whom the spirit rested.  
 :: for they also had bene enrolled, and were not gone forth to  
 27 the tabernacle. † And when they prophecied in the campe,  
 there ran a boy, and told Moyles, saying: Eldad and Medad  
 28 do prophecie in the campe. † Forthwith Iosue the sonne of  
 Nun, the minister of Moyles, and chosen of manie, said: My  
 29 Lord Moyles forbid them. † But he said: Why hast thou  
 emulation for me? O that all the people might prophecie, and  
 30 that our Lord would geue them his spirit? † And Moyles re-  
 31 turned, and the ancientes of Israel into the campe. † And a  
 winde coming forth from our Lord, taking quailles ouer the  
 sea brought them, and let them fall into the campe the space  
 of one daies iourney, on euerie side of the campe round a-  
 bout, and they did flie in the ayre two cubites high ouer the  
 32 earth. † The people therefore rising vp all that day, and the  
 night, and the next day, gathered together a multitude of  
 quailles, he that did least, ten cores: and they dried them  
 33 round about the campe. † As yet the flesh was in their teeth,  
 neither had that kind of meate failed: and behold the furie of  
 our Lord being prouoked against the people, stroke them  
 34 with an exceeding great plague. † And that place was called,  
 :: The Sepulchres of concupiscence: for there they buried the  
 people that had lusted. And departing from the Sepulchres of  
 concupiscence, they came vnto Hazereth, and taried there.

:: Gods grace  
 sometimes pre-  
 uenteth the  
 ordinarie me-  
 ans. *Theodoret.*  
*q. 21. in Num.*

:: By this ex-  
 ample and fi-  
 gure S. Paul  
 sheweth that  
 all shall not be  
 saved, which  
 are baptised, &  
 communicate  
 in the same  
 faith & Sacra-  
 ments, but  
 those only  
 which also  
 please God in  
 their workes.  
*1. Cor. 10.*

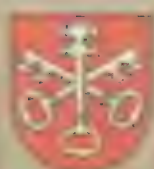
## CHAP. XII.

*Marie and Aaron murmur against Moyles. 6. Whom God praiseth above  
 other prophetes. 10. Marie being stricken with leprosie, Aaron confesseth his  
 fault. 13. Moyles prayeth for her, and after seven daies separation from the  
 campe, she is restored.*

Exod. 2.

1 AND Marie and Aaron spake against Moyles, for his  
 2 wife the :: Ethiopian, † and they said: hath our Lord  
 spoken

:: Madianites  
 were also cal-  
 led Ethiopi-  
 ans. *S. Aug.*  
*q. 20. in Num.*





∴ The Holie  
Ghost forced  
Moyſes to vt-  
ter his owne  
praiſe, which  
of him ſelf, he  
deſired not.

∴ Aaron was  
not publikiy  
punished, leſt  
therby he had  
bene made cō-  
temptible to  
the people,  
but was other-  
wiſe chaſiſed.

ſpoken by Moyſes onlie? hath he not ſpoken to vs alſo in  
like manner? Which when our Lord had heard, ( † ∴ For 3  
Moyſes was the mildeſt man aboue al men, that dwelt vpon  
the earth ) † immediatly he ſpake to him, and to Aaron 4  
and Marie: Goe forth you three onlie to the tabernacle  
of couenant. And when they were come forth, † our 5  
Lord deſcended in the pillar of a cloude, and ſtoode in the  
entrie of the tabernacle calling Aaron and Marie. Who  
going vnto him, † he ſaid to them: Heare my wordes: If 6  
there ſhal be among you a prophete of the Lord, in viſion wil  
I appeare to him, or in ſleepe I wil ſpeake to him. † But 7  
my ſeruant Moyſes is not ſuch an one, who in al my houſe is  
moſt faythful: † for mouth to mouth I ſpeake to him: and 8  
plainely, and not by riddels and figures doth he ſee the Lord.  
Why therfore did you not feare to detract from my ſeruant  
Moyſes? † And being wrath againſt them, he went away: 9  
† the cloude alſo departed that was ouer the tabernacle: 10  
and behold Marie appeared white with leproſie as it were  
ſnow. And ∴ when Aaron had looked on her, and ſaw her  
wholy couered with leproſie, † he ſaid to Moyſes: I beſeech 11  
thee my Lord, lay not vpon vs this ſinne which we haue.  
fooliſhly committed, † let not this woman be as it were 12  
dead, and as an abortiue that is caſt forth of the mothers  
wombe. Lo now the one halfe of her fleſh is deuoured with  
the leproſie. † And Moyſes cried to our Lord, ſaying: God, 13  
I beſeech thee, heale her. † To whom our Lord answered: 14  
If her father had ſpitte vpon her face, ought ſhe not to haue  
bene aſhamed ſeuen daies at the leaſt? Let her be ſeparated  
ſeuen daies without the campe, and afterwards ſhe ſhal be  
called againe. † Marie therfore was ſhut forth without the 15  
campe ſeuen daies: and the people moued not from that  
place, vntil Marie was called againe.

### CHAP. XIII.

*From the deſert of Pharan Moyſes ſendeth twelue men ( of euerie tribe one )  
to view the Land of Chanaan. 17. changeth Oſee his name into Joſue,  
18. inſtructeth them which way to goe, and what to note in the land:  
21. which they performe: 26. and after ſourtie dayes returne, bringing  
with them fruites, in token of the landes fertilitye. 29. but in other reſpects  
( the reſt beſides Caleb and Joſue ) diſcourageing the people make them  
murmur.*

AND.





1 **A**N D the people marched from Haseroth pitching their  
 2 tentes in the desert of Pharan. † And there our Lord  
 3 spake to Moyses, saying; † Send men, that may view the  
 4 Land of Chanaan, which I wil geue to the children of Israel,  
 5 one of euerie tribe, of the princes. † Moyses did that which  
 6 our Lord had commanded, from the desert of Pharan sen-  
 7 ding principal men, whose names be these. † Of the tribe  
 8 of Ruben, Samua the sonne of Zechur. † Of the tribe of  
 9 Simeon, Saphat the sonne of Huri. † Of the tribe of Iuda,  
 10 Caleb the sonne of Iephone. † Of the tribe of Issachar,  
 11 Igal the sonne of Ioseph. † Of the tribe of Ephraim, Osee  
 12 the sonne of Nun. † Of the tribe of Benjamin, Phalti  
 13 the sonne of Raphu. † Of the tribe of Zabulon, Geddiel  
 14 the sonne of Sodi. † Of the tribe of Ioseph, of the scepter  
 15 of Manasses Gaddi, the sonne of Sufi. † Of the tribe of  
 16 Dan, Ammiel the sonne of Gemalli. † Of the tribe of Aser,  
 17 Sthur the sonne of Michael. † Of the tribe of Nephthali,  
 18 Nahabi the sonne of Vapfi. † Of the tribe of Gad, Guel  
 19 the sonne of Machi. † These are the names of the men,  
 20 whom moyses sent to view the Land: and he called Osee the  
 21 sonne of Nun, :: Iosue. † Moyses therefore sent them to view  
 22 the Land of Chanaan, and said to them: Goe vp by the south  
 23 side. And when you shal come to the mountaines, † view the  
 24 Land, what it is: and the people that are the inhabitantes ther-  
 25 of, whether they be strong or weake: few in number or  
 26 manie: † the land it self, whether it be good or badde: what  
 27 manner of cities, walled or without walles: † the ground,  
 28 fatte or barren, wooddie or without trees. Be of good cou-  
 29 rage, and bring vs of the fruites of the Land. And it was the  
 30 time when now the first ripe grapes are to be eaten. † And  
 31 when they were gone vp, they viewed the Land from the de-  
 32 sert of Sin, vnto Rohob as you enter to Emath. † And they  
 33 went vp at the south side, and came to Hebron, where  
 34 were Achiman and Sisai and Tholmai the sonnes of Enac.  
 35 for Hebron was built seuen yeares before Tanis the citie  
 36 of Ægypt. † And going forward as farre as the Tor-  
 37 rent of cluster, they cutte of a branch with the grapes  
 38 therof, which two men carried vpon a leauer. They  
 39 tooke of the pomegranates also and of the figges of that  
 40 place: † which was called Nehelescol, that is to say, the  
 41 Torrent of cluster, for that thence the children of Israel had

:: Changing of  
 his name lire-  
 rally imported  
 the great of-  
 fice of chiefe  
 Duke vnto  
 which he was  
 designed. mysti-  
 cally prefigu-  
 red our Lord  
 Iesus, for it  
 is the same  
 name in He-  
 brew, and si-  
 gnifieth SA-  
 L-  
 OVR. Throd. q.  
 25. in Num.





∴ Pretending  
falsly that the  
Land had an  
vnholsome  
ayre, *denouncing*  
*the inhabitantes,*  
& not possible  
to be obtained  
by reaso of the  
gyants, couer-  
ly they detra-  
cted fro Gods  
powre, or his  
good wil to-  
wards them,  
who had pro-  
mised the  
same. And ther-  
fore he gaue it  
to their chil-  
dren, but not  
to these sedu-  
cers and mur-  
murers. *chap.*  
*14. v. 13, 19.*

caried a cluster. † And the discouersers of the Land returning 26  
after fourtie daies, hauing circuted al the countie, † came 27  
to Moyse & Aaron and to al the assemblie of the children of  
Israel into the desert of Pharan, which is in Cades. And spea-  
king to them & to al the multitude they shewed the frutes  
of the Land: † and reported, saying: We came into the Land 28  
to which thou didst send vs, which in very deede floweth  
with milke and honie, as by these frutes may be knowen:  
† but it hath very strong inhabitantes, and cities great and 29  
walled. The stocke of Enac we saw there. † Amalec dwel- 30  
leth in the south, the Hertheite and the Iebuseite and the A-  
morrheite in the mountaines: but the Chananeite abideth  
beside the sea and about the streames of Iordan. † Among 31  
these thinges Caleb appeasing the murmuring of the people  
that rose against Moyse, said: Let vs goe vp and possesse the  
Land, because we may obtaine it. † But the others, that had 32  
bene with him, said: No, we are not able to goe vp to this  
people, because it is stronger then we. † And they detracted 33  
from the Land, which they had viewed, before the children  
of Israel, saying: The Land, which we haue viewed, ∴ de-  
uoureth her inhabitantes: the people, that we beheld, is of  
a tall stature. † There we saw certaine monsters of the sonnes 34  
of Enac, of the gyantes kind: to whom being compared, we  
seemed as it were locustes.

## CHAP. XIII.

*The mutinous murmuring people being vnplacable, 11. God expositulath  
their ingratitude, threatneth to destroy them. 13. Yet Moyse pacifieth his  
wrath, 22. but so that al which were numbered coming from Egypt, ex-  
cept Caleb and Iosue, shal die in the wilderness 31. and their children shal  
posse the promised land. 40. Then fighting contrarie to Moyse admoni-  
tion are beaten, and manie slaine by their enemies.*

∴ These mur-  
murers had  
their wish, to  
their owne pu-  
nishment. *chap.*  
*14. v. 29, 26 v.*  
*64.*  
∴ It is so abso-  
lutely necessa-  
rie in euerie

HEREFORE al the multitude crying out wept that 1  
night, † and al the children of Israel murmured against 2  
Moyse and Aaron, saying: † Would God we had died in 3  
Egypt: and ∴ in this vaste wilderness would God we might  
die, and that our Lord would not bring vs into this Land, lest  
we shal by the sword, and our wiues and children be ledde  
captiue. Is it not better to retorne into Egypt? † And one 4  
said to an other: ∴ Let vs appoint a captaine, and let vs re-  
turne into Egypt. † Which Moyse and Aaron hearing fel 5  
flatte





flatte vpon the ground before al the multitude of the chil-  
 6 dren of Israel. † But Iosue the sonne of Nun, and Caleb the  
 sonne of Iephone, who them selues also had viewed the land,  
 7 rent their garmentes, † and spake to al the multitude of the  
 children of Israel: The Land, which we haue circuted, is very  
 8 good. † If our Lord be propitious, he shal bring vs into it,  
 9 and deliuer vs a ground flowing with milke and honie. † Be  
 not rebellious against our Lord: neither feare ye the people  
 of this land, for euen as bread to we may deuoure them. al  
 aide is gone from them: our Lord is with vs, feare ye not.  
 10 † And when al the multitude cried, and would haue stoned  
 them, the glorie of our Lord appeared ouer the roose of co-  
 11 uenant in the sight of al the children of Israel. † And our  
 Lord said to Moyse: How long wil this people detract me?  
 How long wil they not beleue me in al the signes, that I haue  
 12 done before them? † I wil strike them therefore with pesti-  
 lence, and wil consume them: but thee I wil make prince  
 13 ouer a great nation, and a stronger then this is. † And Moy-  
 ses said to our Lord: That the Ægyptians, from the middes  
 14 of whom thou hast brought forth this people, † and the in-  
 habitantes of this Land, which haue heard that thou Lord  
 art among this people, and art sene face to face, and thy  
 cloude protecteth them, and in a piller of a cloude thou goest  
 15 before them by day, and in a piller of fire by night: † may  
 heare that thou hast killed so great a multitude as it were one  
 16 man, and may say: † He could not bring in the people into  
 the Land, for which he had sborne: therefore did he kil them  
 17 in the wildernesse. † Let therefore the strength of our Lord  
 18 be magnified as thou hast sborne, saying: † The Lord is pa-  
 tient and ful of mercie, taking away iniquitie and wicked  
 deedes, & leauing no man innocent, which visiteth the sinnes  
 of the fathers vpon the children vnto the third and fourth ge-  
 18 neration. † Forgeue, I besech thee, the sinne of this thy  
 people, according to the greatnes of thy mercie, as thou hast  
 bene propitious to them since their going out of Ægypt vnto  
 20 this place. † And our Lord said: I haue forgeuen it accor-  
 21 ding to thy word. † Liue I: and the whole earth shal be re-  
 22 plenished with the glorie of the Lord. † :: But yet al the  
 men that haue sene my maiestie, and the signes that I haue  
 done in Ægypt, and in the wildernesse, and haue temptred me  
 23 now ten times, neither haue obeyed my voice, † they shal  
 not

communie  
 to haue one  
 Superior of al,  
 that verie mu-  
 tiners them-  
 selues do euer  
 choole such a  
 one, & cal him,  
 the Electo.

:: After the  
 sinne is forge-  
 uen, yet pu-  
 nishment re-  
 maineth to be  
 inflicted.





∴ Although  
grace be first  
gouē without  
desert: yet  
good workes  
done by grace  
do merite re-  
ward. *s. Aug.  
de Grat. & lib.  
arb. c. 6.*

∴ Temporal  
punishment  
laid vpon the  
children for  
their fathers  
sinnes, is for  
their owne spi-  
ritual good.  
*s. Aug. 1<sup>st</sup> Epist.  
75. ad Romanos.*

not see the Land for the which I sware to their fathers, nei-  
ther shal any of them that hath detracted me, behold it.  
† My seruant Caleb, who ∴ being ful of an other spirit hath 24  
folowed me, wil I bring in vnto this Land which he hath cir-  
cuted: and his seede shal possesse it. † Because the Amalecite 25  
and the Cananeite dwel in the valleis. To morrow remoue  
the campe, and retorne into the wilderness by the way of  
the Reddesea. † And our Lord spake to Moyse and Aaron, 26  
saying: † How long doth this vngracious multitude mur- 27  
mur against me? I haue heard the complaintes of the chil-  
dren of Israel. † Say therefore to them: liue I, sayeth our 28  
Lord: According as you haue spoken I hearing it, so wil I do  
to you. † In this wilderness shal your carcasses lie. Al you 29  
that are numbered from twentie yeares & vward, and haue  
murmured against me, † you shal not enter into the Land, 30  
ouer the which I haue lifted vp my hand to make you inha-  
bite it, except Caleb the sonne of Iephone, and Iosue the  
sonne of Nun. † But your litle ones, of whom you said, that 31  
they should be a pray to the enemies, wil I bring in: that  
they may see the Land, that hath misliked you. † Your car- 32  
casses shal lie in the wilderness. † Your children shal wan- 33  
der in the desert fourtie yeares, and ∴ shal beare your fornication,  
vntil the carcasses of their fathers be consumed in the  
desert, † according to the number of the fourtie daies, wher- 34  
in you viewed the Land: a yeare shal be reputed for a day.  
And fourtie yeares you shal receiue your iniquities, and shal  
know my reuenge: † for as I haue spoken, so wil I doe to al 35  
this wicked multitude, that hath risen together against me:  
in this wilderness shal it faile, and die. † Therefore al the 36  
men, whom Moyse had sent to view the Land, and which re-  
turning had made al the multitude to murmur against him,  
detracting from the Land that it was naught, † died and were 37  
stroken in the sight of our Lord. † But Iosue the sonne of 38  
Nun, and Caleb the sonne of Iephone liued of al them, that  
had gone to view the Land. † And Moyse spake al these 39  
wordes to al the children of Israel, and the people mourned  
exceedingly. † And behold very early in the morning rising 40  
they went vp to the toppe of the mountaine, and said: We  
are readie to goe vp to the place, wherof our Lord hath spo-  
ken: for we haue sinned. † To whom Moyse said: Why 41  
transgresse you the word of our Lord, which shal not succede

prof-





- 42 prosperously with you: † Goe not vp, for our Lord is  
 43 not with you: lest you fal before your enemies. † The A-  
 malecite and the Chananeite are before you, by whose word  
 you shal fal, for that you would not consent to our Lord,  
 44 neither wil our Lord be with you. † But they being blinded  
 went vp to the toppe of the mountaine. But the arke of the te-  
 stament of our Lord & Moyse departed not from the campe.  
 45 † And the Amalecite came downe and the Cananeite, that  
 dwelt in the mountaine: and striking and hewing them, pur-  
 sewed them as farre as Horma.

## CHAP. XV.

*Certaine precepts concerning Sacrifices, 17. and first frutes, are repeted, 22. also touching different punishment of sinne committed by ignorance and by set wilfulness. 32. and accordingly one is stoned to death, for gathering stickes on the Sabbath day. 37. All are commended to carie a signe in their garments, therby to remember the commandments of God.*

- 1 2 **A**ND our Lord spake to Moyse, saying: † Speake to  
 the children of Israel, and thou shalt say to them: When  
 you shal be entred into the Land of your habitation, which  
 3 I wil geue you, † and shal make oblation to the Lord for an  
 holocaust, or victime, paying vowes, or voluntarily offering  
 giftes, or in your solemnities burning a sweete saour vnto  
 4 the Lord, of oxen or of sheepe: † whosoever immolateth  
 the victime, shal offer a sacrifice of flowre, the tenth part of  
 an ephi tempered with oyle, which shal haue in measure the  
 5 fourth part of an hin: † and wine of the same measure to  
 powre the libamentes shal he geue for the holocaust or for  
 6 the victime. For euerie lambe † and ramme there shal be a  
 sacrifice of flowre of two tenthes, which shal be tempered  
 7 with oile the third part of an hin: † and wine for the liba-  
 mente, the third part of the same measure, shal he offer for a  
 8 sweete saour to the Lord. † But when thou makest an ho-  
 locaust or hoste of oxen, to fulfil thy vow or for pacifique vi-  
 9 ctimes, † thou shalt geue for euerie one three tenthes of  
 flowre tempered with oile, which shal haue halfe the mea-  
 10 sure of a hin: † and wine to powre libamentes of the same  
 measure for an oblation of most sweete saour to the Lord.  
 11 12 † So shalt thou doe † for euerie oxe and ramme and lambe  
 13 and buckegoate. † As wel they that are borne in the coun-  
 14 trie as the strangers † after one rite shal offer sacrifices.

W W

† There





† There shall be al one precept and iudgement as wel to your  
 selues as to the strangers of the land. † Our Lord spake to  
 Moyſes, ſaying: † Speake to the children of Iſrael, and thou  
 ſhalt ſay to them: † When you are come into the land, which  
 I wil geue you, † and ſhall eate of the breades of that coun-  
 trie, you ſhall ſeparate firſt fruites to the Lord † of your mea-  
 res. As of your barne floores you ſeparate firſt fruites, † ſo  
 of your paſtes ſhall you geue firſt fruites to the Lord. † And if  
 through ignorance you omitte any of theſe thinges, which  
 the Lord hath ſpoken to Moyſes, † and by him hath com-  
 manded you, from the day that he beganne to command and  
 ſo forward, † and the multitude haue forgotten to do it: 24  
 they ſhall offer a calfe out of the heard, an holocauſte for a  
 moſt ſweete ſauour to the Lord, and the ſacrifice and liba-  
 mentes therof, as the ceremonies require, and a buckegoate  
 for ſinne: † and the prieſt ſhall pray for al the multitude of 25  
 the children of Iſrael: and it ſhall be forgeuen them, becauſe  
 they ſinned not wittingly, offering notwithstanding burnt  
 ſacrifice to the Lord for them ſelues and for their ſinne and  
 errour: † and it ſhall be forgeuen al the people of the chil- 26  
 dren of Iſrael, and the ſtrangers, that ſejourne among them:  
 becauſe it is the fault of al the people through ignorance.  
 † But if one ſoule ſhall ſinne vnwitting, he ſhall offer a ſhe 27  
 goate of a yeare old for his ſinne: † and the prieſt ſhall pray 28  
 for him, becauſe he ſinned vnwitting before the Lord: and  
 he ſhall obtaine him pardon, and it ſhall be forgeuen him.  
 † As wel to them that are borne in the countrie as to the 29  
 ſtrangers one law ſhall be for al, that ſinne by ignorance.  
 † But the ſoule, that ⁊ through pride committeth any thing, 30  
 whether he be borne in the countrie, or a ſtranger, (becauſe  
 he hath bene rebellious againſt the Lord) ſhall periſh out of  
 his people: † for he hath contemned the word of the Lord, 31  
 and made his precept of no effect: therefore ſhall he be de-  
 ſtroyed, and ſhall beare his iniquitie. † And it came to paſſe, 32  
 when the children of Iſrael were in the wilderneſſe, and had  
 found a man gathering ſtickes on the Sabbath day, † they 33  
 preſented him to Moyſes and Aaron and the whole multi-  
 tude. † Who ſhut him into priſon, not knowing what they 34  
 ſhould doe with him. † And our Lord ſaid to Moyſes, ⁊ dying 35  
 let this man die, let al the multitude ſtone him without the  
 campe. † And when they had brought him out, they ſtoned 36  
 him,

⁊ Though  
 ſinners wit-  
 tingly com-  
 mitted, pro-  
 cedig of pride  
 and contempt  
 of Gods com-  
 mandment,  
 could not be  
 pardoned by  
 the law: yet  
 ſuch may alſo  
 be remitted  
 through true  
 repentance. *ſ.*  
*Aug. 9. 25. in*  
*Num.*

⁊ Seueritie is  
 uſed towardes  
 thoſe that  
 knowig Gods  
 wil do contra-  
 rie. *Luc. 12. 7.*  
 47.





37 him, and he died as our Lord had commanded. † Our Lord  
 38 also said to moyses: † Speake to the children of Israel, and  
 thou shalt say to them, that they make them selues :: fringes  
 in the corners of their garmentes, putting in them ribandes  
 39 of hyacinth: † which when they shal see, they may remeber  
 al the commandements of the Lord, and not folow their  
 owne cogitations and eies fornicating after diuers thinges,  
 40 † but rather mindful of the preceptes of the Lord may do  
 41 them, and be holie to their God. † I the Lord your God, that  
 brought you out of the Land of Ægypt, that I might be your  
 God.

∴ The Iewes in  
 Christs time  
 hypocriti-  
 cally enlarged  
 these fringes,  
 for vaine shew  
 of holines.  
 Mat. 23.

## CHAP. XVI.

*Core and his complices, making schisme against Moyses and Aaron, 31. some  
 are swallowed in the earth, with their families and substance; 35. other  
 two hundred and fiftie offering incense, 41. and fourtene thousand seven  
 hundred of the common people, murmuring in behalfe of the sedicious, are  
 consumed with fire from heauen.*

1 **A**Nd behold Core the sonne of Isaar, the sonne of  
 Caath, the sonne of Leui, and Dathan and Abiron the  
 sonnes of Eliab, Hon also the sonne of Pheleth of the chil-  
 2 dren of Ruben, † " rose against Moyses, and other of the  
 children of Israel two hundred fiftie men, princes of the sy-  
 nagogue, and which in the time of assemblie were called by  
 3 name. † And when they had stode vp against Moyses and  
 Aaron, they said: Let it suffice you, that :: al the multitude  
 consisteth of holie ones, and our Lord is among them: Why  
 4 list you vp your selues aboue the people of our Lord? † Which  
 5 when Moyses had heard, he fel flatte on his face: † and spea-  
 king to Core and al the multitude, he said: In the morning  
 our Lord wil make it knowne who pertaine to him, and the  
 holie the wil ioyne to him selfe: and whom he shal choose,  
 6 they shal approch to him. † This do therfore: Take euerie  
 7 man their censars, thou Core, and al thy counsell: † and ta-  
 king fire in them to morrow, put vpon it incense before our  
 Lord: and whom soeuer he shal choose, the same shal be ho-  
 8 lie: you do much exalt your selues ye sonnes of Leui. † And  
 9 he said againe to Core: Heare ye sonnes of Leui, † Is it a  
 smal thing vnto you, that the God of Israel hath separated  
 you from al the people, and ioyned you to him selfe, that you  
 should serue him in the seruice of the tabernacle, and should

∴ So Luther  
 (li. de abrog.  
 missa) and o-  
 ther enimies  
 of Ecclesiasti-  
 cal Hiereschy,  
 wil haue no  
 proper Priest-  
 hood in the  
 Church of  
 Christ, because  
 al Christians  
 are called a ho-  
 lie priesthood. 1:  
 pet. 2 and Prie-  
 stes. Apoc. 1.





∴ Those that  
touch things  
pertaining to  
impietie, or  
depart not  
from the taber-  
nacles of schis-  
matikes are  
inwrapped in  
their finnes:  
much more to  
goe vnto he-  
retical Syna-  
gogues is con-  
demned. *see S.  
Cyprian. li. de  
lapsu. ca. 25. 1.*  
∴ Moyles pro-  
ued before

stand before the ful assemblie of the people, and should mini-  
ster to him? † did he therfore make thee and al thy brethren  
the sonnes of Leui to approch vnto him, that you should  
challenge vnto you the priesthood also, † and al thy compa-  
nie should stand against our Lord? for what is Aaron that you  
murmur against him? † Moyles therfore sent to cal Dathan  
and Abiron the sonnes of Eliab. Who answered: We come  
not. † Why, is it a mal matter to thee that thou hast brought  
vs out of a land, that folowed with milke and honie, to kil  
vs in the desert, vnles thou rule also like a lord ouer vs?  
† In deede hast thou brought vs into a land, that floweth  
with riuers of milke and honie, & hast thou giuen vs posselli-  
ons of fieldes & vineyardes? What, wilt thou plucke out our  
cies also? We come not. † Moyles therfore being very wrath,  
said to our Lord: Respect not their sacrifices: thou knowest  
that I haue not taken of them so much as a little asle at anie  
time, neither haue afflicted anie of them. † And he said to  
Core: Thou, and al thy congregation stand ye apart before  
our Lord, and Aaron to morrow apart. † Take euerie one  
your censars, and put incense vpon them, offering to our  
Lord two hundred fiftie censars: Let Aaron also hold his cen-  
sar. † Which when they had done, Moyles and Aaron stand-  
ing, † and had heaped together al the multitude against them  
to the dore of the tabernacle, the glorie of our Lord appeared  
to them al. † And our Lord speaking to Moyles and Aaron,  
said: † Separate your selues from the middes of this congre-  
gation, that I may sodenly destroy them. † Who fel flatte on  
their face, and said: Most mightie God of the spirites of al  
flesh, when one sinneth, shal thy wrath rage against al?  
† And our Lord said to Moyles: † Command the whole  
people that they separate them selues from the tabernacles  
of Core and Dathan and Abiron. † And Moyles arose, and  
went to Dathan and Abiron: and the ancientes of Israel fo-  
lowing him, † he said to the multitude: Depart from the ta-  
bernacles of the impious men, and touch not the thinges  
that pertain to them, ∴ lest you be wrapped in their finnes.  
† And when they were departed from their tentes round a-  
bout, Dathan and Abiron coming forth stood in the entrie  
of their pavilions with their wiues and children, and al the  
multitude. † And Moyles said: ∴ In this you shal know  
that our Lord hath lent me to do al thinges that you see, and  
that





29 that I haue not forged them of my owne mind: † If they die  
the accustomed death of men, and if the plague, wherewith  
others also are wont to be visited, do visite them, our Lord  
30 did not send me: † but if our Lord do a new thing, that the  
earth opening her mouth swallow them downe, & al thinges  
that pertaine to them, and they descend quicke into hel, you  
31 shal know that they haue blasphemed our Lord. † Immedi-  
ately therfore as he ceated to speake, the earth brake insunder  
32 vnder their feete: † and opening her mouth, deuoured them  
133 with their tabernacles & al their substance. † and they went  
downe into hel quicke couered with the ground, and peri-  
34 shed out of the middes of the multitude. † But al Israel, that  
stoode round about, fled at the crie of them that perished,  
35 saying: Lest perhappes the earth swallow vs also. † But a fire  
also coming forth from our Lord, slew the two hundred  
36 fiftie men, that offered the incense. † And our Lord spake  
37 to Moyles, saying: † Command :: Elezar the sonne of Aa-  
ron the priest that he take vp the censars that lie in the bur-  
ning fire, and that he sprinkle the fire hither and thither:  
38 because they be sanctified † in the deathes of the sinners:  
and let him beate them into plates, and fasten them to the  
altar, because there hath bene offered incense in them to the  
Lord, and they are sanctified, that the children of Israel may  
39 see them for a signe and a monument. † Eleazar therfore the  
priest tooke the brasen censars, wherin they had offered,  
whom the burning fire deuoured, and beate them into pla-  
40 tes, fastening them to the altar: † that the children of Israel  
afterward might haue, wherewith to be admonished, that no  
stranger approch, and he that is not of the seede of Aaron, to  
offer incense to our Lord, lest he suffer as Core hath suffered,  
and al his congregation, according as our Lord spake to Moy-  
41 ses. † And al the multitude of the children of Israel murmured  
the day folowing against Moyles and Aaron, saying: You  
42 haue killed the people of our Lord. † And when there rose  
43 a sedition, and the tumult grew farder, † Moyles and Aaron  
fled to the tabernacle of couenant. Which after they were  
entred the cloude couered it, and the glorie of our Lord ap-  
44 peared. † And our Lord said to Moyles: † Depart from the  
45 middes of this multitude, :: euen now wil I destroy them.  
46 And as they lay vpon the ground, † Moyles said to Aaron:  
Take the censar, and drawing fire from the altar, put incense

by miracles,  
(Exod. 4.) that  
he was sent of  
God: and now  
he proueth a-  
gaine by mira-  
cle, that he and  
Aaron, and not  
these schisma-  
tikes were cal-  
led and sent by  
God to go-  
uerne his  
people.

:: Aaron being  
already establi-  
shed high  
Priest, God a-  
gaine confir-  
meth in Elea-  
zar the progenie  
of priestlie succe-  
ssion, in Aarons  
stock, and not  
in other Leui-  
tes. 5. Arg. 9.  
30. in Num.

:: This multi-  
tude did only  
in wordes fa-  
uour schisma-

W W 3

vpon





tikes, what  
iudgement then  
remaineth to  
those which  
in external a-  
ctes participa-  
te with hereti-  
kes?

vpon it, going quickly to the people to pray for them: for  
euen now is the wrath come forth from our Lord, and the  
plague rageth. † Which when Aaron had done, and had 47  
runne to the middes of the multitude, which now the bur-  
ning fire did waste, he offered the incense: † and standing 48  
between the deade and the liuing, he prayed for the people,  
and the plague ceased. † And there were, that were stroo- 49  
ken, fourtene thousand and seuen hundred men, beside them  
that had perished in the sedition of Core. † And Aaron re- 50  
turned to Moyse vnto the doore of the tabernacle of coue-  
nant after that the destruction was ceased.

## AN NOT A T I O N S.

### CHAP. XVI.

This historie  
& others were  
writte for our  
admonition: 1.  
Cor. 10.

Core and his  
cōplices were  
not heretikes,  
but only schis-  
matikes.

God accep-  
teth not sacri-  
fice done a-  
gainst his ordi-  
nance.

God by spee-  
die punishmēt  
preuented he-  
resie, whereto  
all schisme ten-  
deth.

2. *Rise against Moyse.* ] By this most famous Schisme and terrible punish-  
ment therof, al are warned to kepe order, vnitie, and peace within the Church  
of God; and in nowise to communicate with heretikes, or schismatikes in the  
act of heresie or schisme. A necessarie admonition especially in such times and  
places as we liue in, and see greater breaches made from ordinarie and lawfull  
Pastors, then this was. For as S. Ignatius wel noteth (*Epist. 3. ad Magnatianos*)  
Core Dathan and Abiron impugned not directly the law, but resisted Moyse  
and Aaron: Yet were they and manie thousandes with them, seuerly punished  
for their conspiracie. S. Cyprian (*lib. 1. Epist. 6.*) obserueth the same, saying:  
Core Dathan and Abiron acknowledged the same God with Aaron and Moy-  
ses, liuing vnder the same law and religion, and inuocated one true God, yet  
because, passing the appointed ministerie of their owne place, opposite to Aaron  
(who by Gods fauour and ordinance had receiued lawfull Priesthood) they  
tooke vpon them to sacrifice, they were forthwith punished by God for their  
vnlawfull attempts: neither could their sacrifices irreligiously and vnlawfully  
offered against Gods ordinance be ratified, nor profite them at al. thus tea-  
cheth S. Cyprian the glorious Martyr. And the text is cleere, that they were  
neither Idolaters nor Heretikes, but the chiefe of them being Leuites, of the  
familie of Caath, (who were nere in kintred, and in office to the priests) and  
other principal men of diuers tribes, enuying the superioritie of Moyse and  
Aaron, and that priesthood was established only in Aarons progenie, arrogat-  
ed to themselves the office of priests and offered incense, further pretending,  
for vpholding their schisme, that there should be no Superior at al aboue  
the holie people of God, which albeit they did not beleue, yettherby they drew  
the multitude to fauour and folow them. But God deciding this debate, to take  
away the contradiction, made the earth to open, and swallow vp those that first  
refused to obey Moyse, with their tabernacles and substance: and fire from  
heaven to consume two hundred and fiftie which offered incense: and fourtene  
thousand seuen hundred of the common people, for imputing to their Superi-  
ors the destruction of the sedicious, were also consumed with fire, raging a-  
mongst the whole multitude, til Aaron sent by Moyse, and offering incense  
appeared





appealed Gods wrath, and saued the rest. And wil anie Christians, (that know Not only the they haue immortal soules, and that God is a iust Iudge) thincke to escape with authores of lesse damnation. who for anie worldlie game, fauour, or feare, yeld their bo- wickednes, but dilie and personal presence at seruice or sermon of heretikes, or anie way com- al that con ent, municate with hereukes in practise of heresie? much more that coopera- te, are worthy of death. Rom. x.

## CHAP. XVII.

Moyse taking of the princes of twelue tribes twelue rodde, and one of Aaron for the tribe of Leui, layeth them al in the tabernacle at night, 8. Where Aarons rodde (and none of the rest) buddeth, bloometh, and bringeth forth fruite, 9. And al being shewed to the people, Aarons is caried back, and kept for a monument in the tabernacle.

- 1 2 **A**ND our Lord spake to Moyse, saying: † Speake to the children of Israel, and † take a rodde of euerie one of their kintredes, of al the princes of their tribes, twelue rodde, and the name of euerie one thou shalt write vpon his rodde. † and the name of Aaron shal be in the tribe of Leui, and one rodde shal containe al their families: † and thou shalt lay them in the tabernacle of couenant before the testimony, where I wil speake to thee. † Whomsoever of these I shal choose, his rodde shal blossome: and I shal stay from me the grudginges of the children of Israel, wherewith they murmur against you. † And Moyse spake to the children of Israel: and al the princes gaue him rodde by euerie tribe: and they were twelue rodde besides Aarons rodde. † Which when Moyse had laid before our Lord in the tabernacle of testimony: † returning the day folowing he found that " Aarons " rodde in the house of Leui was budded: and the buddes therof swelling, the blossomes were shotte forth, which spredding the leaues, were \* fashioned into " almondes. † Moyse therefore brought forth al the rodde from the sight of our Lord to al the children of Israel: and they saw and euerie one receiued their rodde. † And our Lord said to Moyse: Carie backe Aarons rodde into the tabernacle of testimony, that it may be kept there for a signe of the rebellious children of Israel, and let their complaintes cease from me, lest they die. † And Moyse did as our Lord had commanded. † And the children of Israel said to Moyse: Behold we are consumed, we are al perished. † Whosoever approacheth to the tabernacle of our Lord, he dieth. Are we al to be destroyed vnto vtter consumption?

For more satisfaction to the whole people God confirmeth Aarons authoritie by a new miracle. 7. 19.

The rodde signified the B. Virgin mother; and the " almondes Christ, to wit, the vtter pill his humanitie, the shel his crosse, the kernel his diuinitie; VVho pacified by the blood of his crosse, al thinges in earth and in heauen. Cellos. 1. 5. Aug. ser. 3. de temp.

ANNO.

\* de-  
for-  
mats fully  
formed.





ANNOTATIONS.  
CHAP. XVII.

Example of  
one miracle  
proueth the  
possibilitie of  
another.

8. *Auons rodde* ] This rodde without roote, neither it self planted, nor anie liue branch ingrafted therein, al drie without iuyce or moisture, bringing forth buddes, flowers, and fruite, was a figure that our B. Ladie should beare a sonne, and remaine a Virgin. And this example evidently demonstrateth that she could so do, it being no more contrarie to nature, that a virgin should conceiue, and beare a child without losse of virginity, then that the drie rodde should bud and beare fruite, without ordinarie concurrence of nature. S. Aug. ser. 3. de temp. S. Greg. Nissen. de nativit. Dom. S. Bernard. bo. 2. in Ewang. Misur est.

CHAP. XVIII.

*The charge and burden of Priestes within the tabernacle, and of Leuites about the same. S. First fruites, and oblations are due to the Priestes; 21. the tithes to the Leuites; 26. who of the same pay tithes to the Priestes.*

**A**Nd our Lord said to Aaron: Thou, and thy sonnes, 1  
and the house of thy father with thee shal beare the  
iniquitie of the Sanctuarie: both thou & thy sonnes together  
shal beare the sinnes of your priesthood. † but thy brethren 2  
also of the tribe of Leui, and the scepter of thy father take  
with thee, and let them be readie at hand, and minister to  
thee: but thou and thy sonnes shal minister in the tabernacle  
of testimonie. † And the Leuites shal watch vpon thy pre- 3  
ceptes, and vpon al the workes of the tabernacle: so not  
withstanding, that they approach not to the vessel of the  
Sanctuarie and to the altar, lest both they die, and you perish  
withal. † but let them be with thee, and watch in the cu- 4  
stodies of the tabernacle, and in al the ceremonies therof.  
A stranger shal not ioine with you. † Watch in the custodie 5  
of the Sanctuarie, and in the ministerie of the altar: lest  
indignation rise vpon the children of Israel. † I haue geuen 6  
you your brethren the Leuites out of the middes of the chil-  
dren of Israel, and haue deliuered them a giste to the Lord,  
to serue in the ministeries of his tabernacle. † And thou and 7  
thy sonnes looke to your priesthood: and al thinges that per-  
teyne to the seruice of the altar, and that are within the vele,  
shal be executed by the priestes. if anie stranger approach, he  
shal be slaine. † And our Lord spake to Aaron, behold I haue 8  
geuen thee the custodie of my first fruites. Al thinges that  
are sanctified of the children of Israel, haue I deliuered to  
thee and to thy sonnes for the priestlie office, as euertlasting  
ordinances,

21. *Coz was*  
slaine for tou-  
ching the ark  
2. Reg. 6.





- 9 ordinances. † These thinges therfore shalt thou take of those, that are sanctified, and are offered to the Lord. An oblation, and sacrifice, and whatsoever is rendred to me for sinne and offence, & becometh Holie of holies, shal be thine, and thy sonnes. † In the Sanctuarie shalt thou cate it: males onlie shal cate therof, because it is to thee a cōsecrated thing.
- 11 † But the first frutes, which the children of Israel shal vow and offer, I haue geuen thee, and thy sonnes, and thy daughters for a perpetual right. he that is cleane in thy house, shal
- 12 cate them. † Al the best of oile, and wine, and corne, whatsoever first frutes they offer to the Lord, I haue geuen them to thee. † Of frutes al the first, that the ground bringeth forth, and are brought to the Lord, shal turne to thy vses: he
- 14 that is cleane in thy house, shal cate them. † Euerie thing that the children of Israel render by vow, shal be thine.
- 15 † Whatsoever first breaketh forth from the matrice of al flesh, which they offer to the Lord, whether it be of men, or of beastes, shal be thy right: yet so, that for the first borne of man thou take a price, and euerie beaſt that is vncleane thou
- 16 cause to be redeemed, † whose redemption shal be after one moneth, for five sicles of silver, by the weight of the Sanctuarie. A sicke hath twentie oboles. † But the first borne of beefe and sheepe and goate thou shalt not cause to be redeemed, because they are sanctified to the Lord. onlie the bloud of them thou shalt poure vpon the altar, and the fatte
- 18 thou shalt burne for a most sweete odour to the Lord. † But the flesh shal turne to thy vse, as the consecrated brest, and
- 19 the right shoulder, shal be thine. † Al the first frutes of the Sanctuarie which the children of Israel offer to the Lord, haue I geuen thee and thy sonnes, and daughters for a perpetual right. :: A couenant of salt is it for euer before the Lord,
- 20 to thee and to thy sonnes. † And our Lord said to Aaron: In their land you shal possesse nothing, neither shal you haue a portion among them: I am thy portion and inheritance in
- 21 the middes of the children of Israel. † And to the sonnes of Levi I haue geuen al the tithes of Israel in possession for the ministerie wherwith they serue me in the tabernacle of co-
- 22 uenant: † that the children of Israel approch not any more to the tabernacle, nor committe :: deadlie sinne, † onlie
- 23 the sonnes of Levi seruing me in the tabernacle, and bearing the sinnes of the people. It shal be an euclasting ordinance in

:: This couenant of first-frutes and other rights geuen to the Priestis shal be perpetual, as salt is in euerie sacrifice. *Leuit. 2.*

:: Punishable with death.





1: The same things saith S. August. (9. 33.) and Theodoret (9. 16. in Num) which were shadowed and prefigured in the old Testament, are revealed and manifested in the New. And this special sacrifice prefigured diuers particular things in Christs Passio.  
 \* His bodie of Adam signifyng redde earth  
 b At the age of 33. yeares  
 c Alwayes most pure from sinne.  
 d Free from al bondage.  
 e Crucified without the gate of Hierusalem.  
 f Al Sacraments haue their vertue of Christs blood.  
 g From the sole of his feet to the toppe

your generations. No other thing shal they possesse, † being 24  
 content with the oblation of tithes, which I haue separated  
 for their vses and necessities. † And our Lord spake to 25  
 Moyse, saying: † Command the Leuites, and denounce 26  
 vnto them: When you shal receiue of the children of Israel  
 the tithes, which I haue geuen you, offer first fruites of them  
 to the Lord, that is to say, the tenth part of the tenth: † that 27  
 it may be reputed to you for an oblation of first fruites, as  
 wel of the barne floores as of the presses, † and of al thinges 28  
 wherof you receiue tithes, the first fruites offer to the Lord,  
 and geue them to Aaron the priest. † Al thinges that you 29  
 shal offer of the tithes, and shal separate for the gistes of the  
 Lord, they shal be the best and chosen thinges. † And thou 30  
 shalt say to them: If you offer al the goodlie and the better  
 thinges of the tithes, it shal be reputed to you as if you had  
 geuen first fruites of the barne floore and the presse: † and 31  
 you shal eat them in al your places, as wel you as your fami-  
 lies: because it is the reward for the ministerie, wherewith you  
 serue in the tabernacle of testimonie. † And you shal not 32  
 sinne in this point, reseruing the principal and fatte thinges  
 to your selues lest you pollute the oblations of the children  
 of Israel, and die.

## CHAP. XIX.

*A redde cow is offered in burnt victime for sinne: 9. whose ashes are mingled in water, for expiation of diuers legal uncleannes, 11. as by touching the dead, 14. by entring into the tent of the dead, also the vessel that is therein, and the vessel that lacketh a couer, 22. and whatsoever the vncleane toucheth.*

**A**Nd our Lord spake to Moyse and Aaron, saying: 1  
 † This is the religion of :: the victime, which the 2  
 Lord hath appointed. Command the children of Israel, that  
 they bring vnto thee \* a redde cow of b ful age, wherin is c no  
 blemish, and that hath d not caried yoke: † and you shal de- 3  
 liuer her to Eleazar the priest. who bringing her forth e with-  
 out the campe, shal immolate her in the sight of al: † and 4  
 dipping his finger in her f bloud, shal sprinkle it against the  
 doores of the tabernacle seuen times, † and shal burne her 5  
 in the sight of al, committing g aswel her skinne and the flesh  
 as the bloud, and the dong to the fire. † h Wood also of the 6  
 cedar, and i hyssope, and scarlet k twise died shal the priest  
 cast





- 7 cast into the flame, that wasteth the cow. † And then at length washing his garmentes, and his bodie, he shal enter  
8 into the campe, and<sup>l</sup> shal be polluted vntil euen. † But he also that burneth her, shal wash his garmentes and his bodie,  
9 and shal be vncleane vntil euen. † And<sup>m</sup> a man that is cleane shal gather the ashes of the cow, and shal powre them out without the campe in<sup>n</sup> a most cleane place, that they may be reserued for the multitude of the children of Israel, and for water of aspersiō: because the cowe was burnt for sinne.  
10 † And when he that caried the ashes of the cow, hath washed his garmentes,<sup>o</sup> he shal be vncleane vntil euen. The children of Israel, and the strangers that dwel among them, shal haue  
11 this for a holie thing by a perpetual ordinance. † He that toucheth the dead corps of a man, and is vncleane therfore  
12 seuen daies: † shal be sprinkled of<sup>q</sup> this water the third day, and the seuenth, and so shal be cleansed. If he were not sprinkled, the third day<sup>r</sup> the seuenth day he can not be clenfed.  
13 † Euerie one that toucheth the dead corps of mans soule, and is not sprinkled with this commisiō, shal pollute the tabernacle of the Lord, and shal perish out of Israel: because he was not sprinkled with the water of expiation, he shal be  
14 vncleane, and his filthinesse shal remaine vpon him. † This is the law of the man that dieth in a tabernacle: Al that enter into his tent, and al the vessel that are there, shal be polluted  
15 seuen daies. † The vessel, that hath no couer, nor bynding  
16 ouer it, shal be vncleane. † If any man in the field touch the corps of a man that was slaine, or that died of himself, or  
17 his bone, or graue, he shal be vncleane seuen daies. † And they shal take of the ashes of combustion and of sinne, and  
18 shal powre liuing water vpon them into a vessel. † in the which when a man that is cleane hath dipped hyslope, he shal sprinkle therwith al the tent, and al the implementes, and the  
19 men polluted with such contagion: † and in this maner he that is cleane shal purge the vncleane the third and seuenth day. And being exiated the senenth day, he shal wash both himself and his garmentes, and be vncleane vntil euening.  
20 † If anie man be not exiated after this rite, his soule shal perith out of the middes of the Church: because he hath polluted the Lordes SanQuarie, and is not sprinkled with water  
21 of lustration. † This precept shal be an ordinance for euer. He also that sprinkleth the waters, shal wash his garmentes:

of his head al wounded, with the whippes, crowne, nailes. &c.

<sup>h</sup> VVood of the crosse brought life to the world. Liuely heate of so infinite charitie dissolueth the coldnes of death.

<sup>k</sup> Christs suffering an exāple that we must also sustaine afflictions.

<sup>l</sup> Those that procured, or cooperated to Christs death were polluted with sinne.

<sup>m</sup> Ioseph and Nicodemus buried Christ: <sup>n</sup> His sepulcher was glorious.

<sup>o</sup> Those also that buried him, neded cleansing by his Passion, not for that work, but for their sinnes.

<sup>p</sup> The old law did not remitte sinnes but the new.

<sup>q</sup> Baptisme in the name of the B. Trinitie without which no other Sacramēt auaileth.





Euerie one that toucheth the waters of expiation, shal be vncleane vntil euen. † Whatsoeuer he toucheth that is vncleane, he shal make it vncleane: and the soule, that toucheth anie of these thinges, shal be vncleane vntil euen.

## CHAP. XX.

*arie the sister of Moyſes dieth. 2. The people murmure for lack of water, 7. Moyſes and Aaron bring commandment to draw ſome out of a rock, do it doubtfully: 12. and for the ſame are foretold that they ſhal die in the deſert. 14. Not obtaining licence to paſſe through Edom, 22. they come into Mount Hor, where Eleazar is ordained high prieſt, Aaron dieth, and is mourned by the people thirtie daies.*

The Epistle  
on Friday in  
the third week  
of Lent.

**A**ND the children of Israel, and al the multitude came 1  
into the desert Sin, the first moneth: and the people  
abode in Cades. And Marie died there, and was buried in the  
same place. † And when the people lacked water, they came 2  
together against Moyſes and Aaron: † and being turned 3  
into sedition, said: Would God we had perished among our  
brethren before our Lord. † Why haue you brought forth 4  
the Church of our Lord into the wilderness, that both we  
and our cattel should die? † Why did you make vs ascend 5  
out of Ægypt, and haue brought vs into this exceeding naugh-  
tie place which can not be sowed, which bringeth forth nei-  
ther figge, nor vines, nor pomegranates, moreouer al o hath  
no water for to drinke? † And Moyſes and Aaron, the mul- 6  
titude being diswilled, entring into the tabernacle of con-  
nant, fel flatte vpon the ground, and cried to our Lord, and  
said: Lord God heare the crie of this people, and open vnto  
them thy treasure the fountaine of liuing water, that being  
satisfied, their murmuring may cease. And the glorie of our  
Lord appeared ouer them. † And our Lord spake to Moyſes, 7  
laying: † Take the rodde, and assemble the people together, 8  
thou and Aaron thy brother, and speake to :: the rocke be-  
fore them, and it shal geue waters. And when thou hast  
brought forth water out of the rocke, al the multitude shal  
drinke and their cattel. † Moyſes therefore tooke the rodde, 9  
which was in the sight of our Lord, as he commanded him,  
† the multitude being assembled before the rocke, and he 10  
said to them: Heare ye rebellious and incredulous: Can we  
out of this rocke bring you forth water? † And when Moy- 11  
ses had lifted vp his hand striking the rocke, :: twise with  
tho

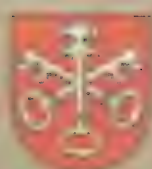
The rock si-  
gnified Christ.  
the rodde his  
Crosse. 5. Aug.  
9. 35. in Num.  
:: By this the  
crosse is more  
evidently si-  
gnified, which  
was made of  
two peeces of  
wood. 5. Aug.  
ibidem.





the rodde, there came forth great plentie of water, so that  
 12 the people drunke and theit cattel. † And our Lord said to  
 Moyſes and Aaron: Becauſe :: you haue not beleued me, to  
 ſanctifie me before the children of Iſrael, you ſhal not bring  
 13 in theſe peoples into the land, which I wil geue them. † This  
 is the water of contradiction, whete the children of Iſrael  
 quarelled againſt our Lord, and he was ſanctified in them.  
 14 † In the meane time Moyſes ſent meſſengers from Cades to  
 the King of Edom, which ſhould ſay: Thus thy brother Iſ-  
 rael biddeth vs to ſay: Thou knoweſt al the labour, that hath  
 15 taken vs, † in what maner our fathers went downe into Æ-  
 gypt, and there we dwelt a great time, and the Egyptians  
 16 afflicted vs, and our fathers: † and in what maner we cried  
 to our Lord, and he heard vs, and ſent an Angel, that hath  
 brought vs out of Ægypt. Loe being preſently in the citie of  
 17 Cades, which is in thy vttermoſt borders, † we beſech thee  
 that we may haue licence to paſſe through thy countrie. We  
 wil not goe through the fieldes, nor through the vineyardes,  
 we wil not drinke the waters of thy wellles, but we wil goe  
 the common high way, declining neither to the right hand,  
 18 nor to the left, til we be paſt thy borders. † To whom Edom  
 answered: Thou ſhalt not paſſe by me, otherwiſe I wil come  
 19 armed againſt thee. † And the children of Iſrael ſaid: We  
 wil goe by the beaten way: and if we and the cattel drinke  
 thy waters, we wil geue thee that which is iuſt: there ſhal be  
 20 no difficultie in the price, only let vs paſſe ſpeedely. † But  
 he answered: Thou ſhalt not paſſe: And immediatly he came  
 forth to meete them with an infinitie multitude, and a ſtrong  
 21 hand, † neither would he condeſcend to them deſiring to  
 grant them paſſage through his borders. For the which cauſe  
 22 Iſrael turned an other way from him. † And when they had  
 remoued the campe from Cades, they came into the moun-  
 taine Hor, which is in the borders of the land of Edom:  
 23 † Where our Lord ſpake to Moyſes: † Let Aaron, ſayeth he,  
 goe to his people: for he ſhal not enter to the Land, which  
 I haue geuen the children of Iſrael, for that he was incred-  
 24 lous to my mouth, at the Waters of contradiction. † Take  
 Aaron and his ſonne with him, and thou ſhalt bring them  
 25 into the mountaine Hor. † And when thou haſt vneſted  
 the ſather of his veſture, thou ſhalt reueſt therewith Eleazar  
 26 his ſonne: Aaron ſhal be gathered, and die there. † Moyſes  
 27

:: Not doub-  
 ting of Gods  
 powre, but  
 ſuppoſing it  
 vnmere, that  
 God ſhould ſtil  
 worke mira-  
 cles for ſo ſtub-  
 borne a peo-  
 ple, they did  
 not ſpeake to  
 the rock, as  
 they were co-  
 manded, but  
 chiding the  
 incredulous  
 multitude,  
 ſpake to them  
 ambiguouſly,  
 & ſo by occa-  
 ſion of others  
 ſinne, alſo of-  
 fended, and for  
 the ſame were  
 puniſhed. See.  
 Deut. 1. 7 37 3.  
 7. 16. & 4. 7.  
 21. 5. Aug. 9.  
 19. Thred. 9. 32.  
 in Num.





A Mourning  
the dead was  
long before  
this obſerved  
by tradition.  
Gen. 23. 50.

did as our Lord had commanded: and they went vp into the mountaine Hor before al the multitude. † And when he had ſpoyled Aaron of his vestimentes, he reuested Eleazar his sonne with them. † After that he was dead in the topp of the mountaine, he went downe with Eleazar. † And al the multitude seeing that Aaron was dead, :: mourned vpon him thirtie daies throughout al their families.

## CHAP. XXI.

*Israelites at the first encounter with the Chananeites hauing the worse, after their vow kil the King of Arad, and destroy his cities. 4. The people again: murmuring are stricken with fire serpents, 7. but confessing their fault, Moyses by Gods commandment setteth vp a braſen serpent for a remedie. 10. They march through diuers places. 17. and sing a Canticle at a well which God gaue them. 21. They kil Sebon King of the Amorrites, and conquer his land. 33. Likewise Og King of Baſan.*

**V** HEN when the Chananeite king of Arad, who dwelt toward the south, had heard, to wit, that Israel was come by the way of the spies, he fought against them, and being victour, he tooke the pray of them. † But Israel binding himself, by vow to our Lord, said: If thou wilt deliuer this people into my hand, I wil destroy their cities. † And our Lord heard the prayers of Israel, and deliuered the Chananeite, whom they slew ouerthrowing their cities: and they called the name of that place Horma, that is to say, Anathema. † And they marched also from the mountaine Hor, by the way that leadeth to the Redde sea, that they might compasse the land of Edom. And the people began to be wearie of the iourney and labour: † and speaking against God and Moyses, they said: Why didst thou bring vs out of Ægypt, to die in the wilderness? There wanteth bread, waters there are none: our soule now lotheth at this most light meate. † Wherefore our Lord sent vpon the people fire serpentes, at whose plagues and the deathes of verie manie, † they came to Moyses, and said: We haue sinned, because we haue spoken against our Lord and thee: Pray that he take from vs the serpentes. And Moyses prayed for the people, † and our Lord spake to him: :: Make a braſen serpent, and sette it for a signe: he that being stricken looketh on it, shal liue. † Moyses therefore made :: A BRASEN SERPENT, and set it for a signe: whom when they that

\* God forbid-  
ding images of  
idols, yet com-  
mandeth to  
make an i-  
mage for a  
good purpose.  
:: Christ ex-  
poundeth this  
erection of  
the braſen ser-  
pent, of him  
self to be cru-  
cified. Iohn. 3.

were





10 were stricken, looked on, they were healed. † And the chil-  
 11 dren of Israel marching camped in Oboth. † Whence de-  
 12 parting they pitched their tentes in Ieabarim, in the wilder-  
 nesse, that looketh toward Moab against the east part. † And  
 remouing from thence, they came to the Torrent Zared.  
 13 † Which they forsaking camped against Arnon, which is in  
 the desert, & standeth out in the borders of the Amorrhite.  
 For Arnon is the border of Moab, diuiding the Moa-  
 14 bites & the Amorrhites. † Wherof it is said in the booke of  
 the warres of our Lord: :: As he did in the Redde sea, so wil  
 15 he doe in the streames of Arnon. † The rockes of the tor-  
 rentes were bowed, that they might rest in Ar, and lie in the  
 16 borders of the Moabites. † From that place appeared the  
 wel, wherof our Lord spake to Moyse: Gather the people  
 17 together, and I wil geue them water. † Then Israel sang  
 18 this verse: Arise the wel. They sang therto: † The wel, which  
 the princes digged, and the captaines of the multitude pre-  
 pared in the lawgeuer, and in their staues. And they marched  
 19 from the wildernesse to Mathana. † From Mathana vnto  
 20 Nahaliel: from Nahaliel vnto Bamoth. † From Bamoth is a  
 valley in the countrie of Moab, in the toppe of Phasga, which  
 21 looketh toward the desert. † And Israel sent messengers to  
 22 Schon King of the Amorrhites, saying: † I besech thee  
 that I may haue licence to passe through thy land: we wil  
 not goe aside into the fieldes and the vineyardes, we wil not  
 drinke waters of the welles, we wil goe the kinges high way,  
 23 til we be past thy borders. † Who would not grant that Is-  
 rael should passe by his borders: but rather gathering an  
 armie, went forth to meete them in the desert, and came vnto  
 24 Iasa, and fought against them. † Of whom he was strooken  
 in the edge of the sword, and his land was possessed from  
 Arnon vnto Ieboc, and to the children of Ammon: for the  
 borders of the Ammonites were kept with a strong garrison.  
 25 † Israel therefore tooke al his cities, and dwelt in the cities of  
 the Amorrhite, to wit, in Hesebon, and the villages therof.  
 26 † The citie Hesebon was Schons the king of the Amor-  
 rhteite, who fought against the king of Moab: and tooke al  
 the land, that had bene of his dominion, as farre as Arnon.  
 27 † Therefore it is said in the prouerbe: Come into Hesebon,  
 28 let the citie of Schon be built and crested: † A fire went  
 forth from Hesebon, a flame from the towne of Schon, and  
 deuoured

::As the Egyp-  
 tians were  
 drowned in  
 the sea; so the  
 Amorrhites  
 were oppres-  
 sed by the  
 rockes falling  
 vpon them,  
 & the waters  
 caried their  
 carcases into  
 the valley of  
 Moab.





devoured Ar of the Moabites, and the inhabitantes of the  
high places of Arnon. † Wo to thee Moab, thou art vndone 29  
people of Chamos. He hath geuen his sonnes into flight,  
and his daughters into captiuitie to Schon the King of the  
Amorrhaites. † Their yoke is perished from Hesebon vnto 30  
Dibon, they came wearie into Nophe, and vnto Medaba.  
† Israel therefore dwelt in the Land of the Amorrhaites. 31  
† And Moyses sent some to take a view of Iazer: Whose vil- 32  
lages they tooke, and possessed the inhabitantes. † And 33  
they turned them selues, and went vp by the way of Basan,  
and Og the King of Basan came against them with al his peo-  
ple, to fight in Edrai. † And our Lord said to Moyses: Feare 34  
him not, for into thy hand I haue deliuered him, and al his  
people, and land: and thou shalt doe to him as thou didst to  
Schon the King of the Amorrhaites, the inhabiter of He-  
sebon. † They therefore smote him also with his sonnes, and 35  
al his people vnto vtter destruction, and they possessed his  
land.

## CHAP. XXII.

*Balac King of Moab fearing the Israelites, sendeth for Balaam a Southsayer  
to curse them. 8. Who consulting his false god, is forbid by God al-  
mighty to goe, and so excuseth himself. 15. Balac sendeth againe offering  
greater reward, 19. he againe consulteth, and God biddeth him goe. 22.  
but sendeth an Angel to meete him in the way, whom he asse sing, shun-  
neth three times, and so often he beateh her, 28. then she speaketh, expo-  
stulating his hard vsage. 31. he also seeth the Angel. 35. and is charged to  
speake nothing but what the Angel shal suggest.*

**A**ND marching forward they camped in the champion 1  
countrie of Moab, where Iericho is situated beyond  
Jordan. † And Balac the sonne of Sephor seeing al thinges 2  
that Israel had done to the Amorrhaites, † and that the Moa- 3  
bites were in greate feare of him, and could not lusteyne his  
assault, † he said to the eldets of Madian: So wil this people 4  
destroy al that dwell in our coastes, as the ox is wont to eate  
the grasse vnto the verie rootes. And he was at the same time  
King in Moab. † He sent therefore messengers to Balaam the 5  
sonne of Behor a Southsayer, who dwelt vpon the riuer of  
the land of the children of Ammon, to cal him, and to say:  
Behold a people is come out of Egypt, that hath couered the  
face





6 face of the earth, sitting against me. † Come therefore, and  
 curse this people, because it is mightier then I: if by any mea-  
 nes I may strike them and cast them out of my land. for I  
 know that he is blessed whom thou shalt blesse, and cursed  
 7 vpon whom thou shalt heape curses. † And the ancientes  
 of Moab went, and the elders of Madian, having the price  
 of diuination in their handes. And when they were come  
 8 to Balaam, and had told him al the wordes of Balac: † he  
 answered: Tarie here this night, and I wil answer what-  
 soeuer :: the Lord shal say to me. And whiles they stayed  
 9 with Balaam, :: God came, and said to him: † What would  
 10 these men that are with thee? † He answered: Balac the  
 sonne of Sephor king of the Moabites hath sent to me,  
 11 † saying: Behold a people that is come out of Ægypt, hath  
 couered the face of the land: come, and curse them, if by  
 12 any meanes fighting I may driue them away. † And God  
 said to Balaam: Goe not with them, neither doe thou curse  
 13 the people: because it is blessed: † Who in the morning  
 arising said to the princes: Goe into your countrie, because  
 14 the Lord hath forbid me to come with you. † The princes  
 returning, said to Balac: Balaam would not come with vs.  
 15 † Againe he sent many moe and more noble, then he had  
 16 sent before. † Who when they were come to Balaam, said:  
 Thus sayeth Balac the sonne of Sephor: Slacke not to come  
 17 to me: † for I am readie to honour thee, and whatsoeuer  
 thou wilt I wil geue thee: Come, and curse this people.  
 18 † Balaam answered: If Balac would geue me his house ful  
 of siluer and gold, I can not change the word of the Lord  
 19 my God, to speake either more, or lesse. † I beseech you  
 that you wil also tarie here this night, and I may know what  
 20 the Lord wil answer me :: once more. † God therefore came  
 to Balaam in the night, and said to him: If these men be  
 come to cal thee, arise and goe with them: yet so, that thou  
 21 doe that which I shal command thee. † Balaam arose in the  
 22 morning, and sadling his asse went with them. † And God  
 was angrie. And an Angel of our Lord stoode in the way a-  
 gainst Balaam, who sate vpon the asse, and had two seruantes  
 23 with him. † The asse seeing the Angel standing in the way,  
 with a drawen sword, turned her self out of the way, and  
 went by the field. Whom when Balaam had better, and  
 24 had brought her againe to the beaten way, † the Angel

:: He consulted  
 his false god,  
 whom he ser-  
 ued, & called  
 him the Lord,  
 not knowing  
 our Lord God  
 almightie.

*Thoderet. 9.  
 40. Procopius.  
 in Num.*

:: God our  
 Lord answer-  
 ed him, not  
 suffering the  
 diuel to spe-  
 ake in this  
 case.

:: Being suffi-  
 ciently infor-  
 med before,  
 for worldlie  
 lucre he de-  
 mandeth a-  
 gaine, & God  
 for his punish-  
 ment letteth  
 him goe: but  
 suffereth him  
 not to curse,  
 nor speake e-  
 uil of the Isra-  
 elites, but co-  
 trariwise to  
 prophetic  
 much good,  
 which should  
 come vnto  
 them.

Y y

stoode





Nothing is here to be more merueled (sayeth S. Augustin) then that he was not afraide whē he heard his asse speake vnto him. But being accustomed to such monstrous things he replied familiarly, nothing therewith astonished. :: Yet seeing an Angel, he fel downe terrified, and adored him. 7. 48. in Num. :: Balaam knowing him to be an Angel that appeared, neither adored him with diuine honour as God, nor with ciuil, as a mortal man, but with religious honour, lesse then diuine, & more then ciuil. see Exod. 10. :: God sometimes maketh false prophetes to utter a truth, because preiudicate mindes do rather geue care to such, then to true prophetes. Theod. 7. 45. in Num.

stode in the streictes of two walles, wherwith vineyardes were inclosed. † Whom the asse seeing, ioyned her selfe close to the wal, and brused the foote of him that ridde. But he beate her againe: † and neuerthelesse the Angel passing to a narrow place, where there could be no going a side neither to the right hand nor to the left, stode to meete him. † And when the asse had scene the Angel standing, she fel vnder the feete of the rider. Who being angrie, bette her sides with a staffe more vehemently. † And our Lord opened the mouth of the asse, and she spake: What haue I done to thee? why strikest thou me? loe now the third time? † Balaam :: answered: Because thou hast deserued, and hast abused me: I would I had a sword, that I might kil thee. † The asse said: Am not I thy beast, on which thou hast beene alwayes accustomed to ride vntil this present day? tel me what like thing did I euer to thee. But he said: Neuer. † Forthwith our Lord opened the eies of Balaam, and he saw the Angel standing in the way with a drawen sword, and he :: adored him flatte to the ground. † To whom the Angel said: Why beatest thou thy asse the third time? I am come to withstand thee, because thy way is peruerse, and contrarie to me: † and vnlesse the asse had turned out of the way, geuing place to me resisting thee, I had slaine thee, and she should haue liued. † Balaam said: I haue sinned, not knowing that thou didst stand against me: and now if it displease thee that I goe, I wil returne. † The Angel said: :: Goe with these men, and see thou speake no other thing then I shal command thee. He went therefore with the princes. † Which when Balac heard, he came forth to meete him in a towne of the Moabites, that is situated in the vttermoſt borders of Arnon. † And he said to Balaam: I sent messengers to cal thee, why didst thou not come immediately vnto me? was it because I can not reward thy coming? † To whom he answered: Loe here I am: Shal I be able to speake any other thing, but that which God shal put in my mouth? † They therefore went on together, and came into a citie, that was in the vttermoſt borders of his kingdome. † And when Balac had killed oxen, & sheepe, he sent therof to Balaam, and to the princes that were with him, presentes. † And when morning was come, he brought him to the excellences of Baal, and he beheld the vttermoſt part of the people.

CHAP.





## CHAP. XXIII.

*Balaam endeavoureth to curse Israel, but God forceth him to bl-ss them. 11.*

*Againe he vrgeth him to curse them, but he stil prophesieth good things of them. 26. Yet Balac insisteth willing him to curse, or not to bl-ss them.*

- 1 **A**N D Balaam said to Balac: :: Build me here seven al-  
 2 tares, and prepare as manie calves, and rammes of the  
 3 same number. † And when he had done according to the  
 4 word of Balaam, they together laid a calfe and a ramme vpon  
 5 an altar. † And Balaam said to Balac: Stand a while beside  
 6 thy holocauste, vntil I goe, if happely the Lord wil meete  
 7 me, and whatsoeuer he shal command, I wil speake to thee.  
 8 † And when he was gone in hast, God mette him. And  
 9 Balaam speaking to him, said: I haue erected seven altares,  
 10 and haue laid thereon a calfe and a ramme. † And our Lord  
 11 put a word in his mouth, and said: Retutne to Balac, and  
 12 thus shalt thou speake. † Returning he found Balac stan-  
 13 ding beside his holocauste, and al the princes of the Moa-  
 14 bites: † and taking vp his parable, he said: From Aram hath  
 15 Balac King of the Moabites brought me, from the moun-  
 16 taines of the East: Come, quoth he, and curse Iacob: make  
 17 hast, and detest Israel. † How shal I curse, whom God hath  
 18 not cursed? By what meanes may I detest, whom the Lord  
 19 detesterh not? † From the highest flintes shal I see him, and  
 20 from the hilles shal I view him. The people shal dwell alone,  
 21 and among the Gentiles shal not be accounted. † Who may  
 22 be able to number the dust of Iacob, and to know the num-  
 23 ber of the stocke of Israel? :: My soule die the death of the  
 24 iust, and my last endes be made like to them. † And Balac  
 25 said to Balaam: What is this that thou doest? That thou  
 26 shouldest curse mine enemies I called thee: and thou con-  
 27 trariwise blestest them. † To whom he answered: Can I  
 28 speake ought els, but that which the Lord commandeth?  
 29 † Balac therefore said: Come with me into an other place  
 30 whence thou mayest see part of Israel, and canst not see the  
 31 whole, from thence curse them. † And when he had  
 32 brought him into a high place, vpon the toppe of the moun-  
 33 taine Phasga, Balaam builded seven altares, & laying thereon  
 34 calves and rammes, † he said to Balac: Stand here beside  
 35 thy holocaust, whiles I goe to meete him. † Whom when our  
 36 Lord had mette, and had put the word in his mouth, he said:

Before the diuel would curse Gods people he required sacrifice: which being offered yet he could not worke his malice. For by Gods commandmēts (saith S. Hieron. de mans. 42.) Israel is blessed, cursing turned into praise and Gods voice is heard sounding from a profaine mouth.

:: Heretikes, & other infidels desire sometimes to die in state of Catholiques, though they wil not live as they do. S. Greg. li. 33. c. 27. Moral.





Returne to Balac and thus thou shalt speake to him. † Re- 17  
 turning he found him standing beside his holocauste, and the  
 princes of the Moabites with him. To whom Balac said:  
 What hath the Lord spoken? † But he taking vp his parable, 18  
 said: Stand Balac, and harken, heare thou sonne of Sephor:  
 † God is not as man, that he may lie, nor as the sonne of 19  
 man, that he may be changed. Hath he said then, and wil  
 he not doe? hath he spoken, and wil he not fulfil? † I was 20  
 brought to blesse, the blessing I am not able to stay. † There 21  
 is no Idol in Iacob, neither is there \* simulachre to be scene  
 in Israel. The Lord his God is with him, and the sound of  
 the victorie of the king in him. † God hath brought him out 22  
 of Ægypt, whose strength is like to the vnicorne. † There 23  
 is no Southsaying in Iacob, nor diuination in Israel. In their  
 times it shal be said to Iacob and Israel what God hath  
 wrought. † Behold the people shal rise vp as a lionesse, and 24  
 as a lion shal raise it self: It shal not lie downe til it deuoure  
 the pray, and drinke the bloud of the slaine. † And Balac 25  
 said to Balaam: :: neither curse, nor blesse him. † And he 26  
 said: Did I not tel thee, that whatsoever God should com-  
 mand me, that would I doe? † And Balac said to him: 27  
 Come, and I wil bring thee to an other place: if happely it  
 please God that thence thou mayest curse them. † And when 28  
 he had brought him vpon the toppe of the mountaine Pho-  
 gor, which looketh to the wildernesse, † Balaam said to him: 29  
 Build me here seuen altares, and prepare as manie calues, and  
 rammes of the same number. † Balac did as Balaam had said: 30  
 and he laide the calues and the rammes on euerie altar.

\* likenes  
of idol.

∴ When Infidels can not draw others to false worship, or cursing, they are content that men professe no God, nor religion at al.

## CHAP. XXIIII.

*Balaam forced by the euidence of truth (though not conuerted in wil to serue God, whom he confesseth to be omnipotent) prophesieth still more good of Israel: 10. Wherefore Balac interrupteth him, and he answereth plainly that God almightie wil haue it so. 15. And so proceeding he prophesieth of CHRIST. 20. Also of Amalakeites, Cineites, and Italians.*

**A**Nd when Balaam had scene that it pleased our Lord: 1  
 that he should blesse Israel, he went not as before he  
 had gone, to seeke Southsaying: but directing his counte-  
 nance against the desert, † and lifting vp his eies, he saw 2  
 Israel abiding in their tentes by their tribes: and the spirit of  
 God





- 3 God coming :: vehemently vpon him, † taking vp his parable he said : Balaam the sonne of Beor hath said : The man  
 4 hath said : whose eye is stopped : † The hearer of the wordes of God hath said, he that hath beholden the vision of the Omnipotent, he that falleth, and so his eyes are opened :  
 5 † How beautiful are thy tabernacles ô Iacob, and thy tentes  
 6 ô Israel ! † As wooddie valleis, as watered gardens beside the rivers, as tabernacles which the Lord hath pitched, as  
 7 cedres by the waters side. † Water shal flow out of his bucket, and his seede shal be into manie waters. For Agag shal his king be taken away, and his kingdom shal be taken  
 8 away. † God hath brought him out of Ægypt, whose strength is like to the rhinocerote. They shal deuoure nations his enemies, and breake their bones, and pearce them with arrows.  
 9 † Lying he hath slept as a lion, and as a lionesse, whom none shal be bold to rayse vp. He that blesseth thee, him self also shal be blessed : he that curseth thee, shal be reputed accurst.  
 10 † And Balac being angrie against Balaam, clapping his handes together said : To curse mine enemies I called thee, whom thou contrarie wise hast blessed the third  
 11 time : † returne to thy place. I was determined verily to honour thee magnifically, but the Lord hath deprived thee  
 12 of the honour appointed. † Balaam made answer to Balac : did I not say to thy messengers, whom thou didst send to me :  
 13 † If Balac would geue me his house ful of siluer and gold, I can not passe the word of the Lord my God, to vtter of my owne minde either any good, or euil : but whatsoever the  
 14 Lord shal say, that wil I speake ? † But yet going to my people, I will geue thee counsel, what thy people shal doe to this  
 15 people in the last time. † Therefore taking vp his parable, againe he said : Balaam the sonne of Beor hath said : The  
 16 man whose eye is stopped, hath said : † the hearer of the wordes of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Omnipotent, who falling hath his eyes opened. † I shal see him, but not now : I shal behold him but not neere. :: A STARRE SHAL RISE  
 17 out of Iacob, and a rodde shal arise from Israel : and shal strike the dukes of Moab, and shal waist al the children of  
 18 Seth. † And Idumea shal be his possession : the inherance of Seir shal come to their enemies : but Israel shal doe  
 19 manfully. † Of Iacob shal he be that shal rule, and shal

:: The spirite of prophecie came more vpon him, but not grace iustifying : *Mat. 7. v. 22.* *Mat. 7. v. 22.*

:: In some sort this prophecie was fulfilled in King David, 1. Reg. 5. 8. & seq. but perfectly in Christ the bright, and mornig starre : *Apoc. 22.* To whom not anie one, or manie, but in general al nations are geue for inheritaunce, and the endes of the world, in possession. *psal. 1. All. 1. v. 8.*

Y y 3

destroy





destroy the remaines of the citie. † And when he had scene 20  
 Amalec, taking vp his parable, he said: Amalec the begin-  
 ning of Gentiles, whose latter endes shal be destroyed. † He 21  
 saw also the Cineire: and taking vp his parable, he said: Thy  
 habitation in deede is strong: but if thou build thy nest in a  
 rocke, † and thou be chosen of the stocke of Cin, how 22  
 long shalt thou be able to continew? For Assur shal take  
 thee. † And taking vp his parable againe he spake: Alas, 23  
 who shal liue, when God shal doe these thinges? † They 24  
 shal come in galleies from Italie, they shal overcome the As-  
 syrians, and shal waite the Hebrewes, and at the last them sel-  
 ues also shal perish. † And Balaam rose, and returned into 25  
 his place: Balac also returned the way that he came.

Not to his  
 eountrie, but  
 to his place of  
 abode among  
 the Madiani-  
 tes: for there  
 he was slaine  
 shortly after.  
 Chap: 31. v. 8.

## CHAP XXV.

*By carnal fornication manie are drawn to spiritual. For which twentie  
 foure thousand are slaine. 10. Phinees his Zele in stabbing to death two  
 fornicators, is commended by God, and rewarded.*

Balaam gaue  
 this diuclish  
 counsel to al-  
 lure men by  
 bellichere and  
 lecherie into  
 idolatrie. chap.  
 31. v. 16. And  
 euensoe Here-  
 tikes drawe  
 manie in these  
 daies to here-  
 sic. see Apoc.  
 2. v. 14.  
 By assistance  
 of the princes  
 hang the ido-  
 lators. v. 5.

Either Phi-  
 nees was one  
 of the Iudges,

AND Israel at that time abode in Settim, and the people 1  
 :: fornicated with the daughters of Moab, † who cal- 2  
 led them to their sacrifices. And they did eate and adore their  
 goddes. † And Israel was professed to Beelphegor, and our 3  
 Lord being angrie, † said to Moyfes: Take al the princes of 4  
 the people, and hang :: them vp against the sunne on gib-  
 bettes: that my furie may be averted from Israel. † And 5  
 Moyfes said to the Iudges of Israel: Kill euerie man his neigh-  
 bours, that are professed to Beelphegor. † And behold one 6  
 of the children of Israel entred in before the face of his bre-  
 thren to a whore a Madianite in the sight of Moyfes, and of  
 al the multitude of the children of Israel, who wept before  
 the doores of the tabernacle. † Which thing when Phinees 7  
 had sene the sonne of Eleazar the sonne of Aaron the priest,  
 he arose out of the middes of the multitude, and catching a  
 dagger, † went in after the man of Israel into the brothel 8  
 house, and thrust them through both together, to witte, the  
 man and the woman in the genitalles. And the plague ceased  
 from the children of Israel, † and there were slaine foure 9  
 and twentie thousand men. † And our Lord said to Moyfes: 10  
 † Phinees the sonne of Eleazar the sonne of Aaron the priest 11  
 :: hath averted my wrath from the children of Israel: be-  
 cau'e he was moued with my zele against them, that my self  
 might





might not destroy the children of Israel in mine owne zeale.  
12 † Therefore speake to him: Behold I geue him the peace of  
13 my couenant, † and there shal be as wel to him as to his  
seed the couenant of priesthood for euer, because he hath  
bene zealous for his God, and hath expiated the wicked fact  
14 of the children of Israel. † And the name of the man of Is-  
rael, that was slaine with the woman of Madian, was Zambri  
the sonne of Salu, a prince of the kinred and tribe of Simeon.  
15 † Moreouer the Madianesse, that was slaine with him, was  
called Cozbi the daughter of Sur a most noble prince of the  
16 17 Madianites. † And our Lord spake to Moyles, laying: † Let  
the Madianites finde you their enemies, and strike you them:  
18 † Because they also haue done like enemies against you, and  
haue guilfully deceiued you by the Idol Phogor, and Cozbi  
the daughter of the duke of Madian their sister, who was  
strooken in the day of the plague for the sacrilege of Phogor.

and so an ex-  
ample for such  
Magistrates to  
do iustice; or  
he had a par-  
ticular inspi-  
ration, which  
is no warrant  
for priuate  
men, to do the  
like. For by  
Catholique  
doctrin, kil-  
ling of men is  
neither allow-  
ed, nor ex-  
cused but whē  
it is done by  
publique au-  
thoritie, or by  
mere casuali-  
tie, against the  
killers wil. Ca-  
techis. Rom. 9. 3.  
6. 6. 9. 3. D. 16.  
2. 2. 9. 60. 4. 6.

CHAP. XXVI.

*Al the men of twelue tribes being againe numbered, from the age of twentie  
yeares and vpward, are found to be six hundred one thousand seuen hun-  
dred and thirtie. 57. Of the tribe of Lewi also, numbered of the male sex  
from the age of one moneth and vpward, are found twentie three thou-  
sand. 64. al being dead in the desert, which were numbered before, except  
Caleb and Iosue.*

1 **A** F T E R the bloud of the offenders was shed, our Lord  
said to Moyles and Eleazar the sonne of Aaron, the  
2 priest: † Number the whole summe of the children of Is-  
rael from twentie yeares and vpward, by their houses and  
3 kinredes, al that can goe forth to warres. † Moyles ther-  
fore and Eleazar the priest spake, in the champion countrie  
of Moab vpon Iordan against Iericho, to them that were  
4 † from twentie yeares and vpward, as our Lord had com-  
5 manded, of whom this is the number: † Ruben the first  
borne of Israel, his sonne, Henoeh, of whom is the familie  
of the Henoehites: and Phallu, of whom is the familie of  
6 the Phalluites: † and Hesron, of whom is the familie of the  
Hesronites: and Charmi, of whom is the familie of the Char-  
7 mites. † These are the families of the stocke of Ruben:  
whose number was found fourtie three thousand, and seuen  
8 9 hundred thirtie. † The sonne of Phallu, Eliab. † his sonnes,  
Namuel and Dathan and Abiron. These are Dathan and  
Abiron

: Gods wrath  
being pacified  
by extirpation  
of the old bad  
people, the  
new progenie  
is numbered  
which shal  
possesse the  
promised land  
3. Hierom. de  
Mans. 42. 10. 3.





∴ They were retained in the ayre, til the earth broken vnder them was closed againe.

Abiron the princes of the people, that rose against Moyſes and Aaron in the ſedition of Core, when they rebelled againſt our Lord: † and the earth opening her mouth deuoured Core, verie manie dying, when the fire burnt two hundred fiftie men. And there was a great miracle done, † that Core perishing, ∴ his ſonnes perished not. † The ſonnes of Simeon by their kinredes: Namuel, of him is the familie of the Namuelites: Iamin, of him is the familie of the Iaminites: Iachin, of him is the familie of Iachinites: † Zare, of him is the familie of the Zareites: Saul, of him is the familie of the Saulites. † theſe are the families of the ſocke of Simeon, of which the whole number was two and twentie thouſand two hundred. † The ſonnes of Gad by their kintedes: Sephon, of him is the familie of the Sephonites: Aggi of him is the familie of the Aggites: Suni, of him is the familie of the Sunites: † Ozni, of him is the familie of the Oznites: Her, of him is the familie of the Herites: † Arod of him is the familie of the Arodites: Ariel, of him is the familie of the Arielites. † theſe are the families of Gad, of which the whole number was ſourtie thouſand five hundred. † The ſonnes of Iudas, Her, and Onan, who died both in the land of Chanaan. † And the ſonnes of Iudas by their kinredes were: Sela, of whom is the familie of the Selaites: Phares, of whom is the familie of the Phareſites: Zare, of whom is the familie of the Zareites. † Moreouer the ſonnes of Phares: Heſron, of whom is the familie of the Heſronites: and hamul, of whom is the familie of the Hamulites. † theſe are the families of Iudas, of which the whole number was ſeuentie ſix thouſand five hundred. † The ſonnes of Iſſachar, by their kinredes: Thola, of whom is the familie of the Tholaites: Phua, of whom is the familie of the Phuaites: † Iaſub, of whom is the familie of the Iaſubites: Semran, of whom is the familie of the Semranites. † theſe are the kinredes of Iſſachar, whoſe number ſixtie foure thouſand three hundred. † The ſonnes of Zabulon by their kinredes: Sared, of whom is the familie of the Saredites: Elon of whom is the familie of the Elonites: Ialel, of whom is the familie of Ialelites. † Theſe are the kinredes of Zabulon, whoſe number was ſixtie thouſand five hundred. † The ſonnes of Ioseph by their kinredes, Manasses and Ephraim. † Of Manasses was borne Machir, of whom is the familie





familie of the Machirites. Machir begat Galaad, of whom  
 30 is the familie of the Galaadites. † Galaad had sonnes: Iezer,  
 of whom is the familie of the Iezerites: and Helec, of whom  
 31 is the familie of the Helecites. † and Asriel, of whom is  
 the familie of the Asrielites: and Sechem, of whom is the  
 32 familie of the Sechemites. † and Semida, of whom is the fa-  
 milie of the Semidaïtes: and Hephher, of whom is the familie  
 33 of the Hephherites. † And Hephher was the father of Salphaad,  
 who had no sonnes, but onlie daughters, whose names are  
 these: Maala, and Noa, and Hegla, and Melcha, and Tersa.  
 34 † these are the families of Manasses, and the number of them  
 35 is fiftie two thousand seven hundred. † And the sonnes of  
 Ephraim by their kinredes were these: Suthala, of whom  
 is the familie of the Suthalaïtes: Becher, of whom is the fa-  
 milie of the Becherites: Thehen, of whom is the familie of  
 36 the Thehenites. † Moreouer the sonne of Suthala was He-  
 37 ran, of whom is the familie of the Heranites. † these are the  
 kinredes of the sonnes of Ephraim: whose number was thir-  
 38 tie two thousand five hundred. † These are the sonnes of  
 Ioseph by their families. The sonnes of Benjamin in their  
 kinredes: Bela, of whom is the familie of the Belaïtes: Asbel,  
 of whom is the familie of the Asbelites: Ahiram, of whom  
 39 is the familie of the Ahiramites: † Supham, of whom is the  
 familie of the Suphamites: Hupham, of whom is the familie  
 40 of the Huphamites. † The sonnes of Bela: Hered, and Noe-  
 man. Of Hered, the familie of the Heredites: of Noeman,  
 41 the familie of the Noemanites. † These are the sonnes of  
 Benjamin by their kinredes, whose number was fourtie five  
 42 thousand six hundred. † The sonnes of Dan by their kin-  
 redes: Suham, of whom is the familie of the Suhamites: these  
 43 are the kinredes of Dan by their families. † al were Suha-  
 mites, whose number was sixtie four thousand four hun-  
 44 dred. † The sonnes of Aser by their kinredes: Iemna, of  
 whom is the familie of the Iemnaïtes: Iessui, of whom is the  
 familie of the Iessuites: Brie, of whom is the familie of the  
 45 Brieites. † The sonnes of Brie: Heber, of whom is the fa-  
 milie of the Heberites: and Melchiel, of whom is the familie  
 46 of the Melchielites. † And the name of the daughter of  
 47 Aser, was Sara. † these are the kinredes of the sonnes of  
 Aser, and their number fiftie three thousand four hundred.  
 48 † The sonnes of Nephthali by their kinredes: Iessiel, of





whom is the familie of the Iesielites: Guni, of whom is the familie of the Gunites, † Ieser, of whom is the familie of the Ieserites: Sellem, of whom is the familie of the Sellemites. † these are the kinredes of the sonnes of Nephthali by their families: whose number was fourtie five thousand four hundred. † This is the summe of the children of Israel, that were reckened, six hundred thousand, and a thousand seven hundred thirtie. † And our Lord spake to Moyse saying: † To these shal the land be diuided according to the number of names for their possessions. † To the greater number thou shalt geue a greater portion, and to the fewer a lesse: to euerie one, as they haue now bene reckened, shal possession be deliuered: † yet so that lotte doe diuide the Land to the tribes and the families. † Whatsoever shal chance by lotte, that let either the more take, or the fewer. † This also is the number of the sonnes of Leui by their families: Gerson, of whom the familie of the Gersonites: Caath, of whom the familie of the Caathites: Merari, of whom the familie of the Merarites. † these are the families of Leui: The familie of Lobni, the familie of Hebroni, the familie of Moholi, the familie of Musi, the familie of Core. Howbeit Caath begatte Amram: † who had to wife Iochabed: the daughter of Leui, who was borne to him in Egypt. She bare to Amram her husband sonnes, Aaron and Moyse, and Marie their sister. † Of Aaron were borne Nadab and Abiu, and Eleazar and Ithamar: † of the which Nadab and Abiu died, when they had offered the strange fyre before our Lord. † And al that were numbred, were twentie three thousand of the male kind from one moneth and vppward: who were not reckened among the children of Israel, neither was their possession geuen with the rest. † This is the number of the children of Israel, that were entolled by Moyse and Eleazar the priest, in the champion countrie of Moab vpon Iordan against Iericho. † Among whom there was none of them that were numbered before by Moyse and Aaron in the desert of Sinai. † For our Lord had foretold that al should die in the wilderness And none remained of them, but Caleb the sonne of Iephone, and Iosue the sonne of Nun.

Amram married his aunt: which sheweth that the second degree in consanguinitie is not forbidden by the law of nature, though it was after prohibited by a positive law. Leuit. 18.

CHAP.





## CHAP. XXVII.

Salphaads daughters succede to their fathers inheritance. 8. And the law is established that for lack of sonnes daughters shal inherite, and for lack also of daughters the next of kinne. 12. God commandeth Moyses to ascend into Mount Abarim, and thence view the promised Land, but foretelleth him that he shal die, and not goe into it. 15. He then prayeth God to provide another to lead the people, 18. and Josue is designed in presence of Eleazar and the people.

- 1 **A**N D there came the daughters of Salphaad, the sonne  
of Hephher, the sonne of Galaad, the sonne of Machir,  
the sonne of Manasses, who was the sonne of Ioseph: whose  
names are, Malaa, and Noa, and Hegla, and Melcha, and  
2 Therfa. † And they stood before Moyses and Eleazar the  
priest, and al the princes of the people at the doore of the ta-  
3 bernacle of couenant, and said: † Our father died in the de-  
sert, neither was he in the sedition, that was raised against  
our Lord vnder Core, but he died in :: his owne sinne: he  
had no men children. Why is his name taken away out of his  
familie, because he hath not a sonne? Geue vs possession a-  
4 mong the kinne of our father. † And Moyses referred their  
5 cause to the iudgement of our Lord. † Who said to him:   
6 † The Daughters of Salphaad require a iust thing: geue them  
possession among their fathers kinne, and let them succede  
7 him in the inheritance. † And to the children of Israel thou  
8 shalt speake these thinges: † When a man dieth without a  
9 sonne, his inheritance shal passe to his daughter. † If he  
haue no daughter, he shal haue his brethren his successours.  
10 † And if he haue no brethren neither, you shal geue the in-  
11 heritance to his fathers brethren. † but if he haue no such  
vncles by the father neither, the inheritance shal be geuen to  
them that are the next of kinne. and this shal be to the chil-  
dren of Israel a holie ordinance by a perpetual law, as the  
12 Lord hath commanded Moyses. † Our Lord also said to  
Moyses: Goe vp into this mountaine Abarim, and view  
from thence the Land which I wil geue to the children of Is-  
13 rael. † and when thou shalt haue seene it, thou also shalt  
14 goe to thy people, as thy brother Aaron is gone: † because  
you did offend me in the desert Sin in the contradiction of  
the multitude, neither would you sanctifie me before them  
vpon the waters. these are the waters of contradiction in

For the ge-  
neral mutmu-  
ring, wherof,  
al the people  
were guiltie:  
cha. 14. 7. 29.





Temporal Princes are also pastors, or shepherds of the people: but this made not Iosue supreme in spiritual causes. For it is clere in the next lines that he had but part of Moyses his glorie, or office, and that was to be temporal prince, Eleazar being chief in causes spiritual, before whom and the multitude he was ordained Duke, but Eleazar consulted

God for him, and directed his principal actions, called here his going out, and going in.

Variety of Sacrifices for diuers times.

1. Euerie day wise.

2. On the Sabbath day.

Cades of the desert Sin. † To whom Moyſes answered: 15  
† Our Lord the God of the ſpirites of al fleſh prouide a man, 16  
that may be ouer this multitude: † and may goe out and enter 17  
in before them, and bring them out, or bring them in: leſt  
the people of our Lord be as ſheepe without a † paſtor.  
† And our Lord ſaid to him: Take Iosue the ſonne of Nun, a 18  
man in whom is the Spirit, and put thy hand vpon him.  
† Who ſhal ſtand before Eleazar the prieſt and al the multi- 19  
tude: † and thou ſhalt geue him preceptes in the ſight of al, 20  
and part of thy glorie, that al the ſynagogue of the children of  
Iſrael may heare him. † For him, if anie thing be to be done, 21  
Eleazar the prieſt ſhal conſult the Lord. At his word ſhal he  
goe out and ſhal goe in, and al the children of Iſrael with  
him, and the reſt of the multitude. † Moyſes did as our Lord 22  
had commanded. And when he had taken Iosue, he ſette him  
before Eleazar the prieſt, and al the aſſembly of the people.  
† And impoſing his handes on his head, he repeated al thinges. 23  
that our Lord had commanded.

### CHAP. XXVIII.

*Special ſacrifices are appointed for euerie day in the morning and evening. 9.  
Likewiſe for euerie Sabbath day, 11. for the firſt day of euerie moneth, 16.  
for Paſch, 26. and for Penticoſt.*

OUR Lord alſo ſaid to Moyſes: † Command the chil- 1 2  
dren of Iſrael, and thou ſhalt ſay to them: My oblation  
and breades, and burnt ſacrifice of moſt ſweete odour offer  
ye † in their times. † Theſe are the ſacrifices which you 3  
muſt offer: Two lambes of a yeare old without blemish daily  
for † the euerlaſting holocauſt: † one you ſhal offer in the 4  
morning, and the other at euen: † the tenth part of an ephi 5  
of floure, which ſhal be tempered with the pureſt oile, and  
ſhal haue the fourth part of an hin. † It is the continual ho- 6  
locauſt which you offered in Mount Sinai for a moſt ſweete  
odour of the burnt ſacrifice of the Lord. † and for a liba- 7  
ment you ſhal offer of wine the fourth part of an hin for e-  
uerie lambe in the Sanctuarie of the Lord. † And the other 8  
lambe in like maner you ſhal offer at euen according to al the  
rite of the morning ſacrifice, and of the libamentes therof,  
an oblation of moſt ſweete odour to the Lord. † And on the 9  
day of † the Sabbath, you ſhal offer two lambes of a yeare  
old without blemish, and two tenthes of floure tempered  
with





- 10 with oile in sacrifice, and the libamentes † which are ritely  
 11 powred euerie Sabbath for an euēlasting holocaust. † And  
 in :: the Calendes you shal offer an holocauste to the Lord, <sup>3.</sup> ::] The Neo-  
 two calves of the heard, one ramme, seven lambes of a yeare <sup>menia, or new</sup>  
 12 old without blemish, † and three tenthes of flowre tempe- <sup>moone.</sup>  
 red with oile in sacrifice for euerie calfe: and two tenthes of  
 13 flowre tempered with oile to euerie ramme: † and the tenth  
 part of a tenth of flowre tempered with oile in sacrifice to  
 euerie lambe. it is an holocaust of most sweete odour and  
 14 burnt sacrifice to the Lord. † And the libamentes of wine,  
 that are to be powred for euerie victime, shal be these: The  
 halfe part of an hin for euerie calfe, the third to a ramme, the  
 fourth to a lambe. this shal be the holocaust through al mo-  
 nethes, that succede one an other as the yeare turneth about.  
 15 † A bucke goate also shal be offered to the Lord for sinnes  
 16 an euēlasting holocaust with his libamentes. † And in the  
 first moneth, :: the fourtenth day of the moneth shal be the  
 17 Phase of the Lord, † and the fiftenth day the solemnitie: <sup>4.</sup> :: Pasch, or  
 18 seven daies shal they eate azymes. † Of the which the first <sup>Phase.</sup>  
 day shal be venerable and holie: no seruile worke shal you  
 19 doe therein. † And you shal offer burnt sacrifice an <sup>holo-</sup>  
 caust to the Lord, two calves of the heard, one ramme, seven  
 20 lambes of a yeare old without blemish: † and the sacrifice of  
 euerie one of flowre which shal be tempered with oile, three  
 tenthes to euerie calfe, and two tenthes to euerie ramme,  
 21 † and the tenth part of a tenth, to euerie lambe, that is to  
 22 say, to the seven lambes. † And one bucke goate for sinne,  
 23 that expiation may be made for you, † beside the morning  
 24 holocaust which you shal alwaies offer. † So shal you do  
 euerie day of the seven daies for a foode of the fire, and for  
 a most sweete odour to the Lord, which shal rise of the holo-  
 25 caust, and of the libamentes of euerie one. † The seventh  
 day also shal be most solemnne and holie vnto you: no seruile  
 26 worke shal you doe therein. † The day also of :: first fruites <sup>5.</sup> :: Pentecost,  
 when you shal offer new fruites to the Lord, after that the  
 weekes be accomplished, shal be venerable and holie: no  
 27 seruile worke shal you doe therein. † And you shal offer an  
 holocaust for a most sweete odour to the Lord, two calves of  
 the heard, one ramme, and seven Lambes of a yeare old with-  
 28 out blemish: † and in the sacrifices of them three tenthes of  
 flowre tempered with oile to euerie calfe, to euerie ramme





two, & euerie lambe the tenth part thereof, which toge-  
ther are seuen lambes. a goate also & which is floure for ex-  
piation: beside the euerlasting holocaust, and the libamentes  
therof. & Al shal you offer without blemish, with their li-  
bamentes.

## CHAP. XXIX.

*In the seuenth moneth are celebrated with particular sacrifices the feastes of  
Trumpets, 7. of Expiation, 12. of Tabernacles, 35. and of Assemblie and  
Collection.*

6.  
:: Feast of  
Trumpets.

**T**HIS first day also of the seuenth moneth shal be vene-  
rable and holie vnto you. no seruile worke shal you doe  
therein, because it is the day of sounding, and of trumpetes.  
& And you shal offer an holocaust for a most sweete odour  
to the Lord, one calfe of the heard, one ramme, and seuen  
lambes of a yeare old without blemish: & and in their sacri-  
fices of floure tempered with oile three tenthes to euerie  
calfe, two tenthes to a ramme, & one tenth to a lambe, which  
together are seuen lambes: & and a bucke goate for sinne,  
which is offered for the expiation of the people, & besides  
the holocaust of the Calendes with the sacrifices therof, and  
the euerlasting holocaust with the accustomed libamentes.

7.  
:: Feast of Ex-  
piation.

8.  
:: For remissio  
of sinnes the  
penitents did  
cooperate by  
penal workes  
of fasting and  
abstinence,  
from euen until  
even, *Leuit. 23. 7.*  
*12. 5. Aug. 9.*  
*37. in Num.*  
*Throd. 9. 32. in*  
*Leuit.*

With the same ceremonies shal you offer burnt sacrifice for a  
most sweete odour to the Lord. & The tenth day also of  
this seuenth moneth shal be holie and venerable vnto you,  
and you shal afflict your soules: no seruile worke shal you  
doe therein. & And you shal offer an holocaust to the Lord  
for a most sweete odour, one calfe of the heard, one ramme,  
seuen Lambes of a yeare old without blemish: & and in their  
sacrifices of floure tempered with oile three tenthes to euerie  
calfe, two tenthes to the ramme, & the tenth part of a tenth  
to euerie lambe, which are in al seuen lambes: & and a bucke  
goate for sinne, besides these thinges that are wont to be of-  
fered for offence vnto expiation, and for the euerlasting ho-  
locaust with their sacrifice & libamentes. & But the fifteenth  
day of the seuenth moneth, which shal be vnto you holie and  
venerable, no seruile worke shal you doe therein, but you  
shal celebrate the solemnitie to the Lord seuen daies. & and  
you shal offer an holocaust for a most sweete odour to the  
Lord, calves of the heard thirtene, rammes two, lambes of a  
yeare old without blemish fourtene: & & in their libamentes:

8.  
:: Feast of Ta-  
bernacles.

of floure





of flowre tempered with oile three tenthes to euerie calfe,  
which are together thirtene calves: and two tenthes to e-  
15 uerie ramme, that is, together to two rammes, † and the  
tenth part of a tenth to euerie lambē, which are together  
16 fourtene lambes: † and a bucke goate for sinne, beside the  
euerlasting holocauste; and the sacrifice, and the libament  
17 therof; † The next day you shal offer calves of the heard  
twelue, two rammes, lambes a yeare old without blemish  
18 fourtene: † and the sacrifices and libamentes of euerie one  
to the calves and the rammes and the lambes you shal ritely  
19 celebrate: † and a bucke goate for sinne, beside the euer-  
lasting holocauste, and the sacrifice and libament therof.  
20 † The third day you shal offer eleuen calves, two rammes,  
21 lambes of a yeare old without blemish fourtene: † and the  
sacrifices and the libamentes of euerie one to the calves and  
22 the rammes and the lambes you shal ritely celebrate: † and a  
bucke goate for sinne, beside the euerlasting holocauste; and  
23 the sacrifice, and libament therof. † The fourth day you shal  
offer ten calves, two rammes, lambes a yeare old without  
24 blemish fourtene: † and the sacrifices and the libamentes of  
euerie one to the calves and the rammes and the lambes you  
25 shal ritely celebrate: † and a bucke goate for sinne, beside  
the euerlasting holocauste, and the sacrifice therof and liba-  
26 ment. † The fifth day you shal offer nine calves, two ram-  
27 mes, lambes of a yeare old without blemish fourtene: † and  
the sacrifices and the libamentes of euerie one to the calves  
and the rammes and the lambes you shal ritely celebrate:  
28 † and a bucke goate for sinne, beside the euerlasting holo-  
29 causte, and the sacrifice therof and libament. † The sixth  
day you shal offer eight calves, two rammes, lambes of a yeare  
30 old without blemish fourtene: † and the sacrifices and the  
libamentes of euerie one to the calves and the rammes and  
31 the lambes you shal ritely celebrate: † and a bucke goate for  
sinne, beside the euerlasting holocauste; and the sacrifice  
32 therof and libament. † The seventh day you shal offer seuen  
calves, and two rammes, lambes of a yeare old without ble-  
33 mish fourtene: † and the sacrifices and the libamentes of  
euerie one to the calves and the rammes and the lambes you  
34 shal ritely celebrate: † and a bucke goate for sinne, beside  
the euerlasting holocauste and the sacrifice therof and liba-  
35 ment. † The eighth day, which is most solemne, no seruile  
Collection,  
worke

Feast of As-  
semble, and





you doe therein, † offering an holocauste for a most sweete  
 odour to the Lord, one calfe, one ramme, lambes of a yere  
 old with out blemish seuen. † and the sacrifices and the li-  
 bamentes of euerie one to the calves and the rammes and the  
 lambes you shal ritely celebrate: † and a bucke goate for  
 sinne, besides the euerlasting holocauste, and the sacrifice  
 therof and libament. † These thinges shal you offer to the  
 Lord in your solemnities: besides your vowes and voluntarie  
 oblations in holocauste, in sacrifice, in libament, and in paci-  
 fique hostes.

## CHAP. XXX.

*Voluntarie vowes or oathes of men; 14. of maidens in their fathers houses, 7-  
 or newly married; 10. of widowes, or wines divorced, 11. and of wines in  
 their husbands houses: and how they bind, or are made frustrate.*

**A**ND Moyses told the children of Israel al thinges that  
 our Lord had commanded him: † and he spake to the  
 princes of the tribes of the children of Israel: This is the  
 word that our Lord hath commanded: † If any man: make  
 a vowe to our Lord, or binde him self by an oath: he shal  
 not make his word frustrate, but al that he promised he shal  
 fulfil. † If a woman vowe any thing, and binde her self with  
 an oath, she that is in her fathers house, and as yet in may-  
 dens age: if her father know the vowe that she promised,  
 and the oath wherwith she bound her soule, and hold his  
 peace, she shal be bound to the vowe: † Whatsoever she  
 promised and sware, she shal fulfil in deede. † but if imme-  
 diarly as he heareth it, her father do gaine say it, both her  
 vowes and her othes: shal be frustrate, neither shal she be  
 bound to the promise, for that her father hath gaine said it.  
 † If she haue a husband, and vowe any thing, and the word  
 once going out of her mouth binde her soule by an oath:  
 † the day that her husband heareth it, and doth not gaine say  
 it, she shal be bound to the vowe, and shal render; whatsoe-  
 ver she promised. † but if as sone as he heareth he gaine  
 say it, and make her promises frustrate, and the wordes wher-  
 with she had bound her soule: our Lord wil be: propitious  
 to her. † The widowe, and she that is deuorced whatsoeuer  
 they vowe, they shal render. † The wife in the house of her  
 husband, when she hath bound her self by vowe and by oath:  
 † if her husband heare, and hold his peace, neither doe  
 gaine say

He that vov-  
 eth abstinence  
 from a thing  
 lawfull, ma-  
 keth it unlaw-  
 full to him selfe  
 by his vow. s.  
 Aug. 9. 36. in  
 Num.

In this case  
 God wil not  
 impute it to  
 her for a sine.  
 s. Aug. 9. 32.





- gaynesay the promise, she shal render whatsoeuer she had  
 13 promised. † but if forthwith he gaynesay it, she shal not be  
 holden bound to the promise: because her husband gayne-  
 14 said it, and our Lord wil be propitious to her. † If she vowe  
 and binde her selfe by oath, to :: afflict her soule by fasting,  
 or abstinence from other thinges, it shal be in the arbitre-  
 ment of her husband, whether she shal do it, or not do it.  
 15 † and if the husband hearing it hold his peace, and differre  
 sentence til an other day: whatsoeuer she had vowed and  
 promised, she shal render: because immediatly as he heard  
 16 it, he held his peace. † but if he gaynesay it after that he  
 17 knew it, :: him selfe shal beare her iniquitie. † These are  
 the lawes, which our Lord appointed to Moyses betwene  
 the husband and the wife, betwene the father and the  
 daughter, that is as yet in maidens age, or that abideth in her  
 fathers house.

:: By afflicting  
 of the soule it,  
 here vnder-  
 stood, restrai-  
 ning sensual  
 delectation.

S. Aug. 9. 57.  
 in Num.

:: The husband  
 reuoking his  
 consent, once  
 geuen by  
 word, or by  
 silence to his  
 wifes vow,  
 sinned, but  
 the wife was  
 bound to  
 obey him, and  
 so was excu-  
 sed.

## A N N O T A T I O N S.

## CHAP. XXX.

6. *shal be frustrated*) Vowes, which fathers and husbandes could frustrate  
 in their daughters and wifes, must needes be ment of things not commanded  
 by God For it was not in their powre to dispence in Gods precepts. As for ex-  
 ample, touching the feast of Expiration, it was not in the arbitrement of fathers  
 and husbandes (as here it was v. 14.) whether their daughters and wifes should  
 fast or no: but was absolutely said: [Leuit. 23. 7. 19.] *Euery soule that is not af-*  
*filled* (that is, which fasteth not) *this day, shal perish out of his people.* And so in  
 other precepts were necessarie obligations. Besides which it is gratful also to  
 God, that his seruantes bind them selues to other good workes, wherto they  
 are not otherwise bound.

Vowes of  
 things not  
 commanded,

S. Aug. 9. 57. in Num.

## CHAP. XXXI.

*The Madianites are slaine in battle, for that they had drawen the people of  
 Israel to sinne. 11. The praye is brought to Moyses, 14. VVho being angrie  
 that the women (which were the occasion of sinne) are saued aloue, com-  
 mandeth to kille the male children, and al the women sauing only vir-  
 gins. 19. The souldiars are purified, as also the praye, 26. and then diuided  
 among the victours, and other people, taking out portions for the Leuites.  
 48. The princes of the hoste geue free offerings to our Lord.*

- 1 2 **A**ND our Lord spake to Moyses, saying: † Reuenge  
 first the children of Israel on the Madianites, and so  
 3 thou shalt be gathered to thy people. † And Moyses forth-  
 with said: Arme of you men to fight, which may take the  
 Aaa reuenge





reuenge of our Lord on the Madianites: † Let a thousand 4  
 men of euerie tribe be chosen of Israel to be sent to the  
 warre. † And they gaue a thousand of euerie tribe, that is to 5  
 say, twelue thousand wel appointed to fight: † whom Moy- 6  
 ses sent with Phinees the sonne of Eleazar the priest, and the  
 holie vessel, and the trumpettes to sound he deliuered to him. 5  
 † And when they had fought against the Madianites and had 7  
 overcome, al the men they slew, † and their kinges Eui, and 8  
 Recem, and Sur, and Hur, and Rebe, fise princes of the Na-  
 tion: † Balaam also the sonne of Beor they killed with the  
 sword. † And they tooke their wiues, and litle ones, and al 9  
 their goodes: whatsoeuer they had bene able to make, they  
 spoiled: † as wel cities as townes and castels the fire did 10  
 consume. † And they tooke the praye, and al thinges that 11  
 they had taken as wel of men as of beastes, † and they 12  
 brought them to Moyles, and Eleazar the priest, and to al the  
 multitude of the children of Israel. but the rest of the imple-  
 mentes they caried to the campe in the champion countries  
 of Moab, beside Iordan against Iericho. † And Moyles and 13  
 Eleazar the priest went forth, and al the princes of the syna-  
 gogue to meete them without the campe. † And Moyles 14  
 being angrie with the princes of the hoste, the tribunes, and  
 the centurions that were come from the battle, † said: 15  
 Why haue you reserued the wemen? † Are not these they, 16  
 that deceiued the children of Israel at the suggestion of Ba-  
 laam, and made you preuaricate against our Lord vpon † the  
 sinne of Phogor, whereupon also the people was stroken?  
 † Therefore kil al whatsoeuer is of the male sexe, among † the 17  
 litle ones also: and the wemen; that haue knowne men in  
 carnal copulation, slea ye: † but the gyrles and al the 18  
 wemen that are virgins reserue to you: † and tarying with- 19  
 out the campe seuen daies. He that hath killed a man, or  
 touched him that is killed, shal be exiated the third day and  
 the seuenth. † And of al the praye, whether it be garment, 20  
 or vessel, and some thing prepared for implementes, of  
 goates skinner, and heare, and wood shal be exiated. † Elea- 21  
 zar also the priest spake to the hoste, that had fought, in this  
 maner: This is the precept of the law, which our Lord hath  
 commanded Moyles: † Gold, and siluer, and brasle, and 22  
 yron, and leade, and tinne, † and al that may passe through 23  
 the fyre, shal be purged by fyre, but whatsoeuer can not  
 abide

: VWith whō  
 he sinned,  
 with them he  
 was also iustly  
 punished.

: These we-  
 men bringing  
 imagies of  
 Beelpogor,  
 caused the Is-  
 raelites to of-  
 fer sacrifice to  
 him, before  
 they should  
 committe for-  
 nication with  
 them.

: In more de-  
 testation of  
 the parents  
 sinne, God co-  
 manded to kil  
 these children  
 & so they were  
 prevented,  
 from commit-  
 ting the like





abide the fire, shal be sanctified with the water of expiation :  
 24 † and you shal wash your garmentes the seuenth day, and  
 being purified, afterward you shal enter into the campe.  
 25 16 † And our Lord said to Moyles: † Take the summe of those  
 thinges, that were taken from man vnto beast, thou and  
 27 Eleazar the priest and the princes of the multitude: † and  
 thou shalt diuide the praye equally betwene them, that  
 fought & went forth to the warre, and betwene the rest of the  
 28 multitude. † and thou shalt separate a portion to the Lord  
 from them, that fought and were in the battle, one soule of  
 five hundred as wel of mankind as of oxen and asses and  
 29 sheepe, † and thou shalt geue it to Eleazar the priest, be-  
 30 cause they are the first frutes of the Lord. † Out of the halfe  
 part also of the children of Israel thou shalt take the fiftith  
 head of mankind, and of oxen, and asses, and sheepe, and of  
 al beastes, and thou shalt geue them to the Leuites, that  
 31 watch in the custodies of the tabernacle of the Lord. † And  
 32 Moyles and Eleazar did, as our Lord commanded. † And  
 the praye which the hoste had taken, was of sheepe six hun-  
 33 dred seuentie five thousand, † of oxen seuentie two thou-  
 34 35 sand, † of asses sixtie one thousand. † The soules of the  
 folkes of the female sexe, that had not knowne men, thirtie  
 36 two thousand. † And the halfe part was geuen to them, that  
 had bene in the battle, of sheepe three hundred thirtie seuen  
 37 thousand five hundred: † of the which for the portion of  
 our Lord were reckened sheepe six hundred seuentie five.  
 38 † And of the thirtie six thousand oxen, oxen seuentie and  
 39 two: † of the thirtie thousand five hundred asses, asses sixtie  
 40 one: † of the soules of mankind sixtene thousand, there  
 41 fel to the portion of our Lord thirtie two soules. † And  
 Moyles deliuered the number of the first frutes of our Lord  
 42 to Eleazar the priest, as it had bene commanded him, † of  
 the halfe part of the children of Israel, which he had sepa-  
 43 rated to them, that had bene in the battle. † But of the halfe  
 part that had chanced to the rest of the multitude, that is to  
 say, of the three hundred thirtie seuen thousand five hundred  
 44 45 sheepe, † and of the thirtie six thousand oxen, † and of the  
 46 thirtie thousand five hundred asses, † and of the sixtene  
 47 thousand of mankind, † Moyles tooke the fiftith head, and  
 gaue it to the Leuites, that watched in the tabernacle of our  
 48 Lord, as our Lord had commanded. † And when the princes

crimes. But  
 ordinarily,  
 women & chil-  
 dren ought  
 not to be  
 slaine after the  
 victorie. *Deut.*  
*20. v. 14.*





of the hoste were come to Moyſes, and the tribunes, and centurions, they ſaid: † We thy ſeruantſ have reckened the 49 number of the warryers, which we had vnder our hand: and not ſo much as one verily was lacking: † For this cauſe we 50 offer in the donaries of our Lord euerie one that which we could finde in the praye of gold, garters and tablettes, ringes and braceletes, and cheynes, that thou maiest pray to our Lord for vs. † And Moyſes and Eleazar the prieſt receiued al 51 the gold in diuerſe formes, † in weight ſixtene thouſand, 52 ſeuē hundred fiftie ſicles of the tribunes and of the centurions. † For that which euerie one had ſpoiled in the praye, 53 was his owne. † And that which was receiued they brought 54 into the tabernacle of teſtimonie, for a monument of the children of Iſrael before our Lord.

## CHAP. XXXII.

*The children of Ruben and Gad, demanding to haue inheritance on that ſide Iordan, where they yet are, 7. Moyſes iuſtly rebuketh them; 16. yet vpon condition that they wil march firſt ouer Iordan, and remaine the firſt in battle, til the land be ſubdued to the children of Iſrael, 18. he granteth to them, and the halfe tribe of Manaſſes, that which they requeſt.*

**A**Nd the children of Ruben and Gad had much cattel, 1 and they had in beaſtes an infinite ſubſtance. And when they had ſeene Iazer and Galaad ſitre countries for to feede cattel, † they came to Moyſes and Eleazar the prieſt, 2 and the princes of the multitude, and ſaid: † Ataroth, and 3 Dibon, and Iazer, and Nemra, Heſebon, and Eleale, and Sabam, and Nebo, and Beon, † the land, which our Lord 4 ſmote in the ſight of the children of Iſrael, is of a verie plentiful ſoile for the feeding of beaſtes: and we thy ſeruantſ haue very much cattel: † and we pray thee if we haue 5 found grace before thee, that thou geue vs thy ſeruantſ the ſame in poſſeſſion, and: make vs not paſſe ouer Iordan † To 6 whom Moyſes answered: Why ſhal your brethren goe to fight, and wil you ſitte here? † Why ſubuert you the mindes 7 of the children of Iſrael, that they may not be bold to paſſe into the place, which our Lord wil geue them? † Did not 8 your fathers ſo, when I ſent from Cadesbarne to view the Land? † And when they were come as farre as the Valley of 9 cluster, hauing viewed al the countrie, they ſubuerted the hart of the children of Iſrael, that they ſhould not enter the coaſtes,

*A right figure of thoſe that would poſſeſſe heauen without labour or danger: not ſure ſhal be crowned vnleſſe he ſtrive lawfully. 1. Tim. 2.*





10 coastes, which our Lord gaue them. † Who being wrath  
 11 sware, saying: † If these men, that came vp out of Ægypt,  
 from twentie yeares and vward, shal see the land, which  
 vnder othe I promised to Abraham, Isaac, and Iacob: and  
 12 they would not folow me, † except Caleb the sonne of Je-  
 phone the Cenezeite, and Iosue the sonne of Nun: these  
 13 haue fulfilled my wil. † And our Lord being wrath agaynst  
 Israel, led him about through the desert fourtie yeares, vntil  
 the whole generation was consumed, that had done euil in  
 14 his sight. † And behold, quoth he, you are risen vp in steed  
 of your fathers, the offspring and disciples of sinful men,  
 15 to augment the furie of our Lord agaynst Israel. † But if  
 you wil not folow him, he wil leave the people in the wil-  
 16 dernesse, and you shal be the cause of the death of al. † But  
 they coming nere, said: We wil make shepcottes, and stal-  
 17 les for our cattel, for our litle ones also fenced cities: † and  
 we our selues armed and girded wil march on to battle be-  
 fore the children of Israel, vntil we bring them in vnto their  
 places. Our litle ones and whatsoever we can haue, shal be  
 in walled cities, because of the lying of wayte of the inhabi-  
 18 tantes. † We wil not returne into our houses, vntil the chil-  
 19 dren of Israel possesse their inheritance: † neither wil we  
 seeke any thing beyound Iordan, because already we haue  
 20 our possession on the east side therof. † To whom Moyse  
 said: If you doe that you promise, march on wel appointed  
 21 before our Lord to fight: † and let euerie man of warre  
 22 passe ouer Iordan, vntil our Lord subuert his enemies, † and  
 al the Land be subdued to him: then shal you be blamelesse  
 before our Lord and before Israel, and you shal obteyne the  
 23 countries that you would in the sight of our Lord. † But  
 if you doe not, that which you say, no man can doubt but  
 you sinne against God: and know ye that your sinne shal ap-  
 24 prehend you. † Build therefore cities for your litle ones,  
 and shepecotes and stalles for your sheepe and cattel: and  
 25 accomplish that which you haue promised. † And the chil-  
 dren of Gad and Ruben said to Moyse: We are thy seruan-  
 26 tes, we wil do that which our lord commandeth. † We wil  
 leave our litle ones, and our wiues, and sheepe, and cattel in  
 27 the cities of Galaad: † and we thy seruantes al wel appoy-  
 ned wil march on to the warre, as thou my lord speakest.  
 28 † Moyse therefore commanded Eleazar the priest, and Iosue





the sonne of Nun, and the princes of the families by the tribes of Israel, and he said to them: † If the children of Gad, 29  
and the children of Ruben passe with you ouer Jordan al armed to the warre before our Lord, and the Land be subdued to you: geue them Galaad in possession. † But if they wil 30  
not passe armed with you into the Land of Chanaan, let them take places to dwell in among you. † And the children of Gad, and the children of Ruben answered: As our 31  
lord hath spoken to his seruantes, so wil we doe: † our selues armed wil march before our Lord into the Land of Chanaan, and we confesse that we haue already receiued our 32  
possession beyond Iordan. † Moyles therefore gaue to the children of Gad and Ruben, and to the halfe tribe of Manasses the sonne of Ioseph, the kingdome of Schon king of the Amorrheite, and the kingdome of Og king of Basan, and their land and the cities therof round about. † Therefore 34  
the sonnes of Gad built Dibon, and Ataroth, and Aroer, † and Etroth, and Sophan, and Iazar, and Iegbaa, † and 35  
Bethnemra, and Betharan, cities fenced, and sheepecotes for their sheepe. † But the children of Ruben builded Hese- 37  
bon, and Eleale, and Cariathaim, † and Nabo, and Baalmeon 38  
changing their names, Sabama also: geuing names to the cities, which they had built. † Moreover the children of 39  
Machir, the sonne of Manasses went into Galaad, and wasted it killing the Amorrheite the inhabiter therof. † Moyles 40  
therefore gaue the land of Galaad to Machir the sonne of Manasses, who dwelt in it. † And Iair the sonne of Manasses 41  
went, and tooke the villages therof, which he called Hauoth Iair, that is to say, the Villages of Iair. † Nobe also went, 42  
and tooke Canath with the villages therof: and he called it by his owne name Nobe.

## CHAP. XXXIII.

*The 42. mansions of The children of Israel between Ægypt and the Land of promise are recited. so. they are commended to kill al the inhabitants, to purge the land of idolatrie, and diuide it among them.*

THESE are the mansions of the children of Israel, that 1  
went out of Ægypt by their troupes in the hand of 2  
Moyles and Aaron, † which Moyles described according to 3  
the places of the campe, which by our Lords commandement they changed. † The children of Israel therefore departing 3  
from

These removing, and camping places signifye by what degrees





from Ramesses the first moneth, the fiftenth day of the first  
 moneth, the morow after they made the Phale, in a mightie  
 4 hand, al the Egyptians seeing them, † and burying their  
 first borne, which our Lord had strooken (yea and on their  
 5 goddes also he had exercised vengeance) † they camped in  
 6 Soccoth. † And from Soccoth they came into Etham, which  
 7 is in the uttermost borders of the wilderness. † Departing  
 thence they came over against Phihahiroth, which looketh  
 8 toward Beelsephon, and camped before Magdal. † And de-  
 parting from Phihahiroth, they passed through the middes  
 of the sea into the wilderness: and walking three dayes  
 9 through the desert Etham, they camped in Mara. † And  
 departing from Mara, they came into Elim, where there  
 were the twelue fountaines of waters, and the seuentie  
 10 palme trees: and there they camped † But departing thence  
 also, they pitched their tentes vpon the Redde sea. And de-  
 11 parting from the Redde sea, † they camped in the desert Sin.  
 12 13 † From whence departing, they came into Daphca. † And  
 14 departing from Daphca, they camped in Alus. † And de-  
 parting from Alus, they pitched their tentes in Raphidim,  
 15 where the people wanted water to drinke. † And departing  
 16 from Raphidim, they camped in the desert of Sinai. † But  
 departing also from the desert Sinai, they came to the Se-  
 17 pulchres of concupiscence, † And departing from the Se-  
 18 pulchres of concupiscence, they camped in Haseeroth. † And  
 19 from Haseeroth they came into Rethma. † And departing  
 20 from Rethma, they camped in Remmonphares. † Whence  
 21 departing they came into Lebna. † From Lebna they cam-  
 22 ped in Resa. † And departing from Resa, they came into  
 23 Ceelatha. † Whence departing, they camped in the moun-  
 24 tayne Sepher. † Departing from the mountayne Sepher,  
 25 they came into Harada. † Thence departing, they camped  
 26 in Maceloth. † And departing from Maceloth, they came  
 27 into Thahath. † From Thahath they camped in Thare.  
 28 † Whence departing, they pitched their tentes in Methca.  
 29 30 † And from Methca they camped in Helmona. † And de-  
 31 parting from Helmona, they came into Moseroth † And  
 32 from Moseroth they camped in Beneiaacan. † And depar-  
 ting from Beneiaacan, they came into the mount Gadgad.  
 33 34 † Whence departing, they camped in Ietebatha. † And  
 35 from Ietebatha they came into Hebrona. † And departing  
 from

christians lea-  
 uing sinnes,  
 and following  
 Christ (our  
 guide) may  
 come to per-  
 fect pietie. 9.  
*Hierom. de*  
*mans. 42. ad*  
*Abiel.*





from Hebrona, they camped in Asiongaber. † Thence de- 36  
 parting, they came into the desert Sin, this is Cades. † And 37  
 departing from Cades, they camped in the mount Hor, in  
 the uttermost borders of the Land of Edom. † And Aaron 38  
 the priest went vp into the mountayne Hor at the comman-  
 dement of our Lord: and there he died the fourtith yeare of  
 the coming forth of the children of Israel out of Ægypt, the  
 fifth moneth, the first day of the moneth, † when he was an 39  
 hundred three and twentie yeares old. † And the Chananeire 40  
 king of Arad, who dwelt toward the south, heard that the  
 children of Israel were come into the Land of Chanaan.  
 † And departing from the mountayne Hor, they camped in 41  
 Salmona, † Whence departing, they came into Phunon. 42  
 † And departing from Phunon, they camped in Oboth. 43  
 † And from Oboth they came into Iicabarim, which is in 44  
 the borders of the Moabites. † And departing from Iicaba- 45  
 rim they pitched their tentes in Dibongad. † Whence depar- 46  
 ting, they camped in Helmondeblathaim. † And departing 47  
 from Helmondeblathaim, they came to the mountaynes  
 Abarim against Nabo. † And departing from the mountaynes 48  
 Abarim, they passed to the champion countries of Moab;  
 von Jordan, against Iericho. † And there they camped 49  
 from Bethsimoth vnto Abellatim in the plainer places of the  
 Moabites, † where our Lord spake to Moyles: † Com- 50  
 mand the children of Israel, and say to them: When you shal  
 haue passed Iordan, entring the Land of Chanaan. † destroy 51  
 al the inhabitants of that Land: breake their titles, and burst  
 to fitters their statues, and wast al their excelses, † cleansing 52  
 the Land, and dwelling in it, for I haue geuen it you in posses-  
 sion, † which you shal diuide among you by lotte. To the  
 more you shal geue the larger, and to the fewer the straiter.  
 To euerie one as the lotte shal fall, so shal the inheritance  
 be geuen. By the tribes and the families the possession shal  
 be diuided. † But: if you wil not kil the inhabitantes of the 53  
 Land: they that remaine, shal be vnto you as it were nailes in  
 your eyes, and speares in your sides, and they shal be your ad-  
 uersaries in the Land of your habitation: † and whatsoeuer 54  
 I had thought to do to them, I wil do to you. 55  
 56

at Danger to  
 those that de-  
 stroy not infi-  
 delitie, and al  
 enormous  
 sinnes, which  
 dwell in  
 their soules  
 before their  
 conuersion.

ANNO.





## A N N O T A T I O N S.

## CHAP. XXXIII.

1 *Moyſes and Aaron.*] Moyſes by whom the Law was geuen, and Aaron in whom Prieſthood was eſtabliſhed, ſignified good workes, and the right worſhip of God. Of which (ſaith S. Hierom) each one needeth the other. For neither doth it profite thee to exerciſe vertues vntles thou knoweſt thy Creator: nor the worſhipping of God auailleth thee to ſaluation, vntles thou fulfilſt the precepts of thy Maker. By theſe two handes, as with two Seraphims we breake out into conſeſſion of the holie Trinitie, ſaying: Holie, holie, holie Lord God of noakes. *Epist. ad Fabiol de 42. Manſ.*

Two handes  
which worke  
ſaluation.

## CHAP. XXXIIII.

*The ſituation and limites of Chanaan, towards the South, the VVeſt, the North, and the Eaſt. 13. Which muſt be diuided by lotte among nine tribes and a halfe (the other two and a halfe hauing their partes ouer Iordan) 16. With the names of the perſons that ſhal make the diuiſion.*

1 2 **A**ND our Lord ſpake to Moyſes, ſaying: † Command  
the children of Iſrael, and thou ſhalt ſay to them: When  
you are entred into the Land of Chanaan, and it ſhal be fallen  
vnto you by lotte in poſſeſſion, it ſhal be limited by theſe  
3 borders: † The ſouth ſide ſhal beginne from the wilderneſſe  
Sin, which is beſide Edom: and it ſhal haue toward the Eaſt  
4 :: the moſt ſalt ſea for the limites. † The which ſhal com-  
paſſe the ſouth ſide by the aſcending of :: the Scorpion, ſo  
that they ſhal paſſe into Senna, and reach toward the South  
as farre as Cadesbarne, from whence the frontiers ſhal goe  
forth to the towne named Adar, and ſhal reach as farre as  
5 Aſemona. † And the border ſhal goe round about from  
Aſemona to the Torrent of Ægypt, and ſhal end in the ſhore  
6 of the :: great ſea. † And the weſt ſide ſhal beginne from the  
7 great ſea, and the ſame ſhal be the limite therof. † More-  
ouer toward the North part the borders ſhal beginne from  
the greate ſea, reaching vnto the :: moſt high mountaine,  
8 † from he which they ſhal come vnto Emath as farre as the  
9 borders of Sedada: † and the frontiers ſhal goe as farre as  
Sephorna, and the towne Enan. Theſe ſhal be the borders  
10 in the North part. † From thence they ſhal marke out the  
boundes toward the Eaſt ſide from the village Enan vnto  
11 Sephama, † and from Sephama the boundes ſhal goe downe  
vnto Rebla againſt the fountaine Daphnim: from thence  
12 they ſhal come eaſtward to the ſea Cenereth, † and ſhal

:: Otherwiſe  
called the dead  
ſea, where So-  
dom and Go-  
morr had  
ſtood.

:: A mountaine  
ſo called of the  
multitude of  
ſcorpions,  
which were in  
it.

:: Mediterra-  
neal ſea, cal-  
led greate in  
reſpect of the  
lakes in the  
holie Land.

:: Mount of  
Libanus.

B b b

reach





reach as farre as Iordan, and at the last shal be closed in by the most salt sea. This you shal haue for your Land by the boundes therof round about. † And Moyſes commanded 13 the children of Iſrael, ſaying: This ſhal be the Land, which you ſhal poſſeſſe by lotte, and which our Lord hath commanded to be geuen to the nine tribes, and to the halfe tribe. † For the tribe of the children of Ruben by their families, 14 and the tribe of the children of Gad according to the number of their kinredes, the halfe alſo of the tribe of Manaſſes, † that is, two tribes and an halfe, haue taken their portion 15 beyond Iordan againſt Iericho at the eaſt ſide. † And our 16 Lord ſaid to Moyſes: † Theſe are the names of the men, that ſhal diuide the Land vnto you, Eleazar the prieſt, and Ioſue the ſonne of Nun, † and one prince of euerie tribe, † whoſe 18 19 names are theſe: Of the tribe of Iuda, Caleb the ſonne of Iephone. † Of the tribe of Simeon, Samuel the ſonne of 20 Ammiud. † Of the tribe of Benjamin Elidad the ſonne of 21 Chaſelon. † Of the tribe of the children of Dan, Bocci the ſonne of Iogli. † Of the children of Ioseph of the tribe of 23 Manaſſes, Haniel the ſonne of Ephod. † Of the tribe of E- 24 phraim, Camuel the ſonne of Sephtan. † Of the tribe of Za- 25 bulon, Eliſaphan the ſonne of Pharnach. † Of the tribe of 26 Iſſachar, duke Phaltiel the ſonne of Ozan. † Of the tribe of 27 Aſer, Ahiud the ſonne of Salomi. † Of the tribe of Neph- 28 thali: Phedael the ſonne of Ammiud. † Theſe are they whom 29 our Lord commanded to diuide the Land of Chanaan to the children of Iſrael.

## CHAP. XXXV.

*Cities and ſuburbes are appointed for the Leuites, among the other tribes. 6. Of which ſix ſhal be for refuge of ſuch as vnwittingly kil a nie man, 22. where, keeping them ſelues til the death of the high Prieſt, they ſhal be ſafe. 30. Vnwiſful murderers conuicted (ſo it be by more then one witnes) muſt die forthwith.*

**T**H E S E thinges alſo ſpake our Lord to Moyſes in the 1 champion countries of Moab vpon Iordan, againſt Iericho: † Command the children of Iſrael that they geue 2 vnto the Leuites of their poſſeſſions † cities to dwell in, 3 and their ſuburbes round about: that them ſelues may abide in the townes, and the ſuburbes may be for their cattel and beaſtes: † which from the walles of the cities outward, 4  
round





round about, shal reach the space of a thousand paces.  
 5 † Toward the East shal be two thousand cubites: and toward the South in like manner shal be two thousand: toward the sea also, which looketh to the West, shal be the same measure: and the North part shal be limited with equal boundes. And the cities shal be in the middes, and the suburbs  
 6 without. † And of the same townes, which you shal geue to the Leuites, six shal be separated for the ayde of fugitiues; that he may flee to them which hath shed bloud: and beside  
 7 these other fourtie two townes, † that is, in al fourtie eight  
 8 with their suburbs. † And those cities, that shal be geuen of the possessions of the children of Israel, from them that haue more, moe shal be taken away: and that haue lesse, fewer. Each shal geue townes to the Leuites according to the  
 9 measure of their inheritance. † Our Lord said to Moyse:  
 10 † Speake to the children of Israel, & thou shalt say to them: When you shal haue passed ouer Iordan into the Land of  
 11 Chanaan, † determine what cities shal be for the succour  
 12 of fugitiues, that haue not voluntarily shed bloud: † in which when the fugitiue shal be, the kinsman of him that is killed can not kil him, vntil he stand in the sight of the  
 13 multitude, and his cause be iudged. † And of those cities,  
 14 that are separated for refuge of the fugitiues, † three shal  
 15 be beyond Iordan, and three in the Land of Chanaan, † as wel for the children of Israel as for strangers and sojourners, that he may flee to them, which hath not voluntarily shed  
 16 bloud. † If any man strike with yron, and he die that was strooken, he shal be guiltie of murder, and him self shal die.  
 17 † If he cast a stone, and he that is strooken die: he shal be punished in like manner. † If he that is strooken with wood die, he shal be reuenged by the strikers bloud. † The kinsman of him that is slaine, shal kil the murderer, :: as sowne  
 20 as he apprehendeth him, he shal kil him. † If through hatred one push a man, or cast any thing at him by stratagem: :: Yet not before sentence of death. 7. 12.  
 21 † or being his enemy, strike him with his hand, and he die: O 24. 5. Aug: 9. 65. in Num.  
 the striker shal be guiltie of murder. the kinsman of him  
 22 that is slaine as sowne as he findeth him, shal kil him. † But  
 23 if by chance medlie, and without hatred, † and enemie, he  
 24 do any of these thinges, † and this be proued in the hearing of the people, and the question debated betwen him that  
 25 stroke, & the next of bloud: † the innocent shal be deliuered

B b b 1

from





∴ Mystically  
this signified,  
that the way  
to true life  
was not open  
before Christs  
death & blood.  
9. 11 in Num.  
S. Greg. ho. 6.  
in Exchalem.

from the hand of the reuenger, & by sentence shal be brought  
backe into the citie, to which he had fled, and he shal tarie  
there, ∴ vntil the High priest, that is anointed with the holie  
oile, do die. † If the murderer be found without the limites 16  
of the cities, that are deputed to the banished, † and be stroo- 17  
ken of him that is the reuenger of blood: he shal be guiltles  
that killed him. † For the fugitiue ought to haue staid in 18  
the citie vntil the death of the High priest. And after he is  
dead, then shal the murderer returne into his countrie.  
† These thinges shal be perpetual, and for an ordinance in al 19  
your habitations. † The murderer shal be punished by wit- 30  
nesses: none shal be condemned, at the testimonie of one man.  
† You shal not take a price of him, that is guiltie of blood, 31  
he also shal die forthwith. † The banished and fugitiues 32  
before the death of the High priest may by no meanes re-  
turne into their owne cities. † Pollute not the land of your 33  
habitation, which is polluted with the blood of innocents:  
neither can it otherwise be expiated, but by his blood, that  
shedeth an other mans blood. † And so shal your possession 34  
be cleansed my self abyding with you. For I am the Lord that  
dwell among the children of Israel.

## CHAP. XXXVI.

*That the inheritances may not be alienated from one tribe to an other, al must  
marrie within their owne tribes.*

**A**Nd the princes also of the families of Galaad, the sonne 1  
of Machir, the sonne of Manasses of the stocke of the  
children of Ioseph came: and spake to Moyse before the  
princes of Israel, and said: † Our Lord hath commanded 2  
thee our lord that thou shouldest by lotte diuide the Land to  
the children of Israel, and that to the daughters of Salphaad  
our brother thou shouldest geue the possession dew to their  
father: † Whom if men of an other tribe take to wiues, their 3  
possession shal folow, and being translated to an other tribe,  
it shal be a diminishing of our inheritance. † And so it shal 4  
come to passe, that when the Iubilee, that is the fiftith yeare  
of remission is come, the " distribution of the lottes shal be  
confounded, and the possession of one shal passe to others.  
† Moyse answered the children of Israel, and as our Lord 5  
commanded, said: The tribe of the children of Ioseph hath  
spoken rightly. † And this law is promulgated of our Lord 6  
touching





touching the daughters of Salphaad: Let them marrie to whom they wil, onlie that it be to the men of their owne tribe: † lest the possession of the children of Israel be mingled from tribe into tribe. For: al men shal marrie wiues of their owne tribe and kinred: † and al women shal take husbandes of the same tribe: that the inheritance may remaine in the families, † and that the tribes be not mingled among themselves, but remaine so † as they were separated by our Lord. And the daughters of Salphaad did as it had beene commanded: † and Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sonnes of their vncle by their father † of the familie of Manasses, who was the sonne of Ioseph: and the possession, that had beene allotted to them, remained in the tribe and familie of their father. † These are the commandementes and iudgementes, which our Lord commanded by the hand of Moyses to the children of Israel, in the champion countries of Moab vpon Iordan against Iericho.

:: Al were not bound by this law to marrie, but al that would marrie must contract within their owne tribe.

## ANNOTATIONS.

### CHAP. XXXVI.

4. *Distribution of lotteries*] By reason of two former lawes, the one (*Leuit. 25.*) providing that inheritance of landes should not be sold, nor otherwise alienated, but until the Iubilee yeare, and then returne to him, or his heytes, to whom it pertained before; the other (*Num. 27.*) ordaining that for lack of a sonne, daughters should enherite; this difficultie did rise; in case an enheritrix did marrie a man of an other tribe, her landes by that meanes should passe from tribe to tribe, and not be restored in the Iubilee yeare. For auoiding of which inconuenience a further law is made, that none shal marrie out of their owne tribe.

Refrant in Mariages also for a temporal cause.

Luc. 1. 7.  
16.

Neuerthelesse the tribe of Leui made mariages with the tribe of Iuda: as appeareth by that Zacharie the priest married Elizabeth cousin to our B. Ladie of the tribe of Iuda; though in the old Testament there is no such expresse dispensation, nor explication of the law, but by tradition was holden for lawful and practised by so holie a man as Zacharie. And not without mysterie (as S. Augustin noteth *la. 2. c. 2. de consen. Euan.*) for that Christ the Anointed of God, was prefigured by the anointing of Kings, and Priests, and borne of the royal and priestlie tribes, being both a King and a Priest.

Tradition

Christ a King and a Priest.





## THE ARGUMENT OF DEUTERONOMIE.

**D**EUTERONOMI, in English The second law, so called not that there be two lawes of Moyses, but because the same which was first given in Mount Sinai, fiftie dayes after the children of Israel parted from Egypt, is here repeted, in the eleuenth moneth of the fourth yeare of their abode in the desert. In which repetition albeit Moyses explicateth the same law, adding also diuers things not expressed before: yet is it but an Abbridgement conceived and vterred in fewer Wordes. Whereupon S. Bede (in princ. Leuit.) compareth this booke with the foure precedent, as one made of them al. For whereas the former foure prefigured the foure Gospels, this signified the whole Gospel, contained in al foure. Likewise S. Hierom calleth it A prefiguration of the Euangelical law: so iterating former things, that al become new of old. (Epist ad Paulin. ca. 7. & de Mans. 42.) But touching the literal sense, Moyses here compriseth foure general things: vnto which after his death the fift is added; and so the whole containeth five partes. First, he briefly reciteth Gods special benefites bestowed on this people, and their ingratitude, incredulitie, murmurings, and punishments. in the three first chapters. Secondly he repeteth and explicateth Gods precepts, moral, ceremonial, and iudicial, with the functions and offices of Priests, and Levites. from the 4. chap. to the 27. Thirdly he denounceth Gods promises of manie blessings, and rebreates of punishments, for keeping or breaking his commandments. from the 27. chap. to 31. Fourthly he exhorteth them to serue and loue God, but withal foretellet, that they wil often fall to great sinnes, and for the same shal be punished, and at last forsaking Christ, shal be forsaken: yet finally blesseth their tribes, in figure of the Gentiles, that shal be called in their place. chap. 31. 32. and 33. Fifthly, in the last chapter, Iosue writeth the death, burial, and singular commendation of Moyses.

S. Aug.  
9. 49. in  
Deute-  
ron.

et princ.  
Deutero.

Mans.  
vlt.

Chap. 1.

4.  
12.  
27.

31.

34.

THE





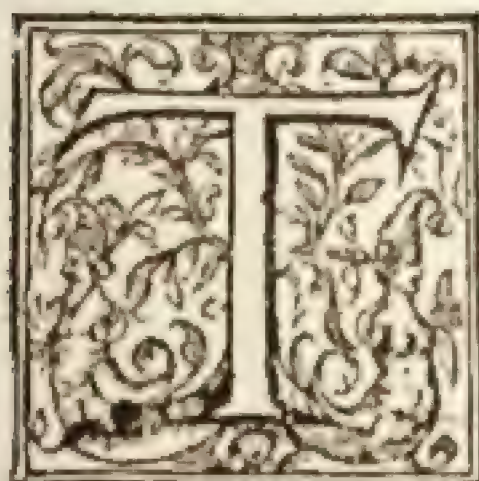
# THE BOOKE OF DEUTERONOMIE, IN HEBREW ELLE HADDEBARIM.

## CHAP. I.

*Moyſes beginneth, the firſt day of the eleuenth moneth and fourtiſh yeare after the children of Iſrael parted from Egypt, to repete and explicate the Law; 6. firſt putting them in mind of Gods munificence, his owne and other ſuperiors care ouer them, their ingratitude, incredulitie, murmuring, 34. and puniſhment for the ſame.*

*The firſt part.  
A repetition  
of Gods bene-  
fices, the peo-  
ples ingrati-  
tude, and pu-  
niſhment.*

1



2

3

4

5

6

7

8

**H**ase are the wordes, which Moyſes ſpake to al Iſrael beyond Iordan, in the champion wilderneſſe, againſt the Red ſea, betwen Pharan and Thophel and Laban and Haſeroth, where there is verie much gold: † eleuen daies from Horeb by the way of mount Seir to Cadesbarne. † The fourtiſh yeare, the eleuenth moneth, the firſt day of the moneth Moyſes ſpake to the children of Iſrael al thinges that our Lord had commanded him to ſay vnto them: † after that he had ſtroke Sehon king of the Amorrhaites, which dwelt in Heſebon: and Og the king of Baſan which abode in Aſeroth, and in Edrai, † beyond Iordan in the Land of Moab. And Moyſes began to expound the law, and to ſay: † The Lord our God ſpake to vs in Horeb, ſaying: It is ſufficient for you that you haue ſtayed in this mountaine: † returne, and come to the mountaine of the Amorrhaites, and to the reſt that are next to it champion and hillie and lower places againſt the South, and beſide the ſhore of the ſea, the Land of the Chananeites, and of Libanus vnto the greate riuer Euphrates. † Behold (quoth he) I haue deliuered it to you: enter in and poſſeſſe it, vpon the which our Lord ſware to your fa-





your fathers Abraham, Isaac, and Iacob, that he would geue  
 it to them, and to their seede after them. † And I said to 9  
 you at that time: † I alone can not susteyne you: because 10  
 the Lord your God hath multiplied you, and you are this day  
 as the starres of heauen, verie manie. † (The Lord God of 11  
 your fathers adde to this number manie thousandes, and  
 blesse you as he hath spoken.) † I alone am not able to su- 12  
 steyne your busineses, and the charge of you and your qua-  
 reles. † Geue from among you wise and skilful men, and 13  
 such whose conuersation is approued in your tribes, that I  
 may appoint them your princes. † Then you answered 14  
 me: The thing is good which thou meanest to do. † And 15  
 I tooke of your tribes men wise and noble, and appointed  
 them princes, tribunes, and centurions, and quinquagena-  
 rians, and deanes, that might teach you al thinges. † And 16  
 I commanded them, saying: Heare them, and iudge that  
 which is iust: whether he be the same countrie man, or a  
 stranger. † There shal be no difference of persons, so shal you 17  
 heare the litle as the great: neither shal you accept any mans  
 person; because it is the iudgement of God. And if any thing  
 seme hard to you, referre it to me, and I wil heare it. † And 18  
 I commanded al thinges that you ought to do. † And depar- 19  
 ting from Horeb, we passed through the terrible and huge  
 wildernesse, which you saw, by the way of the mountaine of  
 the Amorrheite, as the Lord our God had commanded vs.  
 And when we were come into Cadesbarne, † I said to you: 20  
 You are come to the mountaine of the Amorrheite, which  
 the Lord our God wil geue to vs. † See the Land which the 21  
 Lord thy God geueth thee: goe vp and possesse it; as the Lord  
 our God hath spoken to thy fathers: feare not, neither dread  
 you any thing. † And you came al vnto me, and said: Let vs 22  
 send men that may view the Land: and may bring vs word  
 what way we shal ascend, and to what cities to goe. † And 23  
 because the saying pleased me, I sent of you twelue men, one  
 of euerie tribe. † Who when they had gone, and were as- 24  
 cended into the mountaines, they came as farre as the Valley  
 of cluster: and the Land being viewed, † taking of the frui- 25  
 res therof, to shew the fruitfulnessse, they brought vnto vs,  
 and said: The Land is good, which the Lord our God wil  
 geue vs. † And you would not goe vp, but being incredulous 26  
 at the word of the Lord our God, † you murmured in your 27  
 tabernacles,





- tabernacles, and said: Our Lord hateth vs, and therefore hath brought vs out of the Land of Ægypt, that he might deliuer  
 28 vs into the hand of the Amorrhite, and destroy vs. † Whither  
 shal we goe vp? the messengers haue feared our hart, saying:  
 The multitude is verie great, and taller of stature then we:  
 the cities greate, and fenced euen vnto heauen, the sonnes of  
 29 the Enacims we haue scene there. † And I said to you:  
 30 :: Feare not, neither be ye afrayd of them: † Our Lord God, :: God so hel-  
 which is your conductour, him self wil fight for you, as he peth his ser-  
 31 did in Ægypt in the sight of al. † And in the wilderness uantes, that  
 (thy selfe haste scene) the Lord thy God hath caried thee, they also must  
 as a man is wont to beare his litle sonne, al the way, that you cooperate. s.  
 32 haue walked, vntil you came to this place. † And neither Aug. 9. 1. in  
 33 so did you beleue the Lord your God, † who went before Deut.  
 you in the way, and marked out the place, wherein you  
 should pitch your tentes, in the night shewing you the way  
 34 by fyre, and in the day by the pillar of a clowde. † And  
 when our Lord had heard the voice of your wordes, being  
 35 wrath he sware and said: † There shal not any of the men of  
 this wicked generation see the good Land, which by oath I  
 36 promised to your fathers: † beside Caleb the sonne of Ie-  
 phone. For he shal see it, and to him I wil geue the Land,  
 that he hath troden, and to his children, because he hath fo-  
 37 lowed the Lord. † Neither is :: his indignation against the :: Difference  
 people to be merueiled at, wheras our Lord being :: angrie of sinnes.  
 with me also for you, said: Neither shalt thou enter in thither. :: God is also  
 38 † But Iosue the sonne of Nun thy minister, he shal enter for angrie with  
 thee: exhort and strengthen him, and he shal by lotte diuide his good ser-  
 39 the Land to Israel. † Your litle ones, of whom you said that uantes, and  
 they should be ledde captiues, and your sonnes that this day punisheth the  
 know not the difference of good and euil, they shal enter in: temporally,  
 and to them I wil geue the Land, and they shal possesse it. for final sin-  
 40 † But rerurne you and goe into the wilderness by the way nes. s. Aug. 9.  
 41 of the Reddesea. † And you answered me: We haue sinned 1. in Iosue.  
 to our Lord: we wil goe vp and fight, as the Lord our God  
 hath commanded. † And when you readie armed went vnto  
 42 the mountaine, † our Lord said to me: Say to them: Goe  
 not vp, and fight not, for I am not with you: lest you fal be-  
 43 fore your enemies. † I spake, and you heard not: but resi-  
 sting the commandement of our Lord, and swelling with  
 44 pride you went vp into the mountaine. † Therefore the

Ccc

Amorrhite





Amorrhite that dwelt in the mountaines issuing forth, and coming to meete you, pursued you, as bees are wont to pursue: and smote you from Seir as farre as Horma. † And 45 when returning you wept before our Lord, he heard you not, neither would he condescend to your voice. † You abode 46 therfore in Cadesbarne a great time.

## CHAP. II.

*With commemoration of Gods continual protection of the Israelites, they are forbid to fight against the Idumeans, 9. the Moabites, or Ammonites. 24. But against Schon King of Hesebon they should fight, kil him and al his, and possesse his land.*

**A**Nd departing thence we came into the wilderness, 1 that leadeth to the Redde sea, as our Lord had said to me: and we compassed the mountaine Seir a long time. 2 † And our Lord said to me: † It is sufficient for you to haue 3 compassed this mountaine: goe toward the North. † And 4 command thou the people, saying: You shal passe by the borders of your brethren the children of Esau, which dwell in Seir, and they wil be affraid of you. † Looke diligently 5 therfore that you sturre not against them. For I wil not geue you of their land so much as the steppe of one foote can treade, because I haue geuen the mountaine Seir to be the possession of Esau. † Meates you shal bie of them with mo- 6 ney, and shal eate: bought water shal you draw, and drinke. † The Lord thy God hath blessed thee in euerie worke of thy 7 handes: he knoweth thy iourney, how thou hast passed this great wilderness, for fourtie yeares the Lord thy God dwelling with thee, & thou hast wanted nothing. † And when we 8 had passed by our brethren the children of Esau, that dwell in Seir, by the champion way from Elath & from Aiongaber, we came to the way, that leadeth into the desert of Moab. † And our Lord said to me: Fight not against the Moabites, 9 neither make battel against them: for I wil not geue thee any of their land, because I haue geuen Ar to the children of Lot in possession. † Emim first were the inhabitants therof, 10 a great people, and valiant, and so tall that :: they were thought, † as it were gigantes, of the Enacims stocke, & were 11 like the children of the Enacims. Moreover the Moabites cal them Emim. † But in Seir before dwelt the Horrins: who 12 being expelled and destroyed, the children of Esau did inhabit it,

:: These were men of very great stature, but not equal to the gigantes before the should.





bite it, as Israel did in the land of his possession, which our  
 13 Lord gaue him. † Rysing vp therfore to passe the Torrent  
 14 Zared, we came to it. † And the time, that we walked from  
 Cadelbarne vnto the passage of the torrent Zared, was thirtie  
 and eight yeares: vntil al the generation of the men that were  
 warriors was consumed out of the campe, as our Lord had  
 15 sworne: † whose hand was against them, that they should  
 16 perish from among the campe. † And after al the warryers  
 17 18 were dead, † our Lord spake to me, saying: † Thou shalt  
 passe this day the borders of Moab, the citie named Ar:  
 19 † and approaching vnto the frontiers of the children of Am-  
 mon, beware thou fight not against them, neither once moue  
 to battel: for I wil not geue thee of the land of the children  
 of Ammon, because I haue geuen it to the children of Lot  
 20 in possession. † It was reputed the land of gigantes: and  
 gigantes in old time dwelt in it, whom the Ammonites cal  
 21 Zomzommim, † a great and huge people, and of long stature,  
 as the Enacims whom our Lord destroyed before their face:  
 22 and he made them to dwel in their steede, † as he had done  
 to the children of Esau, that dwelt in Seir, destroying the  
 Hortheites, and deliuering their land to them, which they  
 23 possesse vntil this present. † The Heueites also, that dwelt in  
 Haserim as farre as Gaza, the Capadocians expelled: who  
 issuing out of Capadocia, destroyed them, and dwelt in their  
 24 steede. † Arise ye, and passe the torrent Arnon: behold I  
 haue deliuered in thy hand Schon king of Hesebon the  
 Amorrhite, and beginne to possesse his land, and :: make  
 25 warre against him. † This day wil I beginne to send thy  
 terrour and feare vpon the peoples, that dwel vnder the  
 whole heauen: that hearing thy name they may quake, and  
 tremble after the manner of women in trauel, and be pin-  
 26 ched with sorow. † I sent therfore messengers from the  
 wilderness of Cademoth to Schon the king of Hesebon with  
 27 peaceable wordes, saying: † We wil passe through thy land,  
 we wil goe the common high way: we wil not decline nei-  
 28 ther to the right hand, nor to the left. † Sel vs meates for  
 money, that we may eate: Geue vs water for money, and so  
 we wil drinke. Onlie this that thou wilt graunt vs passage,  
 29 † as :: the children of Esau haue done, that dwel in Seir, and  
 the Moabites, that abide in Ar: vntil we come to Iordan,  
 and passe to the Land, which the Lord our God wil geue vs.

:: By this we  
 are instructed  
 to fight against  
 infideles, but  
 not without  
 special cause  
 against christi-  
 ans, signified  
 by the childre  
 of Lot and  
 Esau.

:: The Idume-  
 ans once de-  
 nied them  
 passage Num.  
 20. v. 20. but  
 afterward  
 granted ther-  
 to.





∴ God permitted him for his former sinnes, to indurate him selfe. See Exod. 7. 7. 3.

† And Schon the king of Hesebon would not geue vs passage: because the Lord thy God had ∴ indurated his spirit, and hardened his hart, that he might be deliuered into thy handes, as now thou seest. † And our Lord said to me: Behold I haue begunne to deliuer Schon vnto thee, and his land, beginne to possesse it. † And Schon came forth to meete vs with al his people to battel in Iasa. † And the Lord our God deliuered him to vs: and we smote him with his sonnes and al his people. † And al his cities we tooke at that time, killing the inhabiteurs therof, men and women and litle ones. we left nothing among them. † Except the cattel, which came to their portion that tooke prayes: and the spoyles of the cities, which we tooke † from Aroer, which is vpon the banke of the torrent Arnon, a towne that is situated in a valley, as farre as Galaad. There was not a village or citie, that escaped our handes: the Lord our God deliuered al vnto vs. † Except the land of the children of Ammon, to the which we approached not: and al that adioyne to the torrent Ieboc, and the cities on the mountaine, and al the places, from which the Lord our God prohibited vs.

### CHAP. III.

*The victorie against Og king of Basan of the giants stock is repeated, 12. Ruben Gad and half tribe of Manasses haue possession on the other side Iordan from their breibren. 23. Moyses praying that he may goe ouer Iordan, for the sinnes of the people is denied.*

**T**HEREFORE turning we went vp by the way of Basan: 1 and Og the king of Basan came forth to meete vs with his people to fight in Edrai. † And our Lord said to me: Feare him not: because he is deliuered into thy hand with al his people and his land: and thou shalt doe to him as thou hast done to Schon king of the Amorrites, that dwelt in Hesebon. † Therefore the Lord our God deliuered into our handes Og also the king of Basan, and al his people: and we strooke them to viter destruction, † waisting al his cities at one time. there was not a towne that escaped vs: sixtie cities, al the countrie of Argob the kingdome of Og in Basan. † Al the cities were fenced with verie high walles, and with gates and barres, beside innumerable townes that had no walles. † And we destroyed them, as we had done to Schon the king of Hesebon, destroying euerie citie, and men and women  
and





- 7 and children: † but the cattel, and the spoyles of the cities  
 8 we tooke for our praye. † And we tooke at that time the  
 land out of the hand of two kinges of the Amorrhaites, that  
 were beyond Iordan: from the torrent Arnon vnto the  
 9 mountaine Hermon, † which the Sidonians call Sarion, and  
 10 the Amorrhaites Sanir: † al the cities, that are situated in  
 the plaine, and al the Land of Galaad and Basan as farre as  
 Selcha, and Edrai cities of the kingdome of Og in Basan.  
 11 † For enlie Og the king of Basan remayned of the stocke  
 of gigantes. his bed of yron is shewed, which is in Rabbath  
 of the children of Ammon, hauing nine cubites in length,  
 and foure in breadth after the measure of :: the cubite of a  
 12 mans hand. † And we possessed the Land at that time from  
 Aroer, which is vpon the banke of the torrent Arnon, vnto  
 the halfe part of mount Galaad: and the cities therof I gaue  
 13 to Ruben and Gad. † And the other part of Galaad, and al  
 Basan of the kingdome of Og, I deliuered to the halfe tribe  
 of Manasses, al the countrie of Argob: and al Basan is called  
 14 the Land of gigantes. † Iair the sonne of Manasses possessed  
 al the countrie of Argob vnto the borders of Gessuri, and  
 Machati. And he called Basan by his owne name, Hauoth  
 Iair, that is to say, the townes of Iair, :: vntil this present  
 15 16 day. † To Machir also I gaue Galaad. † And to the tribes  
 of Ruben and Gad I gaue of the Land of Galaad as farre as  
 the Torrent Arnon, halfe of the torrent, and the confines  
 vnto the torrent Ieboc, which is the border of the childre of  
 17 Ammon: † and the plaine of the wildernesse, and Iordan, and  
 the borders of Cenereth vnto the sea of the desert, which is  
 18 most salt, at the foote of mount Phasga against the east. † And  
 I commaded you at that time, saying: The Lord your God ge-  
 ueth you this land for an inheritance, goe wel appointed be-  
 fore your brethren the children of Israel al you strong men:  
 19 † except your wiues, and litle ones and your cattel. For I  
 know you haue much cattel, & they must remaine in the ci-  
 20 ties, which I haue deliuered you, † vntil our Lord geue rest to  
 your brethren, as he hath geuen to you: and they also possesse  
 the Land, which he wil geue them beyond Iordan: then shal  
 euerie man returne to his possession, which I haue geuen you.  
 21 † Iosue also at that time I commanded, saying: Thyne eyes  
 haue scene what the Lord your God hath done to these two  
 kinges: so wil he doe to al the kingdomes, to the which thou

:: Longer sorte  
 of cubites are  
 a foote and 9.  
 inches: so this  
 bed was 15.  
 foote and nine  
 inches long,  
 and 7. foote  
 brode. *Virru-  
 nius Agricola.*

:: Esdras ad-  
 ding these  
 wordes, and  
 often times  
 the like, did  
 not against  
 the law, be-  
 cause such ad-  
 ditions are  
 agreeable and  
 not contrarie  
 to that which  
 was written  
 before.





∴ See Num.  
20. v. 11.

shalt passe. † Feare them not: for the Lord your God wil fight 22  
for you. † And I prayed our Lord at that time, saying: † Lord 23 24  
God thou hast begonne to shew vnto thy seruant thy great-  
nes, and most mightie hand. for neither is there other God  
either in heauen, or in earth, that is able to doe thy workes,  
and to be compared to thy strength. † I wil passe ouer 25  
therefore, and wil see this excellent Land beyond Iordan,  
and this goodlie mountaine, and Libanus. † And our 26  
Lord was angrie with me ∴ for you, and heard me not,  
but said to me: It sufficeth thee: speake no more to me of  
this matter. † Goe vp to the toppes of Phasga, and cast thine 27  
eyes round about to the west, and to the north, and the south,  
and the east, and behold it. for thou shalt not passe this Iordan.  
† Command Iosue, and encourage and strengthen him: for 28  
he shal goe before this people, and shal diuide vnto them  
the Land, which thou shalt see. † And we abode in the valley  
against the temple of Phogor.

### CHAP. IIII.

The second  
part.  
A repetition  
& explication  
of the law.

*Moyse exhorteth the people to kepe Gods commandments. 15. Namely that  
they make no similitude nor image of man, nor of beast, bird, fish, sunne,  
moone, nor of anie creature to serue the same for the Creator. He foretelleth  
his owne death, 23. threatneth them if they forsake God. 41. and appoin-  
teth three cities of refuge, on the same side Iordan.*

∴ To kepe  
Gods comānd  
ments is coun-  
ted by al nati-  
ons the most  
excellent wis-  
dome.

**A**N D now Israel heare the preceptes and iudgementes, 1  
which I teach thee: that doing them, thou mayest liue,  
and entring in mayest possesse the Land, which the Lord the  
God of your fathers wil geue you. † You " shal not adde to 2  
the word, that I speake to you, neither shal you take away  
from it: keepe the commandment of the Lord your God  
which I command you. † Your eyes haue seene al thinges 3  
that our Lord hath done against Beelphegor, how he hath  
destroyed al his worshippers out of the middes of you. † But 4  
you that cleaue to the Lord your God, liue al vntil this present  
day. † You know that I haue taught you preceptes and 5  
iustices, as the Lord my God hath commanded me: so shal  
you do them in the Land, which you shal possesse: † and 6  
you shal obserue, and fulfil them in worke. For ∴ this is your  
wisdome, and vnderstanding before peoples, that hearing  
al these preceptes, may say: Behold a people ful of wisdome  
and vnderstanding, a great nation. † Neither is there other 7  
nation





nation so great, that hath goddes approching vnto them, as  
 8 our God is present at al our petitions. † For what other  
 nation is there so renowned that hath the ceremonies, and  
 iust iudgements, and the whole law, which I wil sette  
 9 forth this day before your eyes. † Keepe thy selfe therfore,  
 and thy soule carefully. Forget not the wordes, that thyne  
 eyes haue seene, and let them not fal out of thy hart al  
 the daies of thy life. Thou shalt teach them thy sonnes and  
 10 thy nephewes, † the day wherein thou didst stand before  
 the Lord thy God in Horeb, when our Lord spake to me,  
 saying: Assemble vnto me the people, that they may heare  
 my wordes, and may learne to feare me al the time that they  
 11 liue on the earth, and may teach their children. † And you  
 came to the foote of the mount, which burned euen vnto  
 heauen: and there was in it darkenes, and a clould and mist.  
 12 † And our Lord spake to you from the middes of the fyre.  
 The voice of his wordes you heard, and forme you saw not  
 13 at al. † And he shewed you his couenant, which he com-  
 manded you to do, and the :: tenne wordes, that he wrote in  
 14 two tables of stone. † And he comanded me at that time that  
 I should teach you the ceremonies and iudgements, which  
 15 you should doe in the Land, that you shal possesse. † Keepe  
 therfore your soules carefully. You saw not any similitude  
 in the day, that our Lord spake to you in Horeb from the  
 16 middes of the fire: † lest perhaps deceiued you might make  
 17 you a grauen similitude, or image of male or female, † the  
 similitude of al cattel, that are vpon the earth, or of birdes,  
 18 that flie vnder heauen, † and of creeping beastes, that moue  
 on the earth, or of fishes, that vnder the earth abide in the  
 19 waters: † lest perhapes lifting vp thyne eies to heauen, thou  
 see the Sunne and the Moone, and al the starrs of heauen,  
 and deceiued by errour thou adore and serue them, which  
 the Lord thy God created to serue al nations, that are vnder  
 20 heauen. † But you our Lord hath taken, and brought out  
 of the yron furnace of Ægypt, to haue you his people by in-  
 21 heritance, as it is this present day. † And our Lord was an-  
 grie with me for your wordes, and he sware :: that I should  
 not passe ouer Iordan, nor enter into the excellent Land,  
 22 which he wil geue you. † Behold I die :: in this ground,  
 I shal not passe ouer Iordan: you shal passe, and possesse the  
 23 goodlie Land. † Beware lest at any time thou forget the old law, signi-  
 couenant

:: Here and in  
 other places  
 it is manifest  
 that the com-  
 mandments,  
 called the De-  
 calogue, are  
 iust tenne.

:: Venial and  
 least finnes  
 passe not with-  
 out temporal  
 punishment.

:: This was  
 also a Myste-  
 rie, that the  
 old law, signi-





ned by Moy-  
ses, could not  
bring to hea-  
ven, the true  
land of pro-  
mise, but the  
law of Christ,  
signified by  
Iosue. Theodo-  
ret, 9. 43. in  
Dent.

:: Conuersion  
of the Iewes  
in the end of  
the world.

couenant of the Lord thy God, which he hath made with thee: and make to thee a grauen similitude of those thinges, which our Lord hath prohibited to be made: † because the 24 Lord thy God is a consuming fyre, ielouse God. † If you shal 25 begette sonnes and nephewes, and abide in the Land, and being deceiued make to you some similitude, committing euil before the Lord your God, to prouoke him to wrath: † I cal this day heauen and earth witnesses, that you shal 26 quickly perish from out of the Land, which being passed ouer Iordan you shal possesse. You shal not dwell therein long time, but our Lord wil destroy you, † and disperse you into al na- 27 tions, and you shal remaine a few among the nations, to the which our Lord wil lead you. † and there you shal serue 28 goddes, that were framed with mens hand, wood and stone that see not, nor heare, nor eate, nor smel: † And when 29 thou shalt seeke there the Lord thy God, thou shalt finde him: yet so, if thou seeke him with al thy hart, and al tribu- lation of thy soule. † After that al the thinges aforesaid 30 shal finde thee, and in :: the latter time thou shalt returne to the Lord thy God, and shalt heare his voice. † Because the 31 Lord thy God is a merciful God: he wil not leaue thee, nor altogether destroy thee, nor forget the conenant, wherein he sware to thy fathers. † Aske of the dayes of old, that haue 32 bene before thy time from the day that God created man vpon the earth, from one end of heauen to the other end therof, if euer there was done the like thing, or it hath bene known at any time, † that a people should heare the voice of 33 God speaking out of the middes of fyre, as thou hast heard, and liued: † if God so did that he went in, and tooke vnto 34 him a Nation out of the middes of nations, by temptations, signes, and wonders, by sight and strong hand, and stretched out arme, and horrible visions according to al thinges, that the Lord your God did for you in Ægypt, thine eies seeing it: † that thou mightest know that our Lord, he is God, and 35 there is none other beside him, † from heauen he made 36 thee to heare his voice, that he might teach thee. And in earth he shewed thee his fyre, verie greate, and thou didst heare his wordes out of the middes of the fyre, † because he 37 loued thy fathers, and chose their seede after them. And he brought thee out of Ægypt, going before thee in his great power, † to destroy verie great nations and stronger then 38 thou





thou at thy entring in, and to bring thee in, and geue thee  
 39 their land in possession, as thou seest this present day. † Know  
 therefore this day, and thinke in thy hart that our Lord he  
 is God in heauen aboue, and in the earth beneth, and there  
 40 is none other. † Keepe his preceptes and commandementes,  
 which I command thee: that it may be wel with thee, and  
 thy children after thee, and thou mayest remayne a long  
 time vpon the Land, which the Lord thy God wil geue thee.  
 41 † Then Moyses separated three cities beyond Iordan at the  
 42 east side, † that he might flee to them which should kil his  
 neighbour not voluntarily, neither was his enemy a day  
 or two before, and he might scape to some of these cities:  
 43 † Bosor in the wilderness, which is situated in the cham-  
 pion countrie of the tribe of Ruben: and Ramoth in Ga-  
 laad, which is in the tribe of Gad: and Golan in Basan, which  
 44 is in the tribe of manasses. † This is the law, that Moyses  
 45 sette before the children of Israel, † and these are the te-  
 stimonies and ceremonies and iudgements, which he spake  
 to the children of Israel, when they came out of Ægypt,  
 46 † beyond Iordan in the valley against the temple of Phogor  
 in the land of Schon king of the Amorrhites, that dwelt  
 in Hesebon, whom Moyses stroke. The children of Israel  
 47 also comming out of Ægypt † possessed his land, and the  
 land of Og the king of Basan, the two kings of the Amor-  
 rhytes, which were beyond Iordan toward the rising of the  
 48 sunne: † from Aroer, which is situated vpon the banke of  
 the torrent Arnon, vnto the mountaine Sion, which is also  
 49 Hermon, † al the plaine beyond Iordan at the east side,  
 vnto the sea of the wilderness, and vnto the foote of mount  
 Phasga.

## ANNOTATIONS.

## CHAP. IIIL.

1. *You shal not adde.* ] Moyses can not meane, that no more should be  
 written, nor commanded; for then the last chapter of this booke, and the  
 rest of the Bible should not haue benne written after his death; neither ought  
 the Priestes or Prophetes to haue commanded anie thing not exprest in the  
 law. And whereas Protestantes say that al other Scriptures are included in the  
 lawe, or pertain to the explicatiō or performance therof: we also answer that  
 vnto written Traditiōs both in the old and new Testament are likewise implied,  
 included, or pertain to the explication or performance of the law. For  
 euen as the written doctrin of the Prophetes, yea and of Chrtist, and his

As other Scri-  
 ptures are in-  
 cluded in the  
 law, so also  
 Traditiōs are  
 contained in  
 the Scriptu-  
 res.

D d d

Apostles

Brentius  
 Kinsius  
 Calvin.





The Church,  
commended  
by Scriptures,  
approveth  
Traditions.

Apostles, in general is contained in the law of Moyses, so also are certaine fastes, feastes, rites, ceremonies and other traditions proved and confirmed by general speeches and axiomes written in holie Scriptures, as by our Sauiaurs wordes to his Apostles Luc. 10. *He that heareth you, heareth me.* S. Paules to other Christians (1. Cor. 10.) *other things which I come I will dispose* (2. Thess. 2.) *Hold the traditions which you have learned:* and the like. VVherupon S. Augustin in 1. cont. Crescon. c. 33. geueth this rule, that *albeit an euident example can not be produced of holie Scripture, yet the truth of the same Scriptures is holden by vs, when we do that pleaseth the whole Church, which the authoritie of Scriptures commendeth.* The same he teacheth Epist. 80. and in manie other places. So do S. Epiphanius in compend. fidei Cathol. S. Hierom. Dialog. cont. Lucifer. c. 4. S. Chrysost. ho. 4. in 1. Thessal. 4. S. Basil. de spiritu sancto, c. 39. S. Irenaeus li. 3. c. 4.

### CHAP. V.

*The tenne commandments are repeated and explained. 23. with commemoration of their dread and feare, when they heard the voice from the cloude, and saw the mountaine burne.*

It is not y-  
nough to be-  
lieue only, or  
to know the  
command-  
ments, but ne-  
cessarie also to  
fulfil them in  
worke.

The title of  
mediator law-  
fully ascribed  
to Gods lieut-  
enant in  
earth.

**A**ND Moyses called al Israel, and said to them: Heare 1  
Israel the ceremonies & iudgements, which I speake in  
your eares this day: lerne them, and :: fulfil them in worke.  
† The Lord our God made a couenant with vs in Horeb. 2  
† Not with our fathers did he make the couenant, but with 3  
vs at this present, and doe liue. † Face to face did he speake 4  
to vs in the mount out of the middes of the fyre. † I was 5  
arbiter and :: mediatour betwixt our Lord and you at that  
time, to shew you his wordes, for you feared the fire, and  
went not vp into the mount, and he said: † I the Lord thy 6  
God, that brought thee out of the Land of Ægypt out of the  
house of seruitude. † Thou shalt not haue strange goddes in 7  
my sight. † " Thou shalt not make to thee a thing grauen, 8  
nor the similitude of any thinges, that are in heauen aboue,  
and that are in the earth beneath, and that abide in the waters  
vnder the earth. † Thou shalt not adore them, and thou 9  
shalt not serue them. For I am the Lord thy God, a Iealouse  
God, rendering the iniquitie of the fathers vpon the children  
vnto the third and fourth generation to them that hate me,  
† and doing mercie vpon manie thousandes to them that 10  
loue me, and keepe my preceptes. † Thou shalt not vsurpe 11  
the name of the Lord thy God in vaine: for he shal not be  
vpunished that taketh his name vpon a vaine thing. † Ob- 12  
serue the day of the Sabbath, to sanctifie it, as the Lord  
thy God hath commanded thee. † Six dayes shalt thou worke, 13  
and shalt doe al thy workes. † The seuenth is the day of the 14  
Sabbath,





Sabbath, that is, the rest of the Lord thy God. Thou shalt not doe any worke therein, thou, and thy sonne and daughter, man seruant and woman seruant, and ox, and asse, and al thy cattel, and the stranger that is within thy gates: that thy man seruant may rest, and thy woman seruant, euen as thy selfe. † Remember that thou also didest serue in Egypt, and the Lord thy God brought thee out from thence in a strong hand, and stretched out arme. Therefore hath he commanded thee that thou shouldest obserue the Sabbath. † Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayst liue a long time, and it may be wel with thee in the Land, which the Lord thy God wil geue thee. † Thou shalt not murder. † Neither shalt thou committe aduoutrie. † And thou shalt not steale. † Neither shalt thou speake against thy neighbour false testimonie. † Thou shalt not couet thy neighbours wife: :: Nor house, nor field, nor man seruant, nor woman seruant, nor ox, nor asse, and al thinges that are his. † These wordes spake our Lord to al your multitude in the mount, out of the middes of the fire and the cloude, and the darkenes, with a loude voice, adding nothing more: and he wrote them in the two tables of stone, which he deliuered vnto me. † And you after you heard the voice out of the middes of the darkenes, and saw the mount burne, came to me al the princes of the tribes and the elders, and you said: † Behold the Lord our God hath shewed vs his maiestie and greatnes, for we haue heard his voice out of the middes of the fire, and haue proued this day that God speaking with man, man hath liued. † Why shal we die therefore, and this exceeding great fire deuoure vs? For if we heare the voice of the Lord our God any more, we shal die. † What is al flesh, that it should heare the voice of the liuing God, who speaketh out of the middes of the fire as we haue heard, and may liue? † Approche thou rather: and heare al thinges that the Lord our God shal say to thee: and thou shalt speake to vs, and we hearing wil doe them. † Which when our Lord had heard, he said to me: I haue heard the voice of the wordes of this people, which they spake to thee: they haue spoken al thinges wel. † Who shal geue them to haue such a minde, that they would feare me, and keepe al my commandementes at al time, that it may be wel with them and with their children for euer?

:: Coueting an other mans wife, and coueting his goodes, differ as much, as the exterior actes of adultery and of theft. And to these two commandmentes are as distinct as the former two.





† Goe and say to them: Returne into your tentes. † But 30 31  
thou stand here with me, and I wil speake to thee al my  
commandementes, and ceremonies and iudgements: which  
thou shalt teach them, that they may doe them in the Land,  
which I wil geue them in possession. † Keepe therfore and 32  
doe the thinges which our Lord God hath commanded you:  
you shal not decline neither to the right hand, nor to the  
left: † but the way that the Lord your God hath comman- 33  
ded shal you walke, that you may liue, and it may be wel  
with you, and your daies may be prolonged in the land of  
your possession.

## A N N O T A T I O N S.

## CHAP. V.

Images of I-  
dols forbid,  
but not of  
other things.

2. *Thou shalt not make.*] If our aduersaries would quietly consider the co-  
herence of the holie text, they might easely see, that this prohibition of  
making, and worshipping the similitude of anie creature, pertaineth to the  
former sentence: *Thou shalt not haue strange goddes:* more particularly forbidding  
either to make Idoles, or to worship such as others make; and that with com-  
mination, because our Lord is a ielous God, and wil not suffer his honour  
to be geuen to anie creature. But other Images were made in the old Testa-  
ment, by Gods commandment, and likewise Images of Christ and his Sainctes  
are lawful and profitable among Christians. as before is noted. *Exod. 20.*

## CHAP. VI.

*God is diligently to be serued, and loued with thy whole hart, thy whole  
soule, and whole strength. Al his precepts, ceremonies and iudgements  
must be carefully kept, and commended to posteritie.*

**T**H E S E are the preceptes, and ceremonies, and iudge- 1  
mentes, which the Lord your God commanded that I  
should teach you, and you should doe them in the Land,  
whereunto you passe ouer to possesse it: † that thou mayest 2  
feare the Lord thy God, and keepe his commandementes and  
preceptes, which I command thee, and thy sonnes, and ne-  
phewes, al the dayes of thy life, that thy dayes may be pro-  
longed. † Heare Israel, and obserue that thou doe the 3  
thinges which our Lord hath commanded thee, and it may  
be wel with thee, and thou mayest be greatly multiplied, as  
the Lord God of thy fathers hath promised thee a land flowing  
with milke and honie. † Heare Israel, The Lord our God, is 4  
one Lord. † Thou shalt loue the Lord thy God with thy 5  
whole hart, and with thy whole soule, and with thy whole  
strength.





- 6 strength. † And these wordes, which I command thee  
 7 this day, shal be in thy hart: † and thou shalt tel them to  
 thy children, and thou shalt meditate sitting in thy house,  
 8 and walking on thy iourney, sleeping, and ryling. † And  
 thou shalt bind them as a signe on thy hand, and they shal be  
 9 & shal moue betwen thine eies, † and thou shalt write them  
 10 in the entrie, and on the doores of thy house. † And when  
 the Lord thy God shal haue brought thee into the Land, for  
 the which he sware to thy fathers Abraham, Isaac, and Iacob:  
 and shal haue geuen thee great and goodlie cities, which  
 11 thou didst not build, † houles ful of al riches, which thou  
 didst not erect, cesterne which thou didst not digge, vine-  
 12 yarden and oliueyardes, which thou didst not plant, † and  
 13 thou shalt haue eaten and be ful: † take heede diligently  
 lest thou forget our Lord, that brought thee out of the Land  
 of Ægypt, out of the house of seruitude. Thou shalt feare the  
 Lord thy God, and : him onelie shalt thou serue, and by his  
 14 name shalt thou sweare. † You shal not goe after the strange  
 15 goddes of al Nations, that are round about you: † because  
 the Lord thy God is a Iealous God in the middes of thee:  
 lest sometime the furie of the Lord thy God be wrath against  
 16 thee, and take thee away from the face of the earth. † Thou  
 shalt not tempt the Lord thy God, as thou didst tempt him  
 17 in the place of tentation. † Keepe the preceptes of the Lord  
 thy God, and the testimonies and ceremonies, which he  
 18 hath commanded thee: † And doe that which is pleasant  
 and good in the sight of our Lord, that it may be wel with  
 thee: and entring in thou mayest possesse the goodlie Land,  
 19 wherof our Lord sware to thy fathers, † that he would de-  
 20 stroy al thy enemies before thee, as he hath spoken. † And  
 when thy sonne shal aske thee to morrow, saying: What  
 meane these testimonies, and ceremonies, and iudgements,  
 21 which the Lord our God hath commanded vs? † thou shalt  
 say to him: We were the bondmen of Pharao in Ægypt, and  
 22 our Lord brought vs out of Ægypt in a strong hand: † and  
 he did signes & wonders great and verie sore in Ægypt against  
 23 Pharao, and al his house, in our sight, † and he brought vs  
 out from thence, that being brought in he might geue vs the  
 24 Land, wherupon he sware to our fathers. † And our Lord  
 commanded that we should doe al these ordinances, and  
 should feare the Lord our God, that it might be wel with vs

∴ Some adora-  
 tion agreeth  
 to creatures,  
 but seruice of  
 Latria to God  
 onlie *s. Aug.*  
*q. 61. in Gen.*





al the daies of our life, as it is at this day. † And he wil be 25  
merciful to vs, if we keepe and doe al his preceptes before  
the Lord our God, as he commanded vs.

## CHAP. VII.

*No league nor fellowship to be had with the Gentiles: 5. but their altars  
groves, and al their idoles to be destroyed. 17. God promisseth victories to  
his people, willing them to trust in him, and serue him.*

**V** H E N the Lord thy God shal haue brought thee 1  
into the land, which thou doest enter in to pos-  
sesse, and shal haue destroyed manie Nations before thee,  
the Heretheite, and the Gergezeite, and the Amorrhete, and  
the Chananeite, and the Pherezeite, and the Heueite, and the  
Iebuseite, seuen nations of much greater number then thou  
art, and stronger then thou: † and the Lord thy God shal 2  
haue deliuered them to thee, thou shalt strike them vnto vtter  
destruction. Thou shalt not make league with them, nor  
pitie them, † nor make mariages with them. Thy daughter 3  
thou shalt not geue to his sonne, nor take his daughter for  
thy sonne: † for he wil seduce thy sonne, that he folow not 4  
me, and that he rather serue strange goddes, and the furie of  
our Lord wil be wrath, and shal quickly destroy thee. † But 5  
these thinges rather you shal doe to them: Ouertrow their  
altars, and breake their statues, and cutte downe their  
groves, and burne their sculptiles. † Because thou art a 6  
holie people to the Lord thy God. The Lord thy God hath  
chosen thee, to be his peculiar people of al peoples, that are  
vpon the earth. † Not because you passed al nations in 7  
number, is our Lord ioyned vnto you, and hath chosen you,  
wheras you are fewer then al peoples: † but because our 8  
Lord hath loued you, and hath kept the oath, which he swore  
to your fathers: and hath brought you forth in a strong hand,  
and redeemed you from the house of seruitude, out of the  
hand of Pharao the king of Egypt. † And thou shalt know 9  
that the Lord thy God, he is a strong and faithful God, keeping  
his couenant and mercie to them that loue him, and to them  
that keepe his preceptes, vnto a thousand generations: † and 10  
rendering forthwith to them that hate him, so that he de-  
stroyeth them, and differreth no longer, :: immediatly rende-  
ring to them that they deserue. † Keepe therefore the pre- 11  
ceptes and ceremonies and iudgements, which I command  
thee

Not withstan-  
ding this com-  
mination, God  
oftentimes  
differreth pu-  
nishment, ex-  
pecting the  
sinners repen-  
tance.





- 12 thee this day to doe them. † :: If after thou hast heard these iudgementes, thou keepe and doe them, the Lord also thy God wil keepe the couenant vnto thee, and the mercie which he swaie to thy fathers: † and he wil loue and multiplie thee, and wil blesse the fruite of thy wombe, and the fruite of thy land, thy corne, and vintage, oile, and hearde, the flockes of thy sheepe vpon the Land, for the which he swaie to thy fathers that he would geue it thee. † Blessed shalt thou be amongal peoples. There shall be none barren with thee of neither sexe, as wel in men as in thy flockes. † Our Lord wil take away from thee al disease: and the sore infirmities of Ægypt, which thou knowest, he wil not bring vpon thee, but vpon al thyne enemies. † Thou shalt deuoure al the peoples, which the Lord thy God wil geue thee. Thyne eye shall not spare them, neither shalt thou serue their goddes, lest they be the ruine of thee. † If thou say in thy hart: These nations are moe then I, how shall I be able to destroy them? † Feare not, but remember what the Lord thy God did to Pharaö and to al the Ægyptians, † the exceeding great plagues, which thyne eies saw, and the signes and wonders, and the strong hand, and the stretched out arme, that the Lord thy God might bring thee forth: so wil he doe to al peoples, whom thou fearest. † Moreover hornettes also wil the Lord thy God send vpon them, vntil he destroy and consume al that escaped thee, and can hide them selues. † Thou shalt not feare them, because the Lord thy God is in the middes of thee, a mightie God and terrible: † he wil consume these nations in thy sight by litle and litle and by partes. Thou mayest not destroy them al together: lest perhappes the beastes of the earth multiplie against thee. † And the Lord thy God wil geue them in thy sight: and wil kil them vntil they be vtterly destroyed. † And he wil deliuer their kinges into thy handes, and thou shalt destroy their names vnder heauen: no man shall be able to resist thee, vntil thou destroy them. † Their sculptiles thou shalt burne with fyre: thou shalt not couet the siluer and gold, wherof they were made, neither shalt thou take to thee any thing therof, lest thou offend, because it is the abomination of the Lord thy God. † Neither shalt thou bring in ought of the Idol into thy house, lest thou become anathema, as also that is. As filthines thou shalt detest it, and as vncleannes and filth thou shalt account it abominable, because it is anathema.

:: Gods promises conditional, if his people serue him.





## CHAP. VIII.

*The people is put in mind of afflictions which happened in the deserte, and of benefites as wel past, as promised; 11. to the end they loue and serue God more effectually.*

∴ God is able  
to make  
foode of what  
he please, or to  
sustaine men  
without  
meate.

**E**VERIE commandement, that I command thee this 1  
day, take diligent heede that thou doe it: that you may  
liue, and be multiplied, and entring in may possesse the Land,  
for the which our Lord sware to your fathers. † And thou 2  
shalt remember al the iourney, through the which the Lord  
thy God hath brought thee fourtie yeares by the desert, that  
he might afflict and proue thee, and that the thinges that  
were in thy hart might be made known, whether thou  
wouldest keepe his commandementes or not. † He afflicted 3  
thee with penurie, and gaue thee for meate Manna, which  
thou knewest not nor thy fathers: for to shew vnto thee that  
∴ not in bread onlie a man liue, but in euerie word that pro-  
cedeth from the mouth of God. † Thy rayment, wherewith 4  
thou wast couered, hath not decayed for age, and thy foote is  
not worne, loe this is the fourtith yeare. † That thou mayest 5  
recount in thy hart, that as a man disciplineth his sonne,  
so the Lord thy God hath disciplined thee, † that thou shoul- 6  
dest keepe the comandementes of the Lord thy God, & walke  
in his wayes, and feare him. † For the Lord thy God wil 7  
bring thee in vnto a good land, a land of riuers & waters and  
of fountaynes: in the plains wherof and mountaynes deepe  
floudes gush out: † a land of wheate, of barley & vineyardes, 8  
wherein figge trees and pomegranates, and oliueyardes doe  
grow: a land of oyle and honie. † Where without any 9  
penurie thou shalt eate thy bread, and enioy abundance  
of al thinges: whose stones are yron, and out of the moun-  
taynes therof are digged metalles of brasce: † that when 10  
thou hast eaten, and art ful, thou mayest blesse the Lord thy  
God for the excellent land, which he hath geuen thee.  
† Obserue, and beware lest at any time thou forget the Lord 11  
thy God, and neglect his commandementes and iudgements  
and ceremonies, which I command thee this day: † lest 12  
after thou hast eaten and art filled, hast built goodlie houses,  
and dwelled in them, † and shalt haue herdes of oxen and 13  
flockes of sheepe, of gold and siluer, and of al thinges plentie,  
† thy hart be lifted vp, and thou remember not the Lord 14  
thy





- thy God, that brought thee out of the Land of Egypt, out  
 15 of the house of servitude: † and was thy conductor in the  
 huge and terrible wilderness, wherein was the serpent bur-  
 ning with his breath, and the scorpion and :: the dipsas, and  
 no waters at all: who brought forth rivers out of the hardest  
 16 rocke, † and fed thee with Manna in the wilderness, which  
 thy fathers knew not. And after he had afflicted and proved  
 17 thee, at the last he had mercie vpon thee, † lest thou shouldest  
 say in thy hart: Myne owne force, and the strength of  
 myne owne hand, haue atchieued al these thinges for me. :: A serpene .  
 lesse then a  
 scorpion, ma-  
 king those  
 whom he by-  
 teth to die of  
 thirst salinus in  
 polyhist. cap. de  
 Africa.  
 18 † But remember the Lord thy God, that he hath geuen thee  
 strength, that he might fulfil his couenant, concerning  
 which he swaie to thy fathers, as this present day sheweth.  
 19 † But if forgetting the Lord thy God, thou shalt folow  
 strange goddes, and shalt serue and adore them: behold now  
 20 I foretel thee that thou shalt perish vtterly. † As the Na-  
 tions, which our Lord destroyed at thyn eentie, so shal you  
 also perish, if you be disobedient to the voice of the Lord  
 your God.

## CHAP. IX.

*lest they should impute the victories (which they shal haue) to them selues,  
 6. they are put in mind of their often prouoking Gods wrath, 12. by ido-  
 latrie, 22. by murmuring, by concupiscence, by contempt, and other sinnes.  
 25 for which they should haue bene destroyed, but God spared them for  
 his promise made to Abraham Isaac and iacob.*

- 1 **H**EARE Israel: Thou shalt goe ouer Iordan this day;  
 to possesse verie greate nations and stronger then thy  
 2 selfe, huge cities, and walled :: euen vnto heauen, † a great  
 people and tal, the sonnes of the Enacims, whom thou hast  
 scene, and heard, against whom no man is able to resist. :: Holie Scrip-  
 ture vseth the  
 figure Hyper-  
 bola, folowing  
 the vulgar ma-  
 ner of speakig  
 as wel to helpe  
 the vnderstan-  
 ding, as to  
 moue affectiō  
 in great and  
 extraordina-  
 rie things.  
 3 † Thou shalt know therefore this day that the Lord thy God  
 him selfe wil passe ouer before thee, a deuouring and con-  
 suming fyre, who shal destroy and abolish and bring them to  
 nothing before thy face quickly, as he hath spoken to thee.  
 4 † Say not in thy hart, when the Lord thy God shal haue de-  
 stroyed them in thy sight: For my iustice hath our Lord  
 brought me in to possesse this land, wheras these nations were  
 5 destroyed for their impieties. † For not because of thy iu-  
 stices, and equitie of thy hart doest thou enter in to possesse  
 their landes: but because they haue done impiously, at thy  
 Eee entring





entring in they are destroyed: and that our Lord might accom-  
 plish his word, which by oath he promised to thy fathers  
 Abraham, Isaac, and Iacob. † Know therefore that not for 6  
 thy iustices hath the Lord thy God geuen thee this excellent  
 land in possession, wheras thou art a verie stiffe necked  
 people. † Remember, and forget not how thou didst pro- 7  
 uoke the Lord thy God to wrath in the wilderness. From  
 the same day, that thou camest out of Ægypt vnto this place,  
 thou hast alwayes contended against our Lord. † For in 8  
 Horeb also thou didst prouoke him, and being wrath he  
 would haue destroyed thee, † when I went vp into the 9  
 mounte, to receiue the tables of stone, of the covenant  
 which our Lord made with you: and I continued in the  
 mounte fourtie daies and nightes, not eating bread, nor drink-  
 ing water. † And our Lord gaue me two tables of stone 10  
 written with the finger of God, and conteyning al the wordes  
 that he spake to you in the mounte from the middes of the  
 fyre, when the assemblie of the people was gathered. † And 11  
 when fourtie dayes were passed, and as manie nightes, our  
 Lord gaue me the two tables of stone, the tables of coue-  
 nant, † and he said to me, Arise, and goe downe from hence 12  
 quickly: for thy people, which thou didst bring out of Æ-  
 gypt, haue quickly forsaken the way, that thou hast shewed  
 them, and haue made them: a molten idol. † And againe 13  
 our Lord said to me: I see that this people is stiffe necked:  
 † suffer me that I may destroy them, and abolish their name 14  
 from vnder heauen, and may set thee ouer a Nation, that is  
 greater and stronger then this. † And when I came downe 15  
 from the burning mounte, and held the two tables of coue-  
 nant with both handes, † and saw that you had sinned to 16  
 the Lord your God, and had made you a molten calfe, and  
 had quickly forsaken his way, which he had shewed you:  
 † I cast the tables out of my handes, and brake them in your 17  
 sight. † And I fel downe before our Lord as before, fourtie 18  
 dayes and nightes not eating bread, nor drinking water, for  
 al your sinnes, which you committed against our Lord, and  
 prouoked him to wrath: † for I feared his indignation and 19  
 anger, wherewith being moued agaynst you, he would haue  
 destroyed you. And our Lord heard me this time also. 20  
 † Against Aaron also being exceeding angrie, he would  
 haue destroyed him, and for him, in like maner did I  
 pray.

The simili-  
 tude of a calfe  
 and called it  
 their god.  
 Exod. 32.





- 21 pray. † And your sinne that you had committed, that is, the  
 calfe, I tooke, and burnt it with syre, and breaking it into  
 peeces, and bringing it wholly into dust, I threw it into the  
 22 torrent, that descendeth from the mount. † In the burning  
 also and in the tentation, and in the Sepulchres of concupi-  
 23 scence you prouoked our Lord: † and when he sent you  
 from Cadesbarne, saying. Goe vp, and possesse the Land,  
 that I haue geuen you, and you contemned the commande-  
 ment of your Lord God, and did not beleue him, neither  
 24 would you heare his voice: † but were alwaies rebellious  
 25 from the day that I beganne to know you. † And I lay be-  
 fore our Lord fourtie dayes and nightes, in the which I hum-  
 bly besought him, that he would not destroy you as he had  
 26 threatened: † and praying I said: Lord God, destroy not  
 thy people, and thyne inheritance, which thou hast redeemed  
 in thy greatnes, whom thou didst bring out of Ægypt in a  
 27 strong hand. † Remember thy seruantes Abraham, Isaac,  
 and Iacob: regard not the stubbournes of this people, and  
 28 his impietic and sinne: † lest perhappes the inhabitantes of  
 the land, out of which thou hast brought vs, say; The Lord  
 could not bring them in vnto the Land, that he promised  
 them, and he hated them: therfore did he bring them forth,  
 29 that he might kil them in the wilderness. † Which are thy  
 people and thyne inheritance, whom thou didst bring forth  
 in thy great strength, and in thy stretched out arme.

## CHAP. X.

*Moyse receiuing the second tables of the tenne commandments, and making  
 an arke put them therein. 6. with mention of certaine places where the chil-  
 dren of Israel had camped, of Arons death, and to the Leuites offices,  
 and possessions, 12. he inculcath the feare and loue of God, and the ke-  
 ping of his precepts. 16. namely to circumsise the hart. 19. to loue strangers  
 20. and not to serue, nor sweare by false goddes.*

- 1 **A**T that time our Lord said to me: Hewe thee two tables  
 of stone, as the former were, and come vp to me into  
 2 the mount: and thou shalt make an arke of wood, † and  
 I wil write in the tables the wordes that were in them, which  
 before thou didst breake, and thou shalt put them in the  
 3 arke. † I made therfore an arke of the wood Settim. And  
 when I had hewed two tables of stone like to the former, I  
 4 went vp into the mount, hauing them in my handes. † And

Ecc 2

he





he wrote in the tables, according as he had written before,  
the ten wordes, which our Lord spake to you in the mount  
from the middes of the fyre, when the people was gathered:  
and he gaue them to me. † And returning from the mount, 5  
I came downe, and put the tables into the arke, that I had  
made, which are there til this present, as our Lord comman-  
ded me. † And the children of Israel remoued their campe 6  
from Beroth of the children of Iacan into :: Mosera, where  
Aaron died and was buried, for whom, Eleazar his soone  
did the function of priesthood. † Thence they came into 7  
Gadgad: from the which place departing, they camped in  
Zetebatha, in a Land of waters and torrentes. † At that time 8  
he separated the tribe of Leui, to carie the arke of the coue-  
nant of our Lord, and to stand before him in the ministerie,  
and to blesse in his name vntil this present day. † For the 9  
which cause Leui had no part, nor possession with his bre-  
thren: because our Lord him self is his possession, as the  
Lord thy God promised him. † And I stode in the mount, 10  
as before, fourtie daies and nightes: and our Lord heard me  
this time also, and would not destroy thee. † And he said to 11  
me: Goe, and march before the people, that they may enter,  
and possesse the Land, which I swaie to their fathers that I  
would deliuer to them. † And now Israel, what doth the 12  
Lord thy God require of thee, but that thou feare the Lord  
thy God, and walke in his waies, and loue him, and serue the  
Lord thy God with al thy hart, and with al thy soule: † and 13  
keepe the commandementes of our Lord, and his ceremo-  
nies, which I command thee this day, that it may be wel with  
thee? † Behold heauen is the Lords thy God, and the hea- 14  
uen of heauen, the earth and al thinges that are in it. † And 15  
yet to thy fathers was our Lord ioyned, and he loued them,  
and chose their seede after them, that is to say you, from al  
Nations, as this day it is proved. † Circumcise therefore the 16  
prepuce of your hatt, and your necke indurate no more:  
† because the Lord your God he is the God of goddes, and 17  
the Lord of lordes, a great God and mightie, and terrible, that  
accepteth not person nor giftes. † He doth iudgement to the 18  
pupil and the widowe, loueth the stranger, and geueth him  
victual & rayment. † And do you therefore loue strangers be- 19  
cause you also were strangers in the Land of Ægypt. † Thou 20  
shalt feare the Lord thy God, and serue him only: to him thou  
shalt

:: This Mosera  
where Aaron  
died, is more  
commonly  
called Har.

Num. 10. & 33.





- 21 shalt cleave, and ⁊ shalt sweare in his name. † He is thy praise, and thy God, that hath done for thee these greate and terrible  
 22 thinges, which thine eies haue seene. † In seuentie soules did thy fathers goe downe into Ægypt: and behold now the Lord thy God hath multiplied thee as the starres of heauen.

∴ VVhen inſt  
 cause requi-  
 reth an oath, it  
 muſt be made  
 in the name of  
 God, not of  
 falſe goddes.

## CHAP. XI.

*For the benefites of God (whereof ſome are repeated, and others promiſed) the Iſraelites are bound to loue him. 16. but if they forſake him he threatneth puniſhmentes, 26. propoſing benediction and malediction as they ſhal deſerue.*

- 1 **L**OUE therefore the Lord thy God, and obſerue his pre-  
 2 ceptes and ceremonies, his iudgementes and command-  
 3 mentes at al time. † Know this day the thinges that your  
 4 children know not, who ſaw not the diſcipline of the Lord  
 5 your God, his great doinges and ſtrong hand, and ſtretched  
 6 out arme, † the ſignes and workes which he did in the  
 7 middes of Ægypt to Pharaο the king, and to al his land, † and  
 8 to al the hoſte of the Ægyptians, and to their horſes and  
 9 charriottes: how the waters of the red ſea couered them,  
 10 when they purſewed you, and how our Lord deſtroyed them  
 11 vntil this preſent day: † and to you what thinges he hath  
 12 done in the wildernes, til you came to this place: † and to  
 13 Dathan and Abiron the ſonnes of Eliab, which was the ſonne  
 of Ruben: whom the earth opening her mouth ſwalowed  
 vp with their houſes and tabernacles, and al their ſubſtance,  
 14 which they had in the middes of Iſrael. † Your eies haue  
 15 ſeene al the great workes of our Lord, that he hath done,  
 16 † that you may keepe al his commandementes, which I com-  
 17 mand you this day, and may enter in, and poſſeſſe the Land,  
 18 to the which you enter, † and may liue in it a great time:  
 19 which our Lord by oath promiſed to your fathers, and to  
 20 their ſeede, flowing with milke and honie. † For the Land,  
 21 which thou goeſt to poſſeſſe, is not as the Land of Ægypt,  
 22 which thou cameſt out of, where when the ſeede is ſowen,  
 23 waters are brought in to water it after the maner of gardens.  
 24 † but it is hilly and champion, expecting raine from heauen.  
 25 † which the Lord thy God doth alwaies viſite, and his eies  
 26 are on it from the beginning of the yeare vnto the end thereof.  
 27 † If then you obey my commandementes, which I command  
 you this day, that you loue the Lord your God, and ſerue him.

Ecc 3

with





☞ Raine after  
seedling and  
before haruest  
signifieth  
Gods grace  
first stirring vp  
the soule, and  
assisting the  
same to the  
end.

The second  
lesson in Masse  
on Imber Sa-  
turday in Lent

☞ God wor-  
keth, and we  
cooperate, for  
he taketh not  
away, but hel-  
peth freewil.  
S. Aug. q. 15.  
in Deut.

with al your hart, and with al your soule : † he wil geue rayne 14  
to your Land :: the timely and the lateward, that you may  
gather your corne, and wine, and oile, † and haye out of the 15  
fieldes to feede your cattel, and that your selues may eate and  
be filled. † Beware lest perhaps your hart be deceiued, and you 16  
depart from our Lord, and serue strange goddes, and adore  
them : † and our Lord being wrath shutte vp heauen, and 17  
the raine come not downe, nor the earth geue her spring,  
and you perish quickly from the excellent Land, which our  
Lord wil geue you † Put these my wordes in your hartes and 18  
minde, and hang them for a signe on your handes, and place  
them betwen your eies. † Teach your children that they 19  
meditate them, when thou sittest in thy house, & walkest on  
the way, and liest downe and rysest vp. † Thou shalt write 20  
them vpon the postes and gates of thy house : † that thy 21  
daies may be multiplied, and the dayes of thy children in the  
Land, which our Lord sware to thy fathers, that he would  
geue it them as long as the heauen hangeth ouer the earth.  
† For if you keepe the commandementes which I command 22  
you, and doe them, that you loue the Lord your God, and  
walke in al his wayes, cleauing to him, † our Lord wil de- 23  
stroy al these nations before your face, and you shal possesse  
them, which are greater and stronger then you. † Euerie 24  
place, that your foote shal treade, shal be yours. From the  
desert, and from Libanus, from the great riuer Euphrates vnto  
the west sea shal be your borders. † None shal stand against 25  
you : your terrour and feare shal the Lord your God geue  
vpon al the land that you shal treade, as he hath spoken to  
you. † Behold I sette forth in your sight this day :: bene- 26  
diction and malediction : † benediction, if you obey the com- 27  
mandementes of the Lord your God, which I command you  
this day : † malediction, if you obey not the commande- 28  
mentes of the Lord your God, but reuolt from the way,  
which now I doe shew you, and walke after strange goddes,  
which you know not. † And when the Lord thy God shal 29  
haue brought thee into the Land, to the which thou goest to  
inhabite, thou shalt put the benediction vpon mounte Ga-  
rizim, the malediction vpon mounte Hebal : † which are 30  
beyond Iordan behinde the way that bendeth to the going  
downe of the sunne in the Land of the Chananeite, which  
dwelleth in the champion countrie against Galgala, which is  
beside





- 31 beside the valle that reacheth and entreth farre. † For you shal passe ouer Iordan, to possesse the Land, which the Lord your God wil geue you, that you may haue and possesse it.
- 32 † See therefore that you fulfil the ceremonies and iudgements, which I shal sette this day in your sight.

## CHAP. XII.

*At idolatrie, and whatsoever apperteineth thereto must be destroyed. 5. Sacrifices, tithes, and donaries must be offered in the special place, 15. Eating flesh they must not eat the bloud. 29. In no case to imitate the idolatrie of gentiles.*

- 1 **T**H E S E are the preceptes and iudgements, that you must do in the Land, which the Lord God of thy fathers wil geue thee, to possesse it al the daies, that thou shalt goe
- 2 vpon the earth. † Subuert al places, wherein the nations, which you shal possesse, worshipped their goddes vpon the high mountaines, and hilles, and vnder euerie tree ful of
- 3 leaues. † Ouerthrow their altares, and breake their statues, their groues burne with fire, and their Idols hewe al to
- 4 peeces: destroy their names out of those places. † You shal
- 5 not doe so to the Lord your God: † but :: to the place, which the Lord your God hath chosen of al your tribes, to put his
- 6 name there and to dwel in it, shal you come: † and shal offer in that place your holocaustes and victimes, the tithes and
- 7 the first borne of your oxen and sheepe. † And you shal eat there in the sight of the Lord your God: and you shal reioyce in al thinges, whereunto you shal put your hand, you and your house, wherein the Lord your God hath blessed you.
- 8 † You shal not doe there the thinges, that we doe here this
- 9 day :: euerie man that which seemeth good to him self. † For vntil this present time you are not come to rest, and to the
- 10 possession, which the Lord your God wil geue you. † You shal passe ouer Iordan, and shal dwel in the Land, which the Lord your God wil geue you, that you may haue rest from al
- 11 enemies round about: and may dwel without al feare, † in the place, which the Lord your God shal choose, that his name may be therein. Thither shal you bring al the thinges, that I command you, holocaustes, and hostes, and tithes, and the first fruites of your handes: and whatsoever is the principal in the giftes, that you shal vowe to our Lord. † There
- shal

:: Peculiar place appropriate to Gods seruice.

:: In the desert they could not obserue the ceremonies of the Law: but coming to rest they were bound to keepe al one sette forme of holocaustes.





shal you feaste before the Lord your God, you and your  
 sonnes and daughters, men seruantes and women seruantes,  
 and the Leuite, that dwelleth in your cities. for he hath no  
 other part and possession among you. † Beware thou offer 13  
 not thy holocaustes in euerie place, that thou shalt see: † but 14  
 in that, which our Lord shal choose, in one of thy tribes  
 shalt thou offer hostes, and shalt doe what thinges soeuer I  
 command thee. † But if thou wilt eate, and the eating of 15  
 flesh delight thee, kil, and eate according to the blessing of  
 the Lord thy God, which he hath geuen thee in thy cities:  
 whether it be vncleane, that is to say, blemished and feeble:  
 or cleane, that is to say, sound and without blemish, such as  
 is lawful to be offered, as the doa and the harr, shalt thou  
 eate it, † only without eating of the bloud, which thou shalt 16  
 power out vpon the earth as water. † Thou canst not eate 17  
 in thy townes the tithe of thy corne, and wine, and oyle, the  
 first borne of thy hearde and cattel, and al thinges that thou  
 vowest, and that thou wilt offer voluntarily, and the first  
 frutes of thy handes: † but before the Lord thy God shalt 18  
 thou eate them in the place, which the Lord thy God shal  
 choose, thou and thy sonne and thy daughter, and man ser-  
 uant, and woman servant, and the Leuite, that dwelleth in  
 thy cities: and thou shalt reioyce and be refreshed before  
 the Lord thy God in al thinges, whereunto thou shalt extend  
 thy hand. † Take heede thou forsake not the Leuite al the 19  
 time that thou liuest in the land. † When the Lord thy God 20  
 shal haue dilated thy borders, as he hath spoken to thee, and  
 thou wilt eate the flesh, that thy soule desireth: † and if the 21  
 place be farre of, which the Lord thy God shal choose, that  
 his name may be there, thou shalt kil of the hearde and  
 cattel, which thou hast as I haue commanded thee, and shalt  
 eate in thy townes, as it pleaseth thee. † As the doa is eaten 22  
 and the harr, so shalt thou eate them: both the cleane and  
 vncleane shal eate in common. † This onlie beware, that 23  
 thou eate not the bloud, for their bloud is for the soule: and  
 therefore thou must not eate the soule with the flesh: † but 24  
 vpon the earth thou shalt power it as water. † that it may 25  
 be wel with thee and thy children after thee, when thou  
 shalt doe that which pleaseth in the sight of our Lord. † But 26  
 the thinges which thou hast sanctified, and vowed to our  
 Lord, thou shalt take vp, and shalt come to the place, which  
 our





- 27 our Lord shal choole: † and shalt offer thy oblations the  
flesh and the bloud vpon the altar of the Lord thy God: the  
bloud of thy hostesthou shalt power on the altar: and the  
28 flesh thyself shalt eate. † Obserue and heare al thinges that  
I command thee, that it may be wel with thee and thy chil-  
dren after thee for euer, when thou shalt doe that which is  
29 good and pleasing in the sight of the Lord thy God. † When  
the Lord thy God shal haue destroyed before thy face the  
nations, that thou entrest in to possesse, and thou shalt pos-  
30 sesse them, and dwell in their land: † beware lest thou imitate  
them, after they be subuerted at thy entering in, and thou  
require their ceremonies, saying: As these nations haue wor-  
31 shipped their goddes, so wil I also worshippe. † Thou shalt  
not doe in like maner to the Lord thy God. For al the abo-  
minations, that our Lord doeth abhorre, haue they done to  
their goddes, offering their sonnes and daughters, and bur-  
32 ning them with fyre. † What I command thee, " that onlie  
doe to our Lord: neither adde any thing, nor diminish.

## A N N O T A T I O N S.

## I CHAP. XII.

32 *That only do to our Lord.*] VVheras the Gentiles offered their sonnes and daughters (v. 11.) and other abominable sacrifices to Idols, God commandeth his people to offer those things only, which are prescribed by the law, and neither to imolate anie other thing, nor exclude anie thing appointed by the same law for sacrifice. As for other preceptes, it is likewise forbid to adde or diminish anie thing that may corrupt the law: but was ever lawful for Superiors, to adde more preceptes agreeable, and not contrarie to the former. So King David established a new law that such as stayed with the baggage, should haue like portion of the praye, with those that fought in battel. 1. Reg. 30. And our Sauour by his presence (Ioan 10) approued the feast of dedication, instituted long after Moyles law. 1. Machab. 4.

No hostes law  
ful in sacrifice  
but such as the  
law appointed  
New precepts  
may be added,  
not contrarie  
to the former.

## CHAP. XIII.

*False Prophets must be slaine, 6. how nere soeuer they be in kinted, or freindshipe. 12. The whole citie that shal permite false doctrin must be utterly destroyed, men, beastes, and al moucables, and neuer be built againe.*

- 1 **I**F there rise in the middes of thee a prophete, or one that  
saith he hath scene a dreame, and foretel a signe and a  
2 wonder, † and it come to passe which he spake, and he say  
to thee: :: Let vs goe, and folow strange goddes, which thou  
3 knowest not, and let vs serue them: † thou shalt not heare

:: Noueltie in  
Religion is a  
marke of ido-  
latrie or here-  
sie.

Fff

the





the wordes of that prophete or dreamer: for the Lord your  
 God tempteth you, that it may appeare whether you loue him  
 or no, with al your hart, and with al your soule. † Follow the 4  
 Lord your God, and feare him, and keepe his commande-  
 mentes, and heare his voice: him you shal serue, and to him  
 you shal cleane. † And that prophete or forger of dreames 5  
 shal be slaine: because he spake that he might auert you from  
 the Lord your God, which brought you out of the Land of  
 Ægypt, and redemed you from the house of seruitude: that  
 he might make thee to erre from the way, that the Lord thy  
 God commanded thee: and thou shalt take away the euil  
 out of the middes of thee. † If thy brother the sonne of thy 6  
 mother, or thy sonne or daughter, or thy wife that is in thy  
 bosome, or thy freind, whom thou louest as thy soule, wil  
 perswade thee secretly, saying: Let vs goe, and serue strange  
 goddes, which thou knowest not, nor thy fathers, † of al 7  
 nations round about, that be nigh or farre, from the be-  
 ginning vnto the end of the earth, † consent not to him, 8  
 nor heare him, neither let thine eie spare him to pitie and  
 hide him, † but :: forthwith thou shalt kil him. let thy 9  
 hand be first vpon him, and after thee al the people lay hand  
 on him. † With stones shal he be stoned to death: because 10  
 he would haue withdrawen thee from the Lord thy God,  
 which brought thee out of the Land of Ægypt, from the  
 house of seruitude: † that al Israel hearing may feare, and 11  
 may doe no more any thing like to this. † If in one of thy 12  
 cities, which the Lord thy God shal geue thee to inhabite,  
 thou heare some say: † There are gone forth :: children of 13  
 Belial out of the middes of thee, and haue auerted the inha-  
 bitants of their citie, and haue laid: Let vs goe, and serue  
 strange goddes which you know not: † inquire carefully, 14  
 and diligently, the truth of the thing being looked into, if  
 thou finde it certaine that is said, and that this abomination  
 is in act committed, † thou shalt forthwith strike the inha- 15  
 bitantes of that citie in the edge of the sworde, and shalt  
 destroy it and al thinges that are in it, vnto the very beastes.  
 † What stusse also soeuer there is, thou shalt gather together 16  
 in the middes of the streates therof, and shalt burne it with  
 the citie it selfe, so that thou consume al thinges to the Lord  
 thy God, and it be a heape for euer: it shal be built no more,  
 † and there shal nothing sticke in thy hand of that anathema: 17  
 :: that

:: Euerie pri-  
 vat man is not  
 commanded,  
 nor warrented  
 by this to kil:  
 but euerie one  
 is bound to in-  
 forme the Ma-  
 gistrate, and so  
 by order of  
 iustice to pro-  
 ceede against  
 the wicked.  
 :: Such as wil  
 not indure dis-  
 cipline are cal-  
 led *children of*  
*Belial*, that is,  
*without yoke*.





that our Lord may be turned from the wrath of his furie, and may haue mercie on thee, and multiplie thee as he sware to thy fathers, † when thou shalt heare the voice of the Lord thy God, keeping al his preceptes, which I command thee this day, that thou mayest doe that which is pleasing in the sight of the Lord thy God.

## CHAP. XIII.

*Gentiles manner of mourning for the dead is prohibited. 3. Likewise to eat things vncleane, with mention of certayne cleane and vncleane beastes, 9. fishes, 11. and birdes. 21. Also preceptes of pietie, clemencie, paying tithes, first frutes, 27. nourishing of Leuites, strangers, orphans, and widowers.*

**B**E YE the children of the Lord your God: you shal not cutte your selues, nor make bauldnes for the dead. † because thou art a holie people to the Lord thy God: and he chose thee to be his peculiar people of al nattions, that are vpon the earth. † Eat not the thinges that are vncleane. † This is the beast, that you ought to eat, The ox, and the sheepe, and the goate, † the hart and the doe, the buffle, the chamois, the pygargue, the wilde beefe, the camelopard. † Euerie beast, that diuideth the hoofe in two partes, and cheweth the cudde, shal you eat. † But of them, that chew the cudde, and diuide not the hoofe, these you shal not eat, as the camel, the hare, the chierogril: because they chew the cudde, and diuide not the hoofe, they shal be vncleane to you. † The swine also because it diuideth the hoof, and cheweth not the cudde, shal be vncleane. their flesh you shal not eat, and their carcasses you shal not touche. † These shal you eat of al that abide in the waters: Such as haue finnes and scales, eat: † them that are without finnes and scales, eat not, because they are vncleane. † Al birdes that are cleane eat. † The vncleane eat not: to witte, the eagle, and the grype, and the osprey, † the ringtaile, and the vulture and kite according to their kinde: † and al of the rauens kinde, † and the ostriche, and the owle, and the sterne, and the hawke according to his kinde: † the herodian and the swanne, and the storke, † and the diuer, the porphytion, and nightcrow, † the onocratal, and the charadriion, euerie one in their kinde: the lapwing also and the batte. † And al that creepeth and hath litle winges, shal be vncleane, and shal not be eaten. † Al that is cleane, eat. † But what-





∴ If these things were vncleane by nature they were not lawfull for anie nation to eate, but being only forbid to the Iewes sheweth, that this prohibition was ceremonial, only for that time and people.

∴ All the way of crueltie to be auoided. Mystrically this prefigured, that Christ (for the similitude of sinful flesh signified by a kidde) should not be slain in his infancie. 3. Tho. 1. 2. 9. 101. 4. 6. and 4.

soeuer is dead of it selfe, eate not therof. ∴ To the stranger, that is within thy gates, geue it to eate, or sel it to him: because thou art the holie people of our Lord thy God. Thou shalt ∴ not boyle a kidde in the milke of his damme. † The 12 tenth part thou shalt seperate of al thy fruites that spring in the earth euerie yeare, † and thou shalt eate in the sight of 13 our Lord thy God in the place, which he shal choose, that his name may be inuocated therein, the tithe of thy corne, and wine, and oile, and the first borne of thy heardees and sheepe: that thou mayest lerne to feare our Lord thy God at al time. † But when the way, and the place which our Lord thy God 14 shal choose, are farre, and he hath blessed thee, and thou canst not carie al these things thither, † thou shalt sel, and 15 bring al into a price, and shalt carie it in thy hand, and shalt goe to the place, which our Lord thy God shal choose: † and 16 thou shalt buy with the same money whatsoever pleaseth thee, either of heardees, or of sheepe, wine also and sicere, and al that thy soule desireth: and thou shalt eate before our Lord thy God, and shalt feast, thou and thy house: † and 17 the Leuite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession. † The 18 third yeare thou shalt separte an other tenth of al thinges, that growe to thee at that time: and shalt lay it vp within thy gates. † And the Leuite shal come that hath no other 19 part nor possession with thee, and the stranger and pupil and widow, that are within thy gates, and shal eate and be filled: that our Lord thy God may blesse thee in al the workes of thy handes that thou shalt doe.

### CHAP. XV.

*Remission of debtes in the seventh yeare to the Israelites, but not to strangers. 4. Albeit there wil alwayes be some poore, yet they must so lend to their needie bretheren, that none be forced to begge. 12. A bought seruant that is an hebrew must be set free in the seventh yeare, 16. except he desire to serve til. 19. The first borne in al cattel must be consecrated to God, without making priuate profite therof.*

**I**N the seventh yeare thou shalt make a remission, † which 1 2 shal be celebrated in this order. He to whom any thing is owing of his freind or neighbour and brother, can not aske it againe, because it is the yeare of remission of our Lord. † Of the scioutner and stranger thou shalt exact: of thy 3 countrie





- countrie man and neighbour thou shalt not haue power to  
 4 require it. † And :: needie person and begger there shal be  
 none among you: that our Lord thy God may blesse thee in  
 5 the land, which he wil geue thee in possession. † Yet so if thou  
 heate the voice of our Lord thy God, and keepe al thinges  
 that he hath bid, and which I command thee this day, he wil  
 6 blesse thee, as he hath promised. † Thou shalt lend to manie  
 nations, and thy selfe shalt borrow of no man. Thou shalt  
 haue dominion ouer verie manie nations, and no man shal  
 7 haue dominion ouer thee. † If one of thy brethren that abideth  
 within the gates of thy citie in the land, which our  
 Lord thy God wil geue thee, come to pouertie: thou shalt not  
 8 harden thy hart, nor close thy hand, † but shalt open it to the  
 poore man, and shalt lend him, that which thou perceiuest he  
 9 hath neede of. † Beware lest perhaps an impious cogitation  
 steale in vpon thee, and thou say in thy hart: The seuenth  
 yeare of remission draweth nigh; & turne away thy eies from  
 thy poore brother denying to lend him that which he asketh:  
 lest he crie against thee to our Lord, and :: it become a sinne  
 10 vnto thee. † But thou shalt geue to him: neither shalt thou  
 doe any thing craftely in releuing his necessities: that our  
 Lord thy God may blesse thee at al times, and in al thinges  
 11 whereunto thou shalt put thy hand. † There shal not want  
 poore in the land of thy habitation: therefore I command thee  
 that thou open thy hand to thy needie and poore brother,  
 12 that liueth in the Land. † When thy brother an Hebrew  
 man, or Hebrew woman is sold to thee, and hath serued thee  
 six yeares, in the seuenth yeare, thou shalt let him goe free:  
 13 † and to whom thou geuest freedom, thou shalt in no case  
 14 suffer him to depart emptie: † but geue him his wayfare of  
 thy flockes, and of thy barne floore, and thy presse, wher-  
 15 with our Lord thy God shal blesse thee. † Remember that  
 thy selfe also didst serue in the Land of Ægypt, and our Lord  
 thy God made thee free, and therefore doe I now command  
 16 thee. † But if he say: I wil not depart: because he loueth  
 thee, and thy house, and feeleth that he is wel with thee:  
 17 † thou shalt take an awle, and bore through his eare in the  
 dore of thy house, and he shal serue thee for euer. to thy wo-  
 18 man seruant also thou shalt doe in like maner. † Turne not  
 away thine eies from them, when thou makest them free:  
 because he hath serued thee six yeares after the wages of an

:: The Israelites were bound to do their endeavour that none should be needie among them: notwithstanding for exercise of loue & charitie Gods providence suffered some to be poore. 7. 7. & 12.

:: He that can and wil not feede his neighbour in extremitie, killeth him. s. Amb. li. 2. de offic. c. 7.





hireling: that our Lord thy God may blesse thee in al the  
 workes that thou doest. † Of the first borne, that come 19  
 forth in thy hearde and sheepe, whatsoever is of the male  
 sexe, thou shalt sanctifie to our Lord thy God. Thou shalt  
 not worke with the first borne of an oxe, and thou shalt not  
 sheare the first borne of thy sheepe. † In the sight of our 20  
 Lord thy God shalt thou eate them euerie yeare in the place,  
 that our Lord shal choose, thou and thy house. † But if it 21  
 haue blemish, and be either lame, or blind, or in any part dis-  
 figured or feeble, it shal not be immolated to our Lord thy  
 God. † but within the gates of thy citie shalt thou eate it: 22  
 as wel the cleane as the vncleane in like maner shal eate them  
 as the doa, and the hart. † This onlie shalt thou obserue, 23  
 that their bloud thou eate not, but power it out on the earth  
 as water.

## CHAP. XVI.

*Three more solemne feastes to be kept euerie yeare, Pasch, 9. Pentecost, 13. and  
 the feast of tabernacles, 18. Iust Iudges to be appointed in euerie citie. 21.  
 Al occasions of Idolatrie to be auoyded.*

The rest of the  
 feastes are  
 mentioned

*Leuit. 23. Num.*

*23. & 29.*

:: Here only  
 three of the  
 principal.

1.  
 :: Pasch.

**O**BSEVE the moneth of new corne, and :: the first 1  
 of the spring time, that thou mayest make the Phase to  
 our Lord thy God: because in this moneth our Lord thy God,  
 brought thee out of Ægypt by night. † And thou shalt im- 2  
 molate the Phase to our Lord thy God, of sheepe, and of  
 oxen in the place, which our Lord thy God shal choose, that  
 his name may dwell there. † Thou shalt not eate in it leue- 3  
 ned bread: Seven daies shalt thou eate without leuen, the  
 bread of affliction, because in feare didst thou come out of  
 Ægypt: that thou mayest remember the day of thy comming  
 out of Ægypt, al the dayes of thy life. † Leuened shal not ap- 4  
 peare in al thy coastes for seven daies, and there shal not re-  
 mayne of the flesh of that which was immolated at euen the  
 first day vntil morning. † Thou canst not immolate the 5  
 Phase in euerie one of thy cities, which our Lord thy God  
 wil geue thee; † but in the place, which our Lord thy God 6  
 shal choose, that his name may dwell there: thou shalt immo-  
 late the Phase at euen at the going downe of the sunne, when  
 thou camest out of Ægypt. † And thou shalt boyle, and eate 7  
 it in the place, which our Lord thy God shal choose, and in  
 the morning ryling vp thou shalt goe into thy tentes. † Six 8  
 daies





daies shalt thou eate azymes: and in the seventh day, because  
 it is the collection of our Lord thy God, thou shalt doe no  
 9 worke. † Seuen weekes shalt thou number thee from that  
 10 day wherein thou didst put the sickle to the corne, † and  
 thou shalt celebrate the festiual day of weekes to our Lord  
 thy God, a voluntarie oblation of thy hand, which thou shalt  
 11 offer according to the blessing of our Lord thy God: † and  
 thou shalt feast before our Lord thy God, thou, & thy sonne,  
 and thy daughter, and thy man seruant, and thy woman ser-  
 uant, and the Leuite that is within thy gates, and the stran-  
 ger and pupil and widow, which abide with you: in the place  
 which our Lord thy God shal choose, that his name may  
 12 dwell there: † and thou shalt remember that thou wast a ser-  
 uant in Egypt: and thou shalt keepe and doe the thinges  
 13 that are commanded. † The solemnitie also of Tabernacles  
 thou shalt celebrate seuen daies, when thou hast gathered thy  
 14 fruite of the barne floore and the presse: † and thou shalt  
 feast in the festiuitie, thou, thy sonne, and thy daughter,  
 thy man seruant and woman seruant, the Leuite also and  
 stranger, and pupil and widow that are within thy gates.  
 15 † Seuen daies shalt thou celebrate the feastes to our Lord  
 thy God in the place, which our Lord shal choose: and our  
 Lord thy God wil blesse thee in al thy frutes, and in euerie  
 16 worke of thy handes, and thou shalt be in ioye. † Three  
 times in a yeare shal al thy male appeare in the sight of our  
 Lord thy God in the place which he shal choose: in the so-  
 lemnitie of Azymes, in the solemnitie of weekes, and in the  
 solempnie of Tabernacles. There shal not appeare before  
 17 our Lord any emptie: † but euerie one shal offer according  
 to that he hath, according to the blessing of our Lord his  
 18 God, which he shal geue him. † Iudges and maisters shalt  
 thou appoynt in al thy gates, which our Lord thy God shal  
 geue thee, in euerie of thy tribes: that they may iudge the  
 19 people with iust iudgement, † and not decline to either part.  
 Thou shalt not accept person, nor giftes: because that giftes  
 blinde the eies of the wise, and change the wordes of the  
 20 iust. † :: Iustly shalt thou pursue that which is iust: that  
 thou mayest hie and possesse the Land, which our Lord thy  
 21 God shal geue thee. † Thou shalt plante no groue, nor any  
 22 tree neere the altar of our Lord thy God. † Neither shalt  
 thou make nor sette to thy self a statue: which thing our  
 Lord thy God hateth.

2.  
Pentecost.

3.  
Feast of Ta-  
bernacles.

:: It is not  
 ynough to  
 doe that is iust  
 except it be  
 donne iustly,  
 to a good end  
 for loue of  
 iustice.





## CHAP. XVII.

*Perfekt hostes, not mamed nor defectiue, must be offered to God, idolaters stoned to death. 8. VVhen inferior iudges differ, the cause must be decided, by the High Priest in consistorie. Who is warranted not to erre therein, and al are bound to obey his sentence. 14. The dutie also of a king (whom in future time God wil condescend to geue them) is described, with special charge to receiue the law of God at the Priestes handes.*

**T**HOU shalt not immolate to our Lord thy God a  
sheepe, and an oxe, wherein there is blemish, or any  
fault: because it is abomination to our Lord thy God.  
† When there shall be found with thee within one of  
thy gates, which our Lord thy God shall geue thee,  
man or woman that do euil in the sight of our Lord thy God,  
and transgresse his couenant, † that they goe and serue  
strange goddes, and adore them, the sunne and the moone,  
and al the hoste of heauen, which thinges I commanded  
not: † and this is told thee, and hearing it thou hast inquired  
diligently, and found it to be true, and the abomination is  
committed in Israel: † thou shalt bring forth the man and  
the woman, that haue committed that most heynous thing,  
to the gates of thy citie, and they shall be stoned. † At the  
mouth of two, or three witnesses shall he perish that is to be  
slaine. Let no man be killed, one onlie geuing testimonie a-  
gainst him. † The hand of the witnesses shall be first to kil  
him, and the hand of the rest of the people shall be layd on  
last: that thou mayest take away the euil out of the middes  
of thee. † " If thou perceiue that the iudgement with thee  
be hard and doubtful between bloud and bloud, cause and  
cause, leprosie and not leprosie: and thou see that the wor-  
des of the iudges within thy gates doe varye: arise, and goe  
vp to the place, which our Lord thy God shall choose. † And  
thou shalt come to the priestes of the Leuitical stocke, and to  
the iudge, that shall be at that time: and thou shalt aske of  
them, " who shall shew thee the truth of the iudgment.  
† And thou shalt do whatsoever they, that are  
presidentes  
of the place, which our Lord shall choose, shall say and  
teach thee, † according to his law; and thou shalt folow  
their sentence: neither shalt thou decline to the right hand  
nor to the left hand. † But " he that shall be proude, refusing  
to obey the commandement of the Priest, which at that time  
ministreth

∴ In the coun-  
cel of Priestes  
one supreme  
Iudge, which  
was the High  
Priest. 7. 12.  
∴ There were  
not manie pre-  
sidentes at  
once, but in  
succession, one  
after another.





ministreth to our Lord thy God, and the decree of the iudge, that man shal die, and thou shalt take away the euil out of  
 13 Israel: † and the whole people hearing shal feare, that none  
 14 afterward swell in pride. † When thou art entred the Land,  
 which our Lord thy God wil geue thee, and doest possesse  
 it, and dwellest in it, and sayest: I wil sette a king ouer me, as  
 15 al nations haue round about: † him shalt thou sette, whom  
 our Lord thy God shal choose of the number of thy brethren.  
 A man of an other nation that is not thy brother, thou canst  
 16 not make king. † And when he is made, he shal not mul-  
 tiplie to him selfe horses, nor lead backe the people into  
 Egypt, taking high courage for the number of his horsemen,  
 especially whereas our Lord hath commanded you that in no  
 17 case you returne any more the same way. † He :: shal not  
 haue manie wiues, that may allure his minde, nor huge  
 18 weightes of siluer and gold. † And after he shal sitte in the  
 throne of his kingdome, he shal copie to him selfe the  
 Deuteronomie of this Law in a volume, :: taking the copie  
 19 of the priestes of the Leuitical tribe, † and he shal haue it  
 with him, and shal reade it al the dayes of his life, that he  
 may learne to feare our Lord his God, and keepe his wordes  
 20 and ceremonies, that are commanded in the law. † And that  
 his hart be not lifted vp into pride ouer his brethren, nor  
 decline to the right side or the left side, that he may reigne a  
 long time, and his sonnes ouer Israel.

:: Pluralitie of  
 wiue is not  
 here forbid;  
 for king David  
 transgressed  
 not this pre-  
 cept hauing  
 more then  
 one or two:  
 but Salomon  
 offended in  
 multiplying  
 manie wiues.  
 S. Aug. 9. 17.  
 in Dent.  
 :: Temporal  
 good Princes  
 take the law,  
 and word of  
 God, at the  
 Priests handes.

## ANNOTATIONS.

### CHAP. XVII.

8. *If the iudgement be hard.* ] For a full and assured decision of al controuersies, God here instituted to his people a supreme Tribunal, that in case inferior Iudges varied in iudgement, recourse might be had to the Council of Priestes, where one chiefe Iudge, the High Priest, was appointed to geue sentence, and al others commanded to receiue and obey the same.

Supreme Iuge  
 of controuer-  
 sies.

9. *Who shal shew the truth.* ] God so assisted this consistorie with his spirite of truth, that their sentence was infallible: though otherwise they might erre, either in life, or in priuate opinion. VVherfore, our Sauour distinguishing berween their publique doctrin, and their workes, taught the people, that for somuch as the Scribes and Pharisees sate in Moyse's chaire, and yet transgressed Gods commandmentes, euerie one should observe and doe as they saide: but not doe according to their workes. Mat. 23. And S. Iohn ascribeth the true sentence geuen by Caiphas in the council, to his office of High Priest, saying: (Iohn. 11.) He said not this of him selfe, but being the high priest of that yeare, he prophesied that Iesus should die for the nation and to gather into one the children

Sentence of  
 the Iewes con-  
 sistorie infalli-  
 ble.

The high  
 priest was  
 chiefe Iudge.

Ggg

of God.





Protestantes  
frivolous eua-  
sion.

of God. VVhere the high priest by vertue and priuilege of his office, vttered the truth, which him selfe neither meant nor vnderstood. And this happened when the Law and Priesthood of the Iewes was to decline & geue place to Christs new ordinance, and therefore no doubt God euer directed the sentence of the high Priest: and most specially now Christ preserveth the Apostolique See from error in faith, and in general decrees touching manners: yea though the chiefe visible Iudge were as wicked as Caiphas. And therefore the Protestantes euasion is frivolous, limiting the priests sentence to binde the subiectes, *so long as he is the true minister of God, and pronounceth according to his word.* For except God assisted him, that he should pronounce according to his word, and so al men rest satisfied, submitting them selues to his sentence, the controuersie should be endles, and this consistorie nothing worth: but stil be new examinations, and new iudgements, whether the former were according to Gods word or no.

English  
Bible.  
1603.

Pride in pri-  
uate opinion  
punished with  
death.

11. *He that shal be proude.* } This also conuinceth, that al were bound to accept of the high priests sentence, the law condemning him of pride, that refused to obey the commandment of the Priest, which at that time ministered to our Lord; and for his disobedience punishing him with death.

### CHAP. XVIII.

*In stead of other inheritance Priests and Levites haue prouision by sacrifices and oblations. 9. All superstition to be auoided. 15. Perpetuall of prophets, and finally one special PROPHEET (to wit, CHRIST), is promised. 20. False prophets must be slaine.*

**T**H<sup>1</sup>e priestes and Levites, and al that are of the same tribe, shal haue no part nor inheritance with the rest of Israel, because they shal eate the sacrifices of our Lord, and his oblations, † and nothing els, shal they receiue of the possession of their brethren: for our Lord him selfe is their inheritance, as he hath spoken to them. † This shal be the right of the priestes from the people, and from them that offer victimnes: whether they immolate ox, or sheepe, they shal geue to the priest the shoulder and the mawe: † the first fruites of corne, of wine, and oile, and a part of the wolles of their sheepe shearing. † For him hath our Lord chosen of al thy tribes, that he might stand, and minister to our Lord he and his sonnes for euer. † If a Leuite goe out of one of thy cities of al Israel in the which he dwelleth, and would come desiring the place which our Lord shal choose, † he shal minister in the name of our Lord his God, as al his brethren the Levites, that shal stand at that time before our Lord. † He shal receiue the same portion of meates, that the rest doe: beside that, which in his owne cite is deu to him by succession from his fathers. † When thou art entred the Land, which our Lord thy God shal geue thee, beware thou





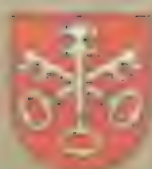
thou be not willing to imitate the abominations of those  
 10 nations. † Neither let there be found in thee any that shal  
 expiate his sonne, or daughter, making them to passe through  
 the fyre: or that demandeth of southsayers, and obserueth  
 11 dreames and diuinations, neither let there be a forcerer, † nor  
 inchanter, nor that consulteth with pithone, or diuiners,  
 12 and seeketh the truth of the dead. † for al these thinges our  
 Lord abhorreth, and for these abominations wil he destroy  
 13 them at thy entring in. † thou shalt be perfect; and without  
 14 spotte with our Lord thy God. † These nations, whose land  
 thou shalt possesse, heare southsayers and diuiners: but thou  
 15 art otherwise instructed of our Lord thy God. † " A P R O -  
 P H E T of thy nation and of thy brethren like vnto me, wil  
 16 our Lord thy God raise vp to thee: him thou shalt heare, † as  
 thou didst request of our Lord thy God in Horeb, when the  
 assemblie was gathered, and saidst: I wil no more heare the  
 voice of our Lord my God, and this exceeding great fire I wil  
 17 see no more, lest I die. † And our Lord said to mie; They  
 18 haue spoken al thinges wel. † A prophete wil I raise vp to  
 them out of the middes of their brethren like to thee: and  
 I wil put my wordes in his mouth, and he shal speake al  
 19 thinges that I shal command him. † but he that wil not heare  
 his wordes, which he shal speake in my name, I wil be the  
 20 reuenger. † And the prophete that being depraued with ar-  
 rogancie wil speake in my name, the thinges :: that I did not  
 command him to say, :: or in the name of strange goddes,  
 21 shal be slaine. † And if in secrete cogitation thou answer:  
 How shal I vnderstand the word, that our Lord spake not?  
 22 † This signe thou shalt haue: That which the same prophete  
 foretellet, in the name of the Lord and cometh not to passe:  
 that our Lord hath not spoken, but by the arrogancie of  
 his minde the prophete hath forged it: and therfore thou  
 shalt not feare him.

:: This sorte of  
 false prophets  
 signified He-  
 retikes, that  
 preach false  
 things in  
 Christs name.  
 :: These prefi-  
 gured Aposta-  
 tes, which  
 renouncing  
 Christ, ex-  
 pressly professe  
 false goddes.

AN NOT A T I O N S.  
 CHAP. XVIII.

11. *A P R O P H E T of thy nation.* Amongst other places this plainly pro-  
 neth that the same wordes in holie Scripture may haue diuers literal senses.  
 For first the coherence of the text sheweth, that God here promised to geue  
 his people an other extraordinarie prophete, after Moyses death, of their owne  
 nation: as wel to take away occasion of seeking to southsayers, diuiners, and o-  
 ther prophane prophetes of false goddes, strictly forbidden in the wordes

The same  
 wordes may  
 haue diuers  
 literal senses.





going immediately before; as in approbation of their conuenient desire, mentioned in the wordes following, to heare Gods wil, not by himself, nor by an Angel, but by Moyses, who was now shortly to be taken from them. And so this promise was first performed in Iosue, succeeding next after Moyses in government. And as neede required God ceased not to send more prophetes besides their ordinarie Priests. Againe this place is also vnderstood of Christ our Sauour, chief Prophete, and master of al prophetes; S. Peter so expounding it; *Act. 3. 7. 12. & 13.*

## CHAP. XIX.

*Certaine cities of refuge must be assigned for casual manslaughter. 11. Wilful murder punished by death without remission, 15. so it be conuined by two or three witnesses. 16. False witnesses punished with the paine, which the crime objected deserueth.*

11: The way to the cities of refuge were paved, and markes set for direction, that he which fled might not erre in his way.

**V**HEN our Lord thy God hath destroyed the nations, whose land he wil deliuer to thee, and thou doest possesse it, and dwellest in the cities and houses therof: † three cities shalt thou separate to thee in the middes of the Land, which our Lord thy God wil geue thee in possession, † preparing diligently the way: and thou shalt diuide the whole prouince of thy Land equally into three partes: that he which for murder is a fugitiue, may haue neere at hand, whither to escape. † This shal be the law of the murderer that fleeth, whose life is to be saued: He that striketh his neighbour vnwitting, and that is proued yesterday and the day before to haue had no hatred against him: † but to haue gone with him simply vnto the wood to cutte wood, and in cutting the wood of axe slipped out of his hand, and the yron falling from the handle strooke his freind, and killed him: he shal flee to one of the cities aforesaid, and liue: † lest perhaps the next kinsman of him, whose bloud was shed, pricked with sorow, pursew, and apprehend him if the way be too long, and stricke his life, that is not guiltie of death, because he is proued to haue had no hatred before, against him that was slaine. † Therefore I command thee, that thou separat three cities of equal distance one from an other. † And when our Lord thy God shal haue dilated thy borders, as he sware to thy fathers, and shal geue thee al the Land, that he promised them, ( † yet so, if thou keepe his commandmentes, and do the thinges which I command thee this day, that thou loue our Lord thy God, and walke in his wayes at al time ) thou shalt adde to thee other three cities, and shalt double the number of the three cities aforesaid: † that inno-

cent





- cent bloud be not shed in the middes of the Land, which  
our Lord thy God wil geue thee to possesse, lest thou be guiltie  
11 of bloud. † But if any man hating his neighbour, lie in wayte  
for his life, and rise and strike him, and he die, and he flee to  
12 one of the cities aforesaid, † the ancientes of his citie shal  
send, and take him out of the place of refuge, and shal deliuer  
him into the hand of the kinsman of him, whose bloud was  
13 shed, and he shal die. † :: Thou shalt not pitie him, and thou  
shalt take away the guiltie bloud out of Israel, that it may be  
14 wel with thee. † Thou shalt not take, and transference thy  
neighbours boundes, which thy predecessours did sette in  
thy possession, which our Lord thy God wil geue thee in the  
15 Land, that thou shalt receiue to possesse. † One witnesse  
shal not stand against any man, whatsoeuer sinne, or wicked-  
nesse it be: but in the mouth of two or three witnesses shal  
16 euerie word stand. † If a lying witnesse stand against a man,  
17 accusing him of preuatication, † both of them, whose the  
cause is, shal stand before our Lord in the sight of the priestes  
18 and the iudges that shal be in those daies. † And when scar-  
ching most diligently, they shal finde that the false witnes  
19 hath said a lie against his brother: † they shal render to him  
as he meant to doe to his brother, and thou shalt take away  
20 the euil out of the middes of thee: † that others hearing  
may haue feare, and may not be bold to doe such things. :: This pertai-  
21 † :: Thou shalt not pitie him, but life for life, eie for eie, Iudge: who  
tooth for tooth, hand for hand, foote for foote shalt thou without parti-  
exacte. alitie must do  
iustice.

## CHAP. XX.

*Lawful warres are to be vnderaken with corage and confidence. 5. Such as  
for special causes may be discoraged, must be dismissed from the field, 10.  
VVhat to be obserued towardes the enimie. 19. VVhat trees may not be cut  
downe, and what sorte may be, for the vse of warres.*

**I**F thou goe forth to warre against thyne enemies, and see  
the horse men and chariottes, and the multitude of the ad-  
uersaries hoste greater then thou hast, thou shalt not feare  
them: because the Lord thy God is with thee, which brought  
thee out of the Land of Ægypt. † And when the battel is  
now at hand, the priest shal stand before the armie, and shal  
speake to the people thus: † Heare Israel, you this day ioyng  
battel against your enemies, let not your hart feare, be not  
Ggg 3 affrayd,





Men possessed with such desires haue not like valure to good soldiers. And by worde or example often discourege others. So in spiritual warfare, we must not be addicted to worldly profits, or pleasures.

affrayd, retire not, neither dread them: † because our Lord 4  
 your God is in the middes of you, and wil fight for you against  
 your aduersaries, to deliuer you from danger. † The Cap- 5  
 taines also through euerie bande in the hearing of the hoste  
 shal proclaime: what man is there, that hath built a new  
 house, and hath not dedicated it? let him goe, and returne  
 into his house, lest perhaps he die in the battel, and an other  
 dedicate it. † What man is there that hath planted a vine- 6  
 yard, and hath not as yet made it to be common, wherof al  
 men may lawfully eate? let him goe, and returne into his  
 house: lest perhaps he die in the battel, and an other man ex-  
 ecute his office. † What man is there, that hath despoused a 7  
 wife, and not taken her? let him goe, and returne into his  
 house, lest perhaps he die in the warre, and an other take  
 her. † These thinges being said they shal adde the rest, and 8  
 shal speake to the people: What man is there feareful, and  
 fainte harted? let him goe, and returne into his house, lest he  
 make the hartes of his brethren to feare, as him selfe is fright-  
 ed with feare. † And when the Captaines of the host shal 9  
 hold their peace, and make an end of speaking, euerie man  
 shal prepare their bandes to fight. † If at anie time thou 10  
 come to winne a citie, thou shalt first offer peace. † If they 11  
 receiue it, and open the gates to thee, al the people that is  
 therein, shal be saued, and shal serue thee vnder tribute.  
 † But if they wil not make peace, and shal beginne battel a- 12  
 gainst thee, thou shalt assault it. † And when our Lord thy 13  
 God shal deliuer it into thy hand, thou shalt strike al, that is  
 therein of the male sexe, in the edge of the sword, † excep- 14  
 ting women and children, the cattel and other thinges, that  
 are in the citie. Al the praye thou shalt diuide to the armie,  
 and thou shalt eate of the spoiles of thine enemies, which  
 our Lord thy God shal geue thee. † So shalt thou doe to al 15  
 cities, that be verie farre from thee, and be not of these cities,  
 which thou shalt receiue in possession. † But of those cities, 16  
 that shal be geuen thee, thou shalt suffer none at al to liue:  
 † but shalt kil them in the edge of the sword, to witte, the 17  
 Hetheite, and Amorrhite, and Chananeite, the Pherezeite,  
 and Heueite, and Iebuseite, as our Lord thy God hath com-  
 manded thee: † lest perhaps they teach you to doe al the ab- 18  
 ominations, which them selues did worke to their goddes:  
 and you sinne against our Lord your God. † When thou hast 19  
 belieged





besieged a citie a long time, and hast compassed it with men-  
 11 nition to winne it, thou shalt not cutte downe the trees, that  
 may be eaten of, neither shalt thou spoile the countrie round  
 about with axes: because it is a tree, and not a man, neither  
 20 can it increase the number of warryers against thee. † But if  
 there be any trees not fruitful, but wilde, and apt for other  
 21 vses, cutte them downe, and make engines, vntil thou take  
 the citie, which fighteth against thee.

## CHAP. XXI.

*How to seeke out a secreit murderer. 10. Women taken in battel may be  
 married, and afterwarde can not be sold nor made bondwomen. 15. The  
 eldest sonne may not be deprived of his birthright for hatred of his mother.  
 18. A stubburne sonne must be stoned to death. 22. When one is hanged  
 on a gibbet, he must be taken downe the same day, and buried.*

1 **W**HEN there shal be found in the Land, which  
 our Lord thy God wil geue thee, the corps of a  
 man slaine, and he that is guiltie of the murder is not knowne  
 2 † thy ancientes, and iudges shal goe forth, and measure from  
 the place of the corps the distance of euerie citie round a-  
 3 bout: † and which they shal perceiue to be neerer then the  
 rest, the ancientes of that citie shal take an heifer out of the  
 heard, that hath not drawen yoke, nor ploughed the ground,  
 4 † and shal bring her to a rough and stonie valley, that neuer  
 was ploughed, nor receiued seede: and in it they shal strike  
 5 of the necke of the heifer: † and the priestes the sonnes of  
 Leui shal come, whom our Lord thy God hath chosen to mi-  
 nister to him, and to blesse in his name, and at their word e-  
 uerie matter dependeth, and whatsoeuer is cleane or vncle-  
 6 ane must be iudged. † And the ancientes of that citie shal  
 come to the slaine person, and shal wash their handes ouer  
 7 the heifer, that was strooken in the valley, † and shal say:  
 Our handes did not sheede this blood, † nor our eyes see it. *By this cere-*  
 8 † be merciful to thy people Israel, whom thou hast redeemed *monie and ab-*  
 o Lord, and impute not innocent blood in the middes of thy *uration they*  
 people Israel. And the guiltie of blood shal be taken from *purged them*  
 9 them: † and thou shalt be free from the innocents blood, that *selues, that*  
 was shed, when thou shalt haue done that which our Lord *they were not*  
 10 hath commanded thee. † If thou goe forth to fight against *negligent in*  
 thine enemies, and our Lord thy God deliuer them in thy *doing iustice.*  
 11 hande and thou leade them away captiue, † and seest in  
 the





the number of the captiues a beautiful woman, and louest  
 her, and wilt haue her to wife, † thou shalt bring her into 12  
 thy house: who shal shauē of her hare, and payre her nailes,  
 † and put of the rayment, wherein she was taken: and sitting 13  
 in thy house, shal mourne her father and mother one moneth:  
 and afterward thou shalt enter vnto her, and shalt sleepe  
 with her, and she shal be thy wife. † But if afterward she 14  
 content not thy mynde, thou shalt let her goe free, neither  
 canst thou sel her for money, nor oppresse her by might: be-  
 cause thou hast humbled her. † If a man haue two wiues, 15  
 one beloued, and the other hated, and they haue begotten  
 children by him, and the sonne of the hated be the first borne,  
 † and he meaneth to diuide his substance among his sonnes: 16  
 he can not make the sonne of the beloued the first borne, and  
 preferre him before the sonne of the hated, † but the sonne 17  
 of the hated he shal acknowledge for the first borne, and  
 shal geue to him of those thinges, which he hath, al duble:  
 for this is the beginning of his children, & to this are dew the  
 first birth rightes. † If a man begette a stubbourne and frq- 18  
 ward sonne, that wil not heare the commandementes of his  
 father and mother, and being chastened, contemneth to be  
 obedient: † they shal take him, and bring him to the an- 19  
 cientes of his citie, and to the gate of iudgement, † and 20  
 shal say to them: This our sonne is froward and stubborne,  
 he contemneth to heare our admonitions, he geueth himself  
 to comellation, and to ryote and bankeringes: † the people 21  
 of the citie shal stone him: and he shal die, that you may  
 take away the euil out of the middes of you, and al Isiael  
 hearing it may be afrayde. † When a man hath offended so 22  
 that he is to be punished by death, and being condemned to  
 die is hanged on a gybbet: † his bodie shal not remaine vpon 23  
 the tree, but the same day shal be buried: because he is :: ac-  
 cursed of God that hangeth on a tree: and thou shalt not  
 contaminate thy Land, which our Lord thy God geueth thee  
 in possession.

:: Mystically,  
 he is cursed  
 that persisteth  
 in sinne, as it  
 were hanging  
 on the tree, by  
 which our first  
 parents sinned

2 m

#### CHAP. XXII.

*Pietie towardes neighbour. 5. neither sexe may vse the apparel of the other.  
 6. crueltie to be auoided euen towardes birdes, 8. basement about the roose  
 of a house. 9. Things of diuers kindes not to be mixed. 12. cordes in the  
 homes of a cloke. 13. Trial and punishment of adulterie and of deflowring  
 Virgines. 30. the sonne may not marie his stepmother.*

THOV





- 1 **T**HOU shalt not see thy brothers ox, or sheepe straying,  
 and passe by: but shalt bring it backe to thy brother,  
 2 † although thy brother be not nigh, and thou know him  
 not: thou shalt bring them vnto thy house, and they shal be  
 with thee vntil thy brother seeke them, and receiue them.  
 3 † In like manner shalt thou doe with his asse, and with his  
 rayment, and with euery thing of thy brothers, that shal be  
 lost: if thou finde it, neglect it not as perteyning to another.  
 4 † If thou see thy brothers asse or ox to be fallen in the way,  
 thou shalt not contemne it, but shalt lifte it vp with him.  
 5 † A woman shal not be clothed with mans apparel, neither  
 shal a man vse womans apparel: for he is abominable before  
 6 God that doeth these thinges. † If walking by the way  
 thou finde a birdes nest in a tree or on the ground, and the  
 damme sitting vpon the young or the egges: thou shalt not  
 7 hold her with her young, † but shalt let her goe, taking the  
 young and holding them: that it may be wel with thee, and  
 8 thou mayest liue a long time. † When thou buildest a new  
 house, thou shalt make :: a batlement to the roofe round  
 about: lest bloud be shed in thy house, and thou be guiltie  
 9 an other slipping, and falling headlong. † Thou shalt not  
 sowe thy vineyard with diuerse seede: lest both the seede  
 which thou didst sow, and the thinges that grow of the vine-  
 10 yard, :: be sanctified together. † Thou shalt not plough  
 11 with an ox and asse together. † Thou shalt not weare a  
 12 garment that is wouen of wolle and linnen. † Thou shalt  
 make litle cordes in the hemme at the foute corners of thy  
 13 cloke, wherwith thou shalt be couered. † If a man marrie  
 14 a wife, and afterward hate her, † and seeke occasions to put  
 her away, objecting vnto her a verie il name, and say: I tooke  
 this wife, and compayning with her: I found her not  
 15 a virgin: † her father and mother shal take her, and shal  
 carie with them the signes of her virginitie to the ancientes  
 16 of the citie that are in the gate: † and the father shal say:  
 I gaue my daughter vnto this man to wife: whom because he  
 17 hateth, † he layeth vnto her a verie il name, so that he sayeth:  
 I found not thy daughter a virgin: and behold these are the  
 signes of my daughters virginitie. they shal spread the vesture  
 18 before the ancientes of the citie: † and the ancientes of that  
 19 citie shal take the man, and beate him, † condemning him  
 besides in a hundred sicles of siluer, which he shal geue to

:: Their houses  
 had flat roofes  
 as manie of  
 our churches,  
 pallaces, and  
 castles, where  
 battlements  
 are necessarie  
 for danger of  
 falling when,  
 anie walke  
 thereon.

:: For corre-  
 ction of so co-  
 uetous a mind  
 the whole  
 fruite must be  
 offered to  
 pious vses.  
*Theodoret. q. 23.  
 in Deut.*

H h k

the





the wenches father, because he hath infamously spred a  
 verie il name vpon a virgin of Israel: and he shal haue her  
 to wife, and can not put her away al the daies of his life.  
 † But if it be true which he obiected, and virginie be not  
 found in the wench: † they shal cast her forth without the  
 doores of her fathers house, and the men of her citie shal  
 stone her to death, and she shal die: because she hath done  
 wickednes in Israel, to fornicate in her fathers house: and  
 thou shalt take away the euil out of the middes of thee. † If  
 a man lie with an others mans wife, both shal die, that is to  
 say, the aduouterer and the aduouteresse: and thou shalt  
 take away the euil out of Israel. † If a man haue despoused  
 a maide that is a virgine, and some man finde her in the citie,  
 and lie with her, † thou shalt bring forth both of them to  
 the gate of that citie, and they shal be stoned: the maide, be-  
 cause she cried not, being in the citie: the man, because he  
 hath humbled his neighbours wife: and thou shalt take away  
 the euil from the middes of thee. † But if the man finde  
 the maide that is despoused, in the field, and taking her, lie  
 with her, he alone shal die: † the maide shal suffer nothing,  
 neither is she guiltie of death: for as a theefe ryseth against his  
 brother, and takerh away his life, so also did the maide suffer.  
 † she was alone in the field: she cried, and there was no man  
 to deliuer her. † If a man finde a maide that is a virgin, which  
 hath not a spouse, and taking her lie with her, and the matter  
 come into iudgement: † he that lay with her, shal geue to  
 the father of the maide fiftie sicles of siluer, and shal haue her  
 to wife, because he hath humbled her: he can not put her  
 away al the daies of his life. † No man shal take his fathers  
 wife, nor reuele his covering.

## CHAP. XXIII.

*Eunuches, bastards, Moabites, & Ammonites may not enter into the Church.*

*7. Idumeans, and Egyptians may be admitted. 9. Obseruation of spiritual  
 and corporal cleannes. 15. other preceptes concerning fugitives, 17. forni-  
 cation, 19. vsurie. 21. yowes, 24. and eating other mens grapes or corne.*

∴ Such as are  
 barrē in good  
 workes can  
 not enter into  
 Gods house.  
*Throd. 9. 25. in  
 Deut.*

∴ These nations  
 not able to

**A**N ∴ eunuch that hath his stones broken, or cutte of, &  
 his yeard cutte away, shal not enter into the church  
 of our Lord. † Mamzer, that is to say, one borne of a com-  
 mon woman, shal not enter into the church of our Lord,  
 vntil the tenth generation. † The ∴ Ammonite, and the  
 Moabite





Moabite yea after the tenth generation shal not enter into  
 4 the church of our Lord, for euer: † because they would not  
 meete you with bread and water in the way, when you came  
 out of Ægypt: and because they hyred against thee Balaam,  
 the sonne of Beor of Mesopotamia in Syria, to curse thee:  
 5 † and our Lord thy God would not heare Balaam, and he  
 turned his cursing into thy blessing, for that he loued thee.  
 6 † Thou shalt not make peace with them, neither doe thou  
 7 seeke their good al the daies of thy life for euer. † Thou  
 shalt not abhorre the Idumeite, because he is thy brother:  
 nor the Ægyptian, because thou wast a stranger in his land.  
 8 † They that are borne of them, in the third generation shal  
 9 enter into the church of our Lord. † When thou goest forth  
 against thyne enemies to battel, thou shalt keepe thy self  
 10 from al euil thing. † If there be among you a man, that is  
 polluted in a dreame by night, he shal goe forth without the  
 11 campe, † and shal not returne, before he be washed with  
 water at euen: and after sunne sette he shal returne into the  
 12 campe. † Thou shalt haue a place without the campe, whi-  
 13 ther thou mayest goe to the necessities of nature, † carying  
 on thy girdle a piked instrument. & when thou sittest downe,  
 thou shalt digge roundabout, and with the earth that is dig-  
 14 ged vp shal couer † that which thou art eased of (for our  
 Lord thy God walketh in the middes of thy campe, to deliuer  
 thee, and to geue thyne enemies vnto thee) and let thy campe  
 be holie, and let no filthines appeare therein, lest he forsake  
 15 thee. † Thou shalt not deliuer the seruant to his Maister,  
 16 that is fled to thee. † he shal dwel with thee in the place,  
 that shal please him, and in one of thy cities shal he rest: vex  
 17 him not. † There shal be no whoore of the daughters of  
 18 Israel, nor whooremonger of the sonnes of Israel. † Thou  
 shalt not offer the hire of a strompet, nor the price of a dogge,  
 in the house of our Lord thy God, whatloeuere it be that thou  
 hast vowed: because both is abomination before our Lord thy  
 19 God. † Thou shalt not lend to thy brother money to vsurie,  
 20 nor coine, nor any other thing: † but :: to the stranger. And to  
 thy brother thou shalt lend, that which he needeth without  
 vsurie: that our Lord thy God may blesse thee in al thy worke  
 21 in the Land, which thou shalt enter to possesse. † When  
 thou hast vowed a vow to our Lord thy God, thou shalt not  
 slacke to pay it: because our Lord thy God wil require it.

hurt the chil-  
 dren of Israel,  
 neither by de-  
 nyng ordina-  
 rie cures, nor  
 by force, nor  
 by hyring  
 Balaam to curse  
 them, yet in-  
 uegling them  
 with carnal  
 sinnes, signi-  
 fied obstinate  
 peruerse sin-  
 ners, that ne-  
 uer amending  
 can neuer be  
 rightly recei-  
 ued into the  
 Church of  
 God.

:: Onlie lawfull  
 enemies are  
 here called  
 strangers:  
 where ther-  
 fore is iust  
 cause of war-  
 re, there only  
 it is lawfull to  
 exercise vsu-  
 rie. s. Amb. li.  
 de Tobia. c. 15.

H h h 2

and





Vowes binde  
where other-  
wise was no  
obligation.

44\*

## DEUTERONOMIE.

Preceptes and

and if thou delay, it shal be reputed to thee for sinne. † :: If 22  
thou wilt not promise, thou shalt be without sinne. † But 23  
that which is once gone out of thy lippes, thou shalt obserue,  
and shalt doe as thou hast promised to our Lord thy God, and  
hast spoken with thy proper wil and thyne owne mouth.  
† Entering into thy neighbours vineyarde, eate grapes as much 24  
as shal please thee: but carrie none out with thee. † If thou 25  
enter into thy freindes corne, thou shalt breake the eates;  
and rubbe them in thy hand: but with a sickle thou shalt not  
reape.

## CHAP. XXIIII.

*Diuorce permitted to auoide greater euil. 5. The newly married must not goe  
to warre. 7. He that traterously selleth a man must be slaine, 8. disobedi-  
ence to Priestes incurreth leprosie. 10. Such things may not be taken to  
pl. dge, as can not be well spared. 14. Poore laborers must be presently payed.  
16. not one punished for an others fault, but right iudgement to al, 18. and  
liberal almes to the poore.*

**I**F a man take a wife, and haue her, and she finde not grace 1  
before his eies for sonne lothsomenes: he shal write a bil  
of diuorce, and shal geue it in her hand, and " dimisse her out  
of his house. † And being departed when she shal haue mar- 2  
ried an other husband, † and he also hateth her, and hath 3  
geuen her a bil of diuorce, and hath dimissed her out of his  
house, or is deade: † the former husband can not take her 4  
again to wife: because she is polluted, and is made abomi-  
nable before our Lord: lest thou make thy Land to sinne,  
which our Lord thy God shal deliuer thee to possesse.  
† When a man hath lately taken a wife, he shal not goe forth 5  
to battel, neither shal any publique necessitie be inioyned  
him, but he shal attend to his owne house without fault,  
that one yeare he may reioyce with his wife. † Thou shalt 6  
not take for a pledge the nether, or the vpper millstone: be-  
cause :: he hath pledged his life to thee. † If any man be 7  
taken soliciting his brother of the children of Israel, and  
selling him take a price, he shal be slaine, and thou shalt take  
away the euil from the middes of thee: † Obserue diligently 8  
that thou incurre not the plague of leprosie, but thou shalt  
doe whatsoever the priestes of the Levitical stocke shal teach  
thee, according to that, which I haue commanded them, and  
fulfil thou it carefully. † Remember what our Lord your 9  
God

This hebrew  
phrase signifi-  
eth, that pled-  
ging the thing  
wherin the  
meanes of life  
consisteth is as  
if he pledged  
his life.





∴ In case the laborer sustey-  
neth his life  
by his daillie  
wages, then  
not to pay him  
is in effect to  
kil him. and  
such sinne cri-  
eth to God for  
reuenge.

СНАР. XXVIII.

Hhh : lawful





Whether the band of marriage could be loosed or no in the old law, amongst Christians it can not be dissolved.

No not for adultrie.

Only before consummation Marriage is dissolved by solemne vow in Religion.

lawful to the Jewes, which is also probable, for hat none of the holie Prophetes did ever reprehend it; sure it is, that Christ either by correcting a fault, or by recalling a former dispensation, restored the insolubilitie of marriage to the first institution, saying: (Mat. 19.) *That which God hath ioyned together, let not man separate.* Further answering the Pharisees, concerning this law: that *Moses for the hardness of your hart permitted you to dimisse your wives: but from the beginning it was not so.* And albeit he alloweth separation of man and wife for fornication, yet for no cause neither of them can marie againe, so long as the other liueth. As S. Augustin (li. 1. *de adulter. coniugij* c. 11. & 12.) by conference of three Euangelistes wordes touching this point, plainly sheweth, concluding that *for so much as holie scripture calleth him (that taketh a woman so dimissed) not a husband, but an adulterer, she is still his wife, by whom for fornication she was dimissed.* Likewise he proueth by S. Pauls doctrin (Rom. 7. & 1. Cor 7) that though diuorce be made for adultrie, yet neither the guiltie nor innocent partie can marie an other, for the Apostle saith: *a woman is vnder the law of her husband, as long as he liueth, if her husband be dead, she is loosed from his law. Therefore her husband liuing, she shal be called an aduouresse, if she be with an other man. If she part let her remaine vnmarried, or be reconciled to her husband. A woman is bound to the law so long time, as her husband lieth, &c.* These wordes of the Apostle (sayeth he, li. 1. c. 4.) so often repeted, so often inculcated, are true, are liue, are sound, are plaine. A woman beginneth not to be the wife of a later husband, except she cease to be the wife of the former And she ceaseth to be the wife of the former, if he die, nor if he (or she) committe adultrie. Therefore a wife is lawfully dimissed for fornication, but the bond of the former remaineth; for which cause he is guiltie of adultrie, that marieth her that is dimissed, yea though it be for fornication. Thus and much more sayeth, S. Augustin in the same, & in other bookes And al the ancient fathers, and lerned schoolmen teach vniformly, that nothing but bodilie death can loose the band of Marriage consummate; nor of vnconsummate, but death, or solemne vow in an approued rule of religion.

## CHAP. XXV.

*Punishment afflicted according to the fault, but so that he which is beaten have not above fourtie stripes. 4. The oxes mouth not be moosled that treadeth corne. 5. A married man dying without issue, his brother must marie the widow. 11. The wife that taketh her husbands aduersarie by priuities must lose her hand. 13. no false weightes, nor measures to be kept. 17. Amelicities must be utterly destroyed.*

IF there be a controuersie between some, and they cal vpon the iudges: whom they shal perceiue to be iust, to him they shal geue the price of iustice: whom impious, him they shal condemne of impietie. † And if they see that the offender be worrhie of stripes: they shal cast him downe, & shal cause him to be beaten before them. According to the measure of the sinne shal the measure also of the stripes be: † yet so, that they exceede not the number of fourtie: lest thy brother depart slowly torne before thine eies. † Thou shalt not moosel the mouth

∴ S. Paul expoundeth this of the spiri-  
tual laborer in  
Gods Church,





mouth of the ox that treadeth out thy corne in the flore.  
 5 † When brethren shal dwell together, & one of them die with-  
 out children, the wife of the deceased shal not marie to an o-  
 ther: but " his brother shal take her, and rayse vp the seede of  
 6 his brother: † and the first borne sonne of her he shal cal by  
 7 his name, that his name be not abolished out of Israel. † But if  
 he wil not take his brothers wife, that by law is dew to him,  
 the woman shal goe to the gate of the citie, and cal vpon the  
 8 ancientes, and say: My husbandes brother wil not rayse vp his  
 brothers seede in Israel: nor take me to his wife. † And  
 forthwith they shal cause him to be sent for, and shal aske  
 9 him. If he answer: I wil not take her to wife: † the woman  
 shal come to him before the ancientes, and shal take of his  
 shoe from his foote, and :: spitte in his face, and say: So shal  
 it be done to the man, that buildeth not his brothers house.  
 10 † And his name shal be called in Israel :: The house of the  
 11 vnshodde. † If two men fall at wordes betwixt them selues,  
 and one beginne to brawle against the other, and the wife of  
 the one willing to deliuer her husband out of the hand of the  
 14 stronger, put forth her hand, and take his priuities: † thou  
 shalt cutte of her hand, neither shalt thou be moued with  
 13 any pitie vpon her. † Thou shalt not haue diuerse weightes  
 14 in thy bagge, a greater and a lesse: † neither shal there be in  
 15 thy house a greater bushel and a lesse. † Thou shalt haue a  
 weight iust and true, and thy bushel shal be equal and true:  
 that thou mayest liue a long time vpon the Land, which our  
 16 Lord thy God shal geue thee. † For thy Lord abhorreth him,  
 17 that doth these thinges, and detesteth al iniustice. † Remem-  
 ber what :: Amalec did to thee in the way when thou camest  
 18 out of Egypt: † how he mette thee: & stroke the hindmost  
 of thy armie, which being wearie rested them selues, when  
 thou wast spent with famine and labour, and he feared not  
 19 God. † Therefore when our Lord thy God shal geue thee  
 rest, and subdew al nations round about in the Land, which  
 he hath promised thee: thou shalt destroy his name vnder  
 heauen. Beware thou forget it not.

that he must  
 haue his main-  
 tenance for his  
 trauel. 1. Cor.  
 9. & 1. Tim. 5 It  
 was also ment  
 of oxen, so it  
 hath two lite-  
 ralsenses. Theod.  
 7. 31. in Deut.  
 :: He that dis-  
 daineth to ho-  
 nour his bro-  
 ther is iustly  
 despised.  
 :: A lasse fami-  
 lie & vnprofi-  
 table to the  
 comowwealth.  
 Mystically, Pa-  
 stors and Do-  
 ctors must be-  
 get spiritual  
 children to  
 Christ, not to  
 them selues; &  
 so they are cal-  
 led Christians,  
 not Paulians,  
 whom S. Paul  
 conuerted.  
 And he that is  
 elected by the  
 church to spi-  
 ritual functio,  
 & neglecteth  
 his dutie, is  
 worthie of re-  
 proch and in-  
 famie. 3. Aug.  
 11. 32. c. 10. sent.  
 Faust. Manich.  
 :: Amalec first  
 impugned Is-  
 rael after they  
 had passed the  
 red sea. Ex. 17.

## A N N O T A T I O N S.

## CHAP. XXV.

3. His brother shal take her. ] This proueth evidently that the prohibition,  
 not to marie the brothers wife (Leuit. 18.) was a positive law, binding only  
 when





Marriage with  
the brothers  
wife, he dy-  
ing without  
issue.

when the first brother dying left issue. For dying without issue, his brother was bound by this law to marie the widow. In default of the brother, the next of kinne was to marie her: and for default of neerer, the more remote. so Booz married Ruth. Neither was it contrarie, but agreeable to the law of nature, to marie the brothers wife when he was dead without issue, as is before noted. *Ruth. 1.  
Gen. 38.*

*Ruth. 1.  
Or. 4.*

## CHAP. XXVI.

*First fruites must be offered in special place assigned to Gods service, professing of gratitude for the land possessed according to Gods promise. 12. Likewise tithes of the third yeare, 16. With conclusion, that the people promise to obserue all the preceptes of God, and so doing he wil protect and prosper them.*

The third les-  
son in Masse  
on Imber Sa-  
turday in whit  
suneweke.

:: Laban pur-  
sued Iacob,  
when he par-  
ted from Me-  
sopotamia  
of Syria. *Gen.  
27.*

The first les-  
son in Masse on  
Imber Satur-  
day in Lene.  
:: The people  
payed euerie

**A**Nd when thou art entred into the Land, which our Lord thy God wil geue thee to possesse, and hast obteyned it, and dwellest in it: † thou shalt take first of all thy fruites, and put them in a maunde, and shalt goe to the place, which our Lord thy God shal choose, that his name may be inuocated there: † and thou shalt goe to the priest, that shal be in those daies, and say to him: I professe this day before our Lord thy God, that I am entred into the Land, for the which he sware to our fathers, that he would geue it vs. † and the priest taking the maund at his hand, shal sette it before the altar of our Lord thy God: † and thou shalt speake in the sight of our Lord God: :: The Syrian persecuted my father, who descended into Ægypt, and seiourned there in a verie small number and grew into a nation greate and strong and of an infinite multitude. † And the Ægyptians afflicted vs, and persecuted vs laying on most grievous burdens: † and we cried to our Lord the God of our fathers: who heard vs, and respected our affliction, and labour, and distresse: † and brought vs out of Ægypt in a strong hand, a stretched out arme, in great terrour, in signes and wonders: † and brought vs into this place, and deliuered to vs this Land flowing with milke and honie. † And therefore now I offer first fruites of the Land, which our Lord hath geuen me. And thou shalt leaue them in the sight of our Lord thy God, adoring our Lord thy God. † And thou shalt feast in all the good things, which our Lord thy God hath geuen to thee, and thy house, thou and the Leuite, and the stranger that is with thee. † When thou hast finished the tithe of all thy fruites, in the third yeare of tithes thou shalt geue to the Leuite, and the stranger,





- stranger, and the pupil, and the widow, that they may eat  
 13 within thy gates, and be filled: † and thou shalt speake in  
 the sight of our Lord thy God: I haue brought that which  
 is sanctified out of my house, and haue geuen it to the Leuite  
 and the stranger, and the pupil and the widow, as thou hast  
 commanded me: I haue not transgressed thy commandements  
 14 nor forgotten thy preceptes. † I haue not eaten of them  
 in my mourning, nor separated them in any vncleannes, nor  
 spent of them any thing in funerals. I haue obeyed the voice  
 of our Lord my God, and haue done al thinges as thou didst  
 15 command me. † Looke from thy sanctuarie, and thy high  
 habitation of heauen, and blesse thy people Israel, and the  
 Land, which thou hast geuen vs, as thou swarest to our fa-  
 16 thers, a land flowing with milke and honie. † This day our  
 Lord thy God hath commanded thee to doe these command-  
 ments and iudgements: that thou keepe and fulfil them  
 17 with al thy hart, and with al thy soule. † :: Thou hast cho-  
 sen our Lord this day, to be thy God, and to walke in his  
 waies, and keepe his ceremonies, and preceptes and iudge-  
 18 ments, and obey his commandement. † And our Lord  
 hath chosen thee this day, that thou shouldest be his peculiar  
 people, as he hath spoken to thee, and thou shouldest keepe  
 19 al his commandements: † and make thee higher then al na-  
 tions which he created, to his prayse, and name, and glorie:  
 that thou mayest be a holie people of our Lord thy God, as he  
 hath spoken.

yeare two ti-  
 mes: first to  
 the Leuites:  
 the second for  
 entreaining  
 trauelers to &  
 from Ierusalē  
 & euerie third  
 yeare, a third  
 tith for relief  
 of the poore  
 inhabitantes.

:: Mutual pact  
 between God  
 & his people;  
 that they ser-  
 uing him, he  
 wil reward  
 them.

## CHAP. XXVII.

*God's commandments must be written in plaisted stones. An Altar ere-  
 cted, and sacrifices offered. 12. Obseruers of the commandments must be  
 blessed, and transgressors cursed. 14. With the forme of cursing idolaters,  
 and diuers other enormous sinners.*

The third part  
 Gods promi-  
 ses & threatens,  
 for keeping  
 or breaking  
 his command-  
 ments.

- 1 **A**Nd Moyses and the ancientes of Israel commanded  
 the people, saying: Keepe euerie commandment that  
 2 I command you this day. † And when you are passed ouer  
 Iordan into the Land, which our Lord thy God wil geue  
 thee, thou shalt erect great stones, and shalt polish them  
 3 with plaster, † that thou mayest write on them al the wordes  
 of this law, when thou hast passed ouer Iordan: that thou  
 mayest enter into the Land, which our Lord thy God wil geue  
 thee, a land flowing with milke and honie, as he sware to thy  
 fathers.





:: The ancien-  
 tes of euerie  
 tribe.  
 :: The Levites  
 proper office  
 was to blesse.  
 :: But by occa-  
 sion of sinne  
 their office  
 was also to  
 pronounce  
 curses.  
 :: Though the  
 sinnes were  
 secreete, yet  
 the offenders  
 were cursed:  
 publique sin-  
 nes were also  
 publikely pu-  
 nished.

fathers. † When therefore you are passed Iordan, erect the  
 stones which I command you this day in mount Hebal, and  
 thou shalt polish them with plaster: † and thou shalt build  
 there an altar to our Lord thy God of stones, which yron hath  
 not touched, † and of stones not fashioned nor polished: 6  
 and thou shalt put vpon it holocaustes to our Lord thy God,  
 † and shalt immolate pacifique hostes, and eate there, and 7  
 feaste there before our Lord thy God. † And thou shalt write 8  
 vpon the stones al the wordes of this law plainly and cleer-  
 ly. † And Moyses and the priestes of the Leuitical stocke 9  
 said to al Israel: Attend, and heare Israel: This day thou art  
 made the people of our Lord thy God: † thou shalt heare his 10  
 voice, and doe the commandementes and iustices, which I  
 command thee. † And Moyses commanded the people in 11  
 that day, saying: † :: These shal stand to blesse the people, 12  
 vpon mount Garizim, when you are past Iordan: Simeon,  
 :: Levi, Iudas, Issachar, Ioseph, and Benjamin. † And ouer 13  
 against them these shal stand to curse on mount Hebal. Ru-  
 ben, Gad, and Aser, and Zabulon, Dan and Nephthah:  
 † And the :: Levites shal pronounce, and say to al the men 14  
 of Israel with a high voice: † Cursed be the man that ma- 15  
 keth a grauen and molten thing, the abomination of our  
 Lord, the worke of the handes of artificers, and shal put it  
 :: in secreete, and al the people shal answer, and say: Amen.  
 † Cursed be he that honoureth not his father and mother. 16  
 and al the people shal say: Amen. † Cursed be he that remo- 17  
 ueth his neighbours boundes. and al the people shal say:  
 Amen. † Cursed be he that maketh the blinde to goe amisse 18  
 in his iourney. and al the people shal say: Amen. † Cursed 19  
 be he that peruerteth the iudgement of the stranger, of the  
 pupil and the widow. and al the people shal say: Amen.  
 † Cursed be he that sleepeth with his fathers wife, and re- 20  
 uealeth the couer of his bedde. and al the people shal say:  
 Amen. † Cursed be he that lyeth with any beast. and al the 21  
 people shal say: Amen. † Cursed be he that sleepeth with 22  
 his sister, the daughter of his father, or of his mother. and al  
 the people shal say: Amen. † Cursed be he that sleepeth 23  
 with his mother in law. and al the people shal say: Amen.  
 † Cursed be he that secretely striketh his neighbour. and al 24  
 the people shal say: Amen. † Cursed be he that taketh giftes, 25  
 to kil the soule of innocent bloud. and al the people shal say:  
 Amen.





26 Amen. † Cursed be he that obeyeth not in the wordes of this law, and fulfilleth them not in worke. and al the people shal say: Amen.

## CHAP. XXVIII.

*Diuers blessings are promised to the obseruers of Gods commandmentes. 15.  
and curses threatened to transgressors.*

- 1 **B**UT if thou wilt heare the voice of our Lord thy God,  
that thou doe and keepe al his commandementes, which  
I command thee this day, our Lord thy God wil make thee  
2 higher then al nations, that be on the earth † And :: al these  
blessinges shal come vpon thee, and ouertake thee: yet so if  
3 thou heare his preceptes. † Blessed shalt thou be in the citie,  
4 and blessed in the field. † Blessed shal be the fruite of thy  
wombe, and the fruite of thy ground, and the fruite of thy  
cattel, the troupes of thy herdes, & the foldes of thy sheepe.  
5 † Blessed shal thy barnes be, and blessed :: thy remaines.  
6 † Blessed shalt thou be comming in and going out.  
7 † Our Lord wil geue thine enemies, that rise vp against thee,  
to fall downe in thy sight: one way they shal come against  
8 thee, and seuen wayes they shal flee from thy face. † Our  
Lord wil send forth blessing vpon thy cellars, and vpon al the  
workes of thy handes: and wil blesse thee in the land, that  
9 thou shalt receiue. † Our Lord wil rayse thee vp vnto him  
self to be a holie people, as he sware to thee: If thou keepe  
the commandmentes of our Lord thy God, and walke in his  
10 waies. † And al the people of the earth shal see that the name  
of our Lord is inuocated vpon thee, and they shal feare thee.  
11 † Our Lord wil make thee abound with al goodes, with the  
fruite of thy wombe, and the fruite of thy cattel, with the  
fruite of thy land, which our Lord sware to thy fathers that  
12 he would geue thee. † Our Lord wil open his most excel-  
lent treasure, the heauen, that it may geue rayne to thy land  
in due season: and wil blesse al the workes of thy handes.  
And thou shalt lend to many nations, and thy self shalt take  
13 lone of no man. † And our Lord shal make thee :: the heade,  
and not the taile: and thou shalt be alwaies aboue, and not  
vnder: :: yet so, if thou wilt heare the commandmentes of  
our Lord thy God which I command thee this day, and keepe  
14 and doe them, † and decline not from them neither to the  
right hand, nor to the left, nor folow strange goddes, nor serue God.

:: Temporal  
blessings be-  
longed to sen-  
sual people of  
the old testa-  
ment: now  
the poore in  
spirite are bles-  
sed, that mour-  
ne, and suffer  
persecution  
for truth and  
iustice.  
:: The poore  
beig releued  
of thy super-  
fluitie shal  
blesse thee.

:: Thou shalt  
rule over o-  
thers & none  
ouer thee.  
:: Yet alwaies  
with this con-  
dition: if thou  
serue God.





∴ Thus most  
commonly sin-  
ners were cut-  
ted in the old  
Testament,  
but such as  
now serue not  
God rightly,  
and yet pro-  
sper in this  
world, shal in  
a moment de-  
scend into hel.  
Job. 21.

serue them. † But if thou wilt not heare the voice of our 15  
Lord thy God, to keepe, and doe al his commandmentes and  
ceremonies, which I command thee this day, ∴ al these curses  
shal come vpon thee, and ouertake thee. † Cursed shalt thou 16  
be in the cite, cursed in the field. † Cursed shal thy barne 17  
be, and cursed thy remaines. † Cursed shal be the fruite of 18  
thy wombe, and the fruite of thy ground, the hearde of thy  
oxen, and the flockes of thy sheepe. † Cursed shalt thou be 19  
comming in, and cursed going out. † Our Lord shal send 20  
vpon thee famine & hunger, and rebuke vpon al the  
workes, which thou shalt doe: vntil he consume, and destroy  
thee quickly, for thy most wicked inuentions, wherein thou  
hast forsaken me. † Our Lord sette the pestilence vpon thee, 21  
vntil he consume thee out of the land, which thou shalt enter  
in to possesse. † Our Lord strike thee with pouertie, with 22  
the feuer and cold, with burning and heate, and with corrupt  
ayre and blasting, and pursue thee til thou perish. † Be the 23  
heauen, that is ouer thee, of brasce: and the ground, that  
thou treadest, of yron. † Our Lord geue dust for rayne vpon 24  
thy land, and ashes descend from heauen vpon thee, til thou  
be consumed. † Our Lord deliuer thee to fall downe before 25  
thyne enemies. one way goe thou forth against them, and flee  
seuen, and be thou disperfed through out al the kingdomes  
of the earth. † and be thy carcasse meate to al the fowles of 26  
the ayre, and beastes of the earth, and be there none to driue  
them away. † Our Lord strike thee with the boile of Ægypt, 27  
and the part of thy bodie, by the which dung is cast out, with  
scabbe also and itche: so that thou canst not be cured: † Our 28  
Lord strike thee with madnes & blindnes and furie of minde,  
† and grope thou at midday as the blinde is wont to grope 29  
in the darke, and direct not thy wayes. And at al times su-  
steyne thou wrong, and be thou oppressed with violence,  
neither haue thou any to deliuer thee. † Take thou a wife, 30  
and an other sleepe with her. Build thou a house, and dwell  
not therein. Plant thou a vineyard, and take not the vintage  
there of. † Be thy oxen immolated beforre thee, and thou not 31  
cate therof. Be thy asse taken away in thy sight, and not re-  
stored to thee. Be thy sheepe geuen to thyne enemies, and be  
there none to helpe thee. † Be thy sonnes and thy daughters 32  
deliuered to an other people, thyne eies seing, and daseking  
at the sight of them al the day, and be there no strength in  
thy





33 thy hand: † The fruites of thy land, and al thy laboures let  
 a people eate, which thou knowest not: and be thou alwaies  
 34 susteyning calumnie, and oppressed al dayes, † and astoni-  
 shed at the terrour of those thinges, which thyne eies shal  
 35 see. † Our Lord strike thee with a verie sore botche in the  
 knees and shankes, and be thou vncurable from the sole of  
 36 the foote vnto the toppe of thy head. † Our Lord shal  
 bring thee, and thy King, whom thou shalt appoint ouer thee,  
 vnto a nation, which thou and thy fathers know not: and  
 there thou shalt serue strange goddes, wood and stone.  
 37 † And thou shalt be destroyed for a prouerbe and fable to  
 38 al peoples, vnto whom our Lord shal bring thee in. † Thou  
 shalt cast much seede into the ground, and gather litle: be-  
 39 cause the locustes shal deuoure al thinges. † Thou shalt plant  
 a vineyard, and digge, and the wine thou shalt not drinke,  
 nor gather any thing therof: because it shal be wasted with  
 40 wormes. † Thou shalt haue oliues in al thy borders, and  
 shalt not be anointed with the oyle: because they shal droppe  
 41 away, & perish. † Thou shalt begette sonnes and daughters,  
 and shalt not enioy them: because they shal be ledde into  
 42 captiuitie. † Al thy trees and the fruites of thy ground the  
 43 blasting shal consume. † :: The stranger that liueth with  
 thee in the Land, shal ascend ouer thee, and shal be higher:  
 44 and thou shalt descend downward, and be inferior. † He  
 shall lend thee, and thou shalt not lend him. He shal be as  
 45 the head, and thou shalt be the taylor. † And al these curses  
 shal come vpon thee, and pursewing shal ouertake thee, til  
 thou perish: because thou heard not the voice of our Lord  
 thy God, nor kept his commandmentes and ceremonies  
 46 which he commanded thee. † And they shal be in thee as  
 47 signes and wonders, and in thy seede for euer: † because  
 thou didst not serue our Lord thy God in ioy, and gladnes of  
 48 hart, for the abundance of al thinges. † Thou shalt serue  
 thine enemy, whom our Lord wil send vpon thee, in hunger,  
 and thirst, and nakednes, and al penurie: and he shal put an  
 49 yron yoke vpon thy necke, til he consume thee. † Our Lord  
 wil bring vpon thee a Nation from a farre, and from the vt-  
 termost endes of the earth, in likenes of an eagle that flieth  
 with vehemencie: whose tongue thou canst not vnderstand:  
 50 † a verie malapert Nation, that wil attribute nothing to the  
 51 ancient, nor haue pitie on the litle one, † and wil deuoure

:: After manie  
 other plagues  
 and punish-  
 ments, at last  
 the Iewes re-  
 fusing and per-  
 secuting Christ,  
 were reiected,  
 and Gentiles  
 called into the  
 Church, and  
 advanced a-  
 boue them.  
*Theod. 9. 34.  
 in Dent.*





the fruite of thy cattel, and the fruites of thy Land: vntil  
 thou perish, and wil not leaue thee wheate, wine, and oile,  
 hearde of oxen, and flockes of sheepe: vntil it destroy thee,  
 † and consume thee in al thy cities, and thy strong and highe 51  
 walles be destroyed, wherein that hadst confidence in al thy  
 Land. Thou shalt be besieged within thy gates in al thy Land,  
 which our Lord thy God wil geue thee: † and thou shalt 52  
 eate the fruite of thy wombe, and the flesh of thy sonnes and  
 of thy daughters, which our Lord thy God shal geue thee,  
 in the distresse and vastation wherwith thyne enemye shal  
 oppresse thee. † The man that is delicate in thee, and very 53  
 riotous, shal much enuie his owne brother, and his wife,  
 that lieth in his bosome, † so that he shal not geue them of 54  
 the flesh of his children, which he wil eate: because he hath  
 nothing els in the siege and penurie, wherwith thine ene-  
 mies shal waste thee within al thy gates. † The tender and de- 55  
 licate woman, that could not goe vpon the ground, nor sette  
 downe her foote for ouer much nicenes and tendernes, wil  
 enuie her husband, that lyeth in her bosome, vpon the flesh  
 of her sonne, and daughter, † and the filthines of the after 56  
 birthes, that come forth from the middes of her thighes, and  
 vpon the children that are borne the same howre. for they  
 shal eate them secretly because of the penurie of al thinges,  
 in the siege and vastation, wherwith thine enemye shal op-  
 presse thee within thy gates. † Vnlesse thou keepe, and doe 57  
 al the wordes of this law, that be written in this volume,  
 and feare his name glorious and terrible, that is. Our  
 Lord thy God: † our Lord shal increase thy plagues, and 58  
 the plagues of thy seede, greate plagues and continuing,  
 sore infirmities and perpetual. † and he shal turne vpon thee 59  
 al the afflictions of Ægypt, which thou didst feare, and they  
 shal cleaue to thee. † Moreouer also al the diseases, and pla- 60  
 gues, that be not written in the volume of this law, our Lord  
 wil bring vpon thee, til he consume thee: † and you shal re- 61  
 maine few in number, which before was as the starres of hea-  
 uen for multitude, because thou heardst not the voice of our  
 Lord thy God. † And as before our Lord reioyced vpon you, 62  
 doing good to you, and multiplying you: so he shal reioyse  
 destroying and subuerting you, so that you may be taken  
 away from the Land, which thou shalt enter to possesse.  
 † Our Lord shal disperse thee into al peoples, from the far- 63  
 thest





theſt partes of the earth to the endes therof: and there thou shalt ſerue ſtrange goddes, which thou art ignorant of and  
 65 thy fathers, woode and ſtone. † In thoſe nations alſo thou shalt not be quiet, neither ſhal there be reſting for the ſteppe of thy foote. For our Lord wil geue thee a feareful hart, and  
 66 daſeling eies, and a ſoule conſumed with penſifenes: † and thy life ſhal be as it were hanging before thee. Thou shalt  
 67 feare night and day, and thou shalt not truſt in thy life. † In the morning thou shalt ſay: Who wil graunt me euening? and at euening: Who wil grant me morning? for the fearetulnes of thy hart, wherewith thou shalt be terrified, and for thoſe  
 68 thinges, which thou shalt ſee with thine eies. † Our Lord ſhal bring thee againe with ſhippes into Ægypt by the way, wherof he ſaid to thee that thou ſhouldeſt ſee it no more. There shalt thou be ſould to thine enemies for bondmen and bondwomen, and no man ſhal bye you.

## CHAP. XXIX.

*A couenant and oath is made betwen God and his people ( with commemoration of ſundrie benefites by them rec. iued ) that keeping his law they ſhal be more bleſſed: and breaking the ſame ſhal ſuſtaine the threatened puniſhmentes.*

1 **T**H E S E are the wordes of the couenant which our Lord commanded Moyſes to make with the children of Iſrael in the Land of Moab: beſide that couenant which he  
 2 made with them in Horeb. † And Moyſes called al Iſrael, and ſaid to them: you ſaw al thinges, that our Lord did before you in the Land of Ægypt to Pharaο, and to al his ſeruan-  
 3 tes, and to his whole land, † the great tentations, which thine eies haue ſcene, thoſe mightie ſignes, and wonders,  
 4 † and our Lord :: hath not geuen you a hart to vnderſtand, and eies to ſee, and eares that can heare, vnto this preſent  
 5 day. † He hath brought you fourtie yeares by the deſert: your garmentes are not worne out, neither are the ſhoes of your  
 6 feete conſumed with age. † Breade you haue not eaten, wine and ſicer you haue not drunke: that you might know that I  
 7 am the Lord your God. † And you came to this place: and there came forth Sehon the King of Heſebon, and Og the  
 8 King of Baſan, meeting vs to fight. And we ſtroke them,  
 9 † and tooke their land, and deliuered it in poſſeſſion to Ruben and Gad, and the half tribe of Manaſſes. † Keepe therefore

:: For ſinners paſt God let: teth ſome runne into reprobate ſcale, permitting them to their owne freewill, who being void of grace wilfully ob- durate them ſelues. *Throd. 4. 37. in Diut.*





fore the wordes of this covenant, and fulfil them: that you  
 may vnderstand al thinges that you doe. † You stand this 10  
 day al before our Lord your God, your princes, and tribes,  
 and ancientes, and doctors, al the people of Israel, † your 11  
 children and your wiues, and the strangers that abide with  
 thee in the campe, besides the cutters of wood, and them,  
 that carie water: † that thou mayest passe in the covenant 12  
 of our Lord thy God, and in the oath which in this day our  
 Lord thy God maketh with thee: † that he may rayse thee 13  
 vp a people to him selfe, and he be thy God as he hath spoken  
 to thee, and as he sware to thy fathers, Abraham, Isaac, and  
 Iacob. † Neither with you onlie doe I make this covenant, 14  
 and confirme these oathes, † but with al that be present and 15  
 absent. † For you know how we dwelt in the Land of Egypt, 16  
 and how we haue passed through the middes of nations,  
 which passing through † you haue seene their abominations 17  
 and filth, that is to say, their Idols, wood and stone, siluer and  
 gold, which they worshipped. † Lest perhaps there be among 18  
 you man or woman, familie or tribe, whose hart is turned  
 away this day from our Lord God, to goe and serue the goddes  
 of those Nations: and there be among you: a roote bringing  
 forth gal and bitternes. † And when he shal heare the wordes 19  
 of this oath, he blesse him selfe in his hart, saying: I shal haue  
 place, and walke in the prauitic of my hart: and the drunken  
 take to her the thirstie, † and our Lord forgeue him not: 20  
 but then his furie most specially fume, and his zeale against  
 that man, and al the curses sitte vpon him, that be written in  
 this volume: and our Lord abolish his name vnder heauen,  
 † and consume him vnto perdition out of al the tribes of 21  
 Israel, according to the curses, that are conteyned in the  
 Booke of this law and covenant. † And the generation fo- 22  
 lowing shal say, and the children that shal be borne from  
 thence forth, and the strangers, that shal come from a farre,  
 seeing the plagues of that Land, and the infirmities, wher-  
 with our Lord hath afflicted it, † burning it with brimstone, 23  
 and heate of the salt, so that it can no more be sown, nor  
 any grene thing spring therof, after the example of the sub-  
 uersion of Sodom and Gomorrah, Adama, and Seboim,  
 which our Lord subuerted in his wrath and furie. † And al 24  
 the Nations shal say: Why hath the Lord done thus to this  
 Land? what is this exceeding wrath of his furie? † And they 25  
 shal

:: A mind se-  
cretly infected  
with idolatrie.

:: The appetite  
drunken with  
pleasures thirsteth still more.





shal answer: Because they forsooke the covenant of the Lord,  
which he made with their fathers, when he brought them  
16 out of the Land of Egypt: † and they haue serued strange  
goddesses, and adored them, whom they knew not, and to  
17 whom they had not beene designed: † therefore the furie  
of the Lord was wrath against this Land, to bring vpon it al  
18 the curses, that are written in this volume: † and he hath  
cast them out of their land, in wrath and furie, and in verie  
great indignation, and hath throwen them into a strange  
19 land, as this day it is proued. † Things hidden, :: to our Lord  
God: which are manifest, to vs and to our children for euer,  
that we may doe al the words of this Law.

:: Secrete  
things are  
knowne to  
God, manifest  
thiges to men  
Theod. 9. 38. in  
Deut.

CHAP. XXX.

*If the children of Israel, offending and falling into the forsaid curses shal  
repent, God wil restore them to his blessings againe. 11. leauing it in their  
powre to serue him if they wil, 17. and therefore warneth them that the  
impenitent shal assuredly perish, because hauing life and death, blessing  
and cursing proposed, they choose the worse.*

1 **T**HEREFORE when al these wordes shal be come vpon  
thee, the blessing or cursing, which I haue sette forth  
before thee: & thou be touched with repentance of thy hart  
in al nations, into which our Lord thy God dispersed thee.  
2 † and shalt returne to him, and obey his commandmentes, as  
I this day command thee, with thy children, in al thy hart,  
3 and in al thy soule: † our Lord thy God wil bring thee againe  
from thy captiuitie, and haue mercie vpon thee, and gather  
thee againe out of al the peoples, into which he dispersed  
4 thee before. † If thou be dispersed as farre as the poles of  
heauen, thence wil our Lord thy God draw thee backe,  
5 † and wil take thee to him, and bring thee into the Land,  
which thy fathers possessed, and thou shalt obteyne it: and  
blessing thee, wil make thee to be :: of a greater number,  
6 then were thy fathers. † Our Lord thy God wil circumsise  
thy hart, and the hart of thy seede: that thou mayest loue  
oure Lord thy God in al thy hart, and in al thy soule, that  
7 thou mayest liue. † And al these curses he wil turne vpon  
8 thine enemies, and them that hate and persecute thee. † But  
thou shalt returne, and heare the voice of our Lord thy God,  
and shalt doe al the commandmentes which I command  
9 thee this day: † and our Lord wil make thee abound in al

:: Some sinners  
through great  
repentance be-  
come more  
vertuous, and  
are more re-  
warded then  
some that of-  
fended lesse.

Kkk

the





the workes of thy handes, in the issue of thy wombe, and in the fruite of thy cattel, in the fertilitie of thy ground, and in the plentie of al thinges. For our Lord wil returne to reioyce vpon thee in al riches, as he reioysed in thy fathers: † yet so, 10 if thou heare the voice of our Lord thy God, and keepe his preceptes and ceremonies, which are written in this law: and returne to our Lord thy God in al thy hart, and in al thy soule. † This commandment, that I command thee this daie, 11 " is not about thee, nor so farre of, † nor situated in heauen 12 that thou maiest say: Which of vs is able to ascend vnto heauen to bring it to vs, that we may heare and fulfil it in worke? † Nor placed beyond the sea: that thou mayest pre- 13 tend, and say; Which of vs can passe over the sea, and bring it euen vnto vs: that we may heare, and doe that which is commanded? † But the word is very neere thee, in thy 14 mouth and in thy hart, to doe it. † Consider that I haue 15 " set before thee this day life and good, and contrariwise death and euil: † that thou mayest loue our Lord thy God, 16 and walke in his waies, and keepe his commandmentes and ceremonies and iudgementes: and thou mayest liue, and he multiplie thee, and blesse thee in the Land, which thou shalt enter to possesse. † But if thy hart be auerted, and thou wilt 17 not heare, and deceaued with errour thou adore strange goddes, and serue them: † I foretel thee this day that thou 18 shalt perish, and abide a lide time in the Land, which passing ouer Iordan, thou shalt enter to possesse. † " I cal for wit- 19 nesses this day heauen and earth, that I haue proposed to you life and death, blessing and cursing. " Choose therefore life, that both thou mayest liue, and thy seede: † and mayest loue 20 our Lord thy God, and obey his voice, and cleane to him (for he is thy life, and the length of thy daies) that thou mayest liue in the Land, for the which our Lord swate to thy fathers, Abraham, Isaac, and Iacob, that he would geue it them.

## A N N O T A T I O N S.

## CHAP. XXX.

∴ God gaue man libertie to choole, what he would folow. *5. Amb. in Psal. 40. 7-10*

hi. By grace men are made able to keepe Gods commandments

6. *God wil circumcise thy hart.* ] Most true it is, that of our selues, without Gods grace none can keepe or fulfill the commandmentes. But he, whose hart God doth circumcise, is therby made able to loue God with al his hart, and with al his soule. And except some hartes were thus circumcised, and so made able to loue God aboue al, and consequently their neighbours, God should not performe his promise, that he wil circumcise the hart of some,

11. 10





with his people.

## DEUTERONOMIE.

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*S. Aug.* 11. *It is not about thee.* ] VVhen thou art stirred vp, assisted, and indued with So the com-  
*denat. et* Gods grace, the commandment of God is not (then) *about thee*, nor farre of mandmentes  
*grat. c.* from thee, but very nere thee, in thy mouth (to confesse God, and his truth) are not impos-  
*69. et q.* and in thy hart, to do it. But you wil aske: How then cometh it to passe, that *libe.*

*54. in* manie hauing receiued sufficient grace, yet do not kepe Gods command-  
*Deut.* mentes? God himself answereth:

*Theod. q.* 11. That he hath set before thee life and good, and contrariwise death and euil; he  
*38. in* inuiteth and helpeth, yet forceth thee not he geueth thee powre & abilitie, hel-  
*Deut.* ping and not destroying thy freewil, that thou maist loue our Lord thy God, **Freewil.**

*S. Cypri.* walke in his wayes, and kepe his commandements. But if thy hart be auerted  
*li. 3. c. 32.* and (7. 17.) *thou wilt not heare*, thou shalt perish. Againe God inculcath:

*ad Quir.* 19. *I call for witnesses heauen and earth*, that I haue proposed to you life and  
*S. Amb.* death, blessing and cursing. Choose therefore life &c. VVhat Doctor can teach  
*in Psal.* more plainly the possibilitie of keeping Gods commandmentes; and freewil in  
*40.* man, then this text of holie Scripture?

## CHAP. XXXI.

*Moyſes ſubſtituteth Iosue his ſucceſſour in temporal gouernment. 9. deliuereth The fourth*  
*the law to the Priests. 16. God ſortelleth that the people wil often forſake part.*  
*him, and that he wil puniſh them. 19. commandeth Moyſes to write a can- An exhorta-*  
*nicle, ( an abrigement of the Law ) eaſie to be remembred. 25. and in tion to ſerue*  
*ſurther teſtimonie againſt them, the Leuites muſt put this booke in the arke of diſciō of their*  
*of covenant. often ſinnes*  
*and puniſh-*  
*mentes.*

- 1 **M**OYSES therefore went, and ſpake al theſe wordes  
2 to al Iſrael, † and ſaid to them: I am this day a hun-  
dred and twentie yeares old, I can not :: goe out and come  
in any longer, eſpecially wheras our Lord alſo hath ſaid to me: :: He meaneth  
3 Thou ſhalt not paſſe ouer this Iordan. † Our Lord ther- that he cā not  
fore thy God wil paſſe ouer before thee: he wil deſtroy al exerciſe the  
theſe nations in thy ſight, and thou ſhalt poſſeſſe them: and office of a cap-  
this Iosue ſhal paſſe ouer before thee, as our Lord hath ſpoken. taine general,  
4 † And our Lord ſhal doe to them as he did to Schon and Og and bring the  
the kinges of the Ammorheites, and to their land, and ſhal people into  
5 deſtroy them. † Therefore when our Lord ſhal haue deliuered the promiſed  
theſe alſo to you, you ſhal doe in like manner to them as I land.  
6 haue commanded you. † Doe manfully, and be ſtrengthened:  
ſcare not, neither tremble ye at their ſight: becauſe our Lord  
thy God himſelfe is thy conductor, and wil not leaue, nor  
7 forſake thee. † And Moyſes called Iosue, and ſaid to him  
before al Iſrael: Take courage, and be ſtrong: for thou ſhalt  
bring in this people into the Land, which our Lord ſware  
that he would geue to their fathers, and thou ſhalt diuide it  
8 by lotte. † And our Lord that is your conductor, him ſelfe

Kkk 2

wil





wil be with thee: he wil not leaue, nor forsake thee: feare  
 not, neither dread thou. † Moyses therefore wrote this law, 9  
 and deliuered it to the priestes the sonnes of Leui, which  
 caried the arke of the couenant of our Lord, and to al the  
 ancientes of Israel. † And he commanded them saying: After 10  
 seuen yeares, in the yeare of remission, in the solemnitie of  
 tabernacles, † when al come together out of Israel, to ap- 11  
 peare in the sight of our Lord thy God in the place, which  
 our Lord shal choose, thou shalt read the wordes of this law  
 before al Israel, they hearing, † and the people being assem- 12  
 bled together, as wel men as women, children, and strangers,  
 that are within thy gates: that hearing they may learne, and  
 feare our Lord your God, and keepe, and fulfil al the wordes  
 of this law. † Their children also who now are ignorant; that 13  
 they may heare, and feare our Lord their God, al the daies that  
 they liue in the Land, which passing ouer Iordan you goe to  
 obteyne. † And our Lord said to Moyses: Behold the daies of 14  
 thy death are nigh: cal Iosue, and stand ye in the tabernacle  
 of testimonie, that I may command him. Moyses therefore  
 and Iosue went, and stode in the tabernacle of testimonie,  
 † and our Lord appeared there in the piller of a cloude: 15  
 which stood in the entring of the tabernacle. † And our 16  
 Lord said to Moyses: Behold thou shalt sleepe with thy fa-  
 thers, and this people rysing vp wil fornicate after strange  
 goddes in the Land, to the which it entreth to dwel therein:  
 there wil they forsake me, and wil make the couenant, which  
 I haue made with them, of none effect. † And my furie shal 17  
 be wrath against them in that day: and I wil forsake them,  
 and wil hide my face from them, and they shal be deuou-  
 red: al euils and afflictions shal finde them, so that they  
 shal say in that day: In truth because God is not with me,  
 these euils haue found me. † But I wil hide, and keepe close 18  
 my face in that day, for al the euils, which they haue done,  
 because they haue solowed strange goddes. † Now therefore 19  
 write vnto you :: this canticle, and teach the children of Is-  
 rael: that they know it by hart, and sing it by mouth, and  
 this song be vnto me for :: a testimonie among the children  
 of Israel. † For I wil bring them into the Land, for the which 20  
 I sware to their fathers, flowing with milke and honie. And  
 when they haue eaten, and are ful, and fatte, they wil turne  
 away to strange goddes, and serue them: and wil detract  
 from

:: Meeter is  
 more easily  
 kept in me-  
 morie then  
 prose.

:: And so by  
 this Canticle  
 they are con-  
 uinced that  
 they were a-





21 from me, and make my couenant of none effect. † After  
that manie euils and afflictions shal haue found them, this  
canticle shal answer them for a testimonie, which no obli-  
uion shal take away out of the mouth of their seede. For I  
know their cogitations, what thinges they are about to doe  
this day, before that I bring them into the Land, which I  
22 haue promised them. † Moyse therefore wrote the canticle,  
23 and taught it the children of Israel. † And our Lord com-  
manded Iosue the sonne of Nun, and said: Take courage, and  
be strong: for thou shalt bring the children of Israel into the  
24 Land, which I haue promised, and I wil be with thee. † Ther-  
fore after that Moyse wrote the wordes of this law in a vo-  
25 lume, and finished it: † he commanded the Leuites, that  
26 caried the arke of the couenant of our Lord, saying: † Take  
this booke, and put it in the side of the arke of the couenant  
of our Lord your God: that it may be for a testimonie against  
27 thee. † For I know thy contention, and thy most stiffe  
necke. Whiles I yet liue and goe in with you, you haue done  
alwayes contenciously against our Lord: how much more  
28 when I shal be dead? † Gather to me al the ancientes by  
your tribes, and your doctores, and I wil speake these wordes  
in their hearing, and wil inuocate against them heauen and  
29 earth. † For I know that after my death you wil doe wic-  
kedly, and wil decline quickly from the way, that I haue  
commanded you: and euils shal come vpon you in the later  
times, when you shal doe euil in the sight of our Lord, to  
30 prouoke him by the workes of your handes. † Moyse ther-  
fore spake, in the hearing of the whole assemblie of Israel, the  
wordes of this song, and finished it euen to the end.

bundantly for  
warned, not to  
breake coue-  
nat with God.

The eleventh  
prophecie in  
the office be-  
fore Masse on  
Easter eue.  
And the third  
on withsun-  
eue.

CHAP. XXXII.

*A Canticle of the Law, wherein the people are exhorted to serue God, for his  
perfect goodnes, for his singular benefites, for their former ingratitude,  
and for his mercie still mixed with his punishmentes. 44. Al which being  
earnestly commended to them to remember and teach their children, 48.  
Moyse is commanded to goe into a mountaine, whence he shal see the pro-  
mised land, but not enter into it.*

The canticle  
at Laudes on  
Saturday.

Al thinges in  
heauen and in  
earth testifie,  
that God dea-  
leth wel with  
his people.  
b. Doctrines  
doth fructifie  
in good soules  
as raine & dew  
in the ground.

1 **H**EARE ye: heauens what thinges I speake, the earth  
heare the wordes of my mouth.  
2 † My doctrine grow together as raine, my speech flow  
as the dew, as it were a shower vpon the herbe, and as it were  
droppes vpon the grasse.

Kkk ;

† Because





c. Mans first  
dutie is to  
praise God.

† <sup>c</sup> Because I wil inuocate the name of our Lord: geue 3  
magnificence to our God.

† The workes of God be perfect, and al his waies iudge- 4  
mentes: God is faithful, and without any iniquitie, iust and  
right.

d. The next, to  
acknowledge  
his owne sin-  
nes & defectes

† They <sup>d</sup> haue sinned to him, and not his children in fil- 5  
thines: a froward and peruerse generation.

† These thinges doest thou render to our Lord thou foolish 6  
and vnwise people? Is not he thy father, that hath possessed  
thee, and made, and created thee?

† Remember the old daies, thinke vpon euerie genera- 7  
tion: aske thy father, and he wil declare to thee: thy elders,  
and they wil tel thee.

e. At the towre  
of Babel.

f. Israel being  
but one people  
possessed the  
inheritance of  
seven other  
nations.

g. God choise  
Israel to be his  
peculiar peo-  
ple of mere  
grace and pro-  
tected them.

h. Bees with-  
out mens in-  
dustrie made  
honey in the  
rockes.

i. Olive trees  
prospered in  
stony places.

k. Temporal  
prosperitie oc-  
casion of the  
Iewes reuol-  
ting from God

† When the highest <sup>e</sup> diuided the nations: when he sepa- 8  
rated the sonnes of Adam, he appointed the limites of people  
according to <sup>f</sup> the number of the children of Israel.

† But our Lords part, is his people: Iacob the corde of 9  
his inheritance.

† He <sup>g</sup> found him in a desert land, in a place of horroure, 10  
and of wast wilderness: he ledde him about, and taught him:  
and kept him as the apple of his eye.

† As the eagle prouoking her young to flie, and houer- 11  
ouer them, hath he spread his winges, and he hath taken him,  
and caried him on his shoulders.

† Our Lord onlie was his guide: and there was not with him 12  
a strange God.

† He placed him ouer an high land: that he might eate the 13  
fruites of the fieldes, that he might sucke <sup>h</sup> honey out of the  
rocke, and <sup>i</sup> oile out of the hardest stone.

† Butter from the heard, and milke of the sheepe with the 14  
fatte of lambes, and of rammes the sonnes of Balan: and  
bucke goates with the marow of wheate, and might drinke  
the bloud of the grape most pure.

† The <sup>k</sup> beloued was made grosse, and spurned: made 15  
grosse, fatted, dilated, he left God his maker, and departed  
from God his saluation.

† They prouoked him in strange goddes, and in abomina- 16  
tions stirred him to anger.

† They immolated to diuels and not to God, to goddes, 17  
which they knew not: there came <sup>l</sup> new & fresh ones, whom  
their fathers worshipped not.

† God





18 † God that begatte thee thou hast forsaken, and hast<sup>n</sup> forgotten our Lord thy creatour.

19 † Our Lord saw, and was moued to wrath: because his sonnes and daughters prouoked him.

20 † And he said: <sup>m</sup> I wil hide my face from them, and wil consider their last: for it is a peruerse generation, and vnfaithful children.

21 † They<sup>n</sup> haue prouoked me in that, which was no God, and haue angred me in their vanities: and I wil prouoke them in that, which is no people, and in<sup>o</sup> a foolish nation wil I anger them.

22 † A fyre is kindled in my wrath, and shal burne euen to the lowest partes of hel: and shal deuoure the earth with her spring, and shal burne the foundations of mountaines.

23 † I wil heape euils vpon them, and myne arrowes I wil spend in them.

24 † They shal be consumed with famine, and birdes shal deuoure them with most bitter biting: the teeth of beastes wil I send vpon them, with the furie of those that traile vpon the ground, and creepe.

25 † Without shal the sword deuoure them, & within fearefulness, the young man and the virgin together, the sucking child with the old man.

26 † I said: Where are they? I wil make their memorie to cease from among men.

27 † But <sup>p</sup> for the wrath of the enemies I haue differred: lest perhaps their enemies might be proude, and would say: Our mightie hand, and not the Lord, hath done al these thinges.

28 † A nation without counsel is it, and without wisedome.

29 † O that they were <sup>q</sup> wise, and vnderstoode, and would prouide for their last.

30 † How should one pursue a thousand, and two put ten thousand to flight? was it not therfore, because their God sold them, and our Lord inclosed them?

31 † For our Lord is not as their goddes: <sup>r</sup> our enemies also are iudges.

32 † Of the vineyard of Sodom, is their vineyard, and of the suburbes of Gomorrha: their grape the grape of gall, and the clusters most bitter.

33 † The gall of dragons their wine, and the venime of Aspes vncurable.

<sup>m</sup>. For their peruerfnes God withdrew his helpe from them.

<sup>n</sup>. God first lo- ueth, before anie man lo- ueth him, but men first for-

sake God, be- fore he forsake them.

<sup>o</sup>. The Iewes reputed most Gētiles foolish yet now they are inferior to al.

<sup>p</sup>. For iust causes God some times differ- reth punish- ment.

<sup>q</sup>. True wis- dome conside- reth thinges past, vnderstan- deth thinges pre- sent, and prouid- eth for thinges to come.

<sup>r</sup>. Al infideles confesse more Maiefty in the true God and in his Religiō, then in their owne.

† Are





Are not these things laid vp with me, and signed in my 34  
treasures?

† Reuenge is myne, and I wil repay them in time, that 35  
their foote may slide: the day of perdition is at hand, and the  
times make hast to be present.

† Our Lord wil iudge his people, and wil haue mercie on 36  
his seruantes: he shal see that their hand is weakened, and  
the shut vp also haue fayled, and the residue be consumed.

† And he shal say: Where are their goddes, in whom they 37  
had confidence.

† Of whose victimes they did eate fatte, and dranke the 38  
wine of their libamentes: Let them arise, and help you, and  
protect you in necessitie.

† See ye that I am onlie, and there is no other God besides 39  
me: I wil kil, and I wil make to liue: I wil strike, and I wil  
heale, and there is none that can deliuer out of my hand.

† I wil lift vp my hand to heauen, and wil say: I liue for 40  
euer.

† If I shal whette my sword as the lightening, and my 41  
hand take iudgement: I wil repay vengeance to myne ene-  
mies, and them that hate me wil I requite.

† I wil embrew my arrowes with bloud, and my sword 42  
shal deuoure flesh, of the bloud of the slaine and of captiuitie,  
of the bare head of the enemies.

† You gentiles" prayse his people, because he wil reuenge the 43  
bloud of his seruantes: and wil repay vengeance vpon their  
enemies, and wil be propitious to the land of his people.

† Moyse therefore came and spake al the wordes of this can- 44  
ticle in the eares of the people, he and Iosue the sonne of  
Nun. † And he finished al these wordes, speaking to the chil- 45  
dren of Israel. † and he said to them: Sette your hartes on al 46  
the wordes, which I testifie to you this day: that you com-  
mand them to your children to keepe and to doe, and to fulfil  
al thinges of this law that are written: † for not in vaine are 47  
they commanded you, but that euerie one should liue in  
them: which doing you may continue a long time in the  
Land, which passing ouer Iordan you enter to possesse.

† And our Lord spake to Moyse in the same day, saying: 48  
† Goe vp into this mount Abarim, that is to say, of passages, 49  
into mount Nebo, which is in the Land of Moab against Je-  
richo: and see the Land of Chanaan, which I wil deliuer to  
the

f. Euen such  
offenders as  
thinck them  
selues secure,  
escape not.  
e. It is vnpossi-  
ble that false  
goddes should  
helpe their-  
followers in  
necessitie.

\*. The vaine  
counsel of the  
wicked being  
detected shal  
be punished.





the children of Israel to obteyne, and die thou in the mount.  
 50 † Which going vp vnto thou shalt be ioyned to thy peoples,  
 as Aaron thy brother died in mount Hor, and was layd to his  
 51 people : † because you did preuaricate against me in the  
 middes of the children of Israel at the Waters of contradi-  
 ction in Cades of the desert of Sin : and you did not san-  
 52 ctifie me among the children of Israel. † Over against shalt  
 thou see the Land, and shalt not enter into it, which I wil  
 geue to the children of Israel.

## A N N O T A T I O N S.

## CHAP. XXXII.

18. *Forgotten our Lord.* ] Calvin (*li. 1. Instit. c. 11. parag. 2.*) contending that it is idolatrie, to worship Christ in his picture, saith the idolatrie committed about the molten calfe (*Exod. 32.*) consisted in worshipping the true God in that image of a calfe : affirming that *the Iewes were not so inconsiderate, as not to remember, that it was God which had brought them out of the Land of Egypt.* Quite contrarie to this text, which saith : God that begate thee thou hast forsaken, and hast forgotten our Lord thy creator. Calvin therefore was either ignorant or forgetful, that the Holie Ghost here chargeth them, to haue forsaken and forgotten God the Creator; or els (which is worse) Knowing and remembering it, he was most impudent in auouching the contrarie.

Calvin con-  
tradicteth the  
holie Scrip-  
ture.

43. *Praise his people.* ] In the people of the Iewes were alwayes some good, & worthe of praise, that serued God; and sometimes suffered persecution for iustice; whose bloud God promised here to reuenge, and for their sakes to be merciful to others. At which we see was performed, in that God reduced them from captiuitie, and conserued them after in their countrie til Christs time, for so he was propitious to the land of his people.

Alwaies some  
good in the  
Church of the  
old Testamēt.

## CHAP. XXXIII.

*Moyse blessing the tribes of Israel (Simeon omitted) prophecyeth particularly of euery one. 26. Againe exhorteth them, that as God hath chosen them his peculiar people, so they loue and honour him their onlie God.*

1 **T**HIS is :: the blessing, wherwith Moyse the man of God  
 blessed the children of Israel, before his death.

:: The ancient  
fathers ex-  
pound these  
blessinges ra-  
ther of the  
Church of  
Christ, then  
of the Iewes  
Synagogue.

2 † And he said: Our Lord " came from Sinai, and from Seir  
 is he risen to vs : he hath appeared from mount Pharan, and  
 with him thousands of Sainctes. In his right hand a syrie law.

5. *Act. 9. 56.*  
*Theod. 9. 44. in*  
*Deut.*

3 † He hath loued the peoples, al the saines are in his hand :  
 and they that approach to his feete, shal receiue of his do-  
 ctine.

4 Moyse commanded vs a law, the inheritance of the mul-  
 titude of Iacob.

LII

† He





† He shal be king with the most right, the princes of the 5  
people being assembled with the tribes of Israel.

† Liue Ruben, and die he not, and be he litle in number. 6

† This is the blessing of Iudas: Heare Lord the voice of 7  
Iudas, and bring him in vnto his people: his handes shal fight  
for him, and he shal be his helper against his aduersaries.

† To Leui also he said: Thy perfection, and thy doctrine 8  
be to thy holie man, whom thou hast proued in tentation,

∴ The priest- and iudged at the Waters of contradiction. † He that ∴ said 9  
lie tribe must to his father, and to his mother: I know you not; and to his  
especially pre- brethren: I know you not: & they knew not their children.

ferre Gods ser- These kept thy word, and obserued thy couenant, † thy 10  
uice before iudgements o Iacob, and thy law o Israel: they shal put in-  
their neereft cense in thy furie, and holocaust vpon thyne altar. † Blesse 11  
kinted. Lord his strength, and receiue the workes of his handes.  
Strike the backes of his enemies, and they that hate him, let  
them not rise vp.

† And to Benjamin he said: The best beloued of our Lord 12  
shal dwell confidently in him: as in a bride chamber al the  
day shal he abide, and betwen his shoulders shal he rest.

∴ The Temple  
was built in  
the tribe of  
Benjamin,  
which God  
more special-  
ly protected,  
and so they  
dwelt more se-  
cutely. Theod.  
9. 45. in Deut.

† To Ioseph also he said: Of the blessing of our Lord be 13  
his land, of the fruites of heauen, and the dew, & the depth  
lying vnderneath. † Of the pomes of the fruites of the sunne 14  
and moone, † of the toppes of the old mountaynes, of the 15  
pomes of the eternal hilles: † and of the fruites of the earth, 16  
and of the fulnes therof. The blessing of him, that appeared  
in the bush, come vpon the head of Ioseph, and vpon the  
crowne of the nazarite among his brethren. † His beautie 17  
as of the first borne of an oxe, his hornes the hornes of an  
vnicorne: in them shal he winow the Nations euen to the  
endes of the earth. these are the multitudes of ∴ Ephraim,  
and these the thousandes of Manasses.

∴ Ephraim is  
preferred be-  
fore his elder  
brother, agre-  
able to their  
grandfathers  
prophetical  
bleiling. Gen.  
48.

† And to Zabulon he said: Reioyse Zabulon in thy going 18  
out, and Issachar in thy tabernacles. † They shal cal the peo- 19  
ples to the mountaine: there shal they immolate the victimes  
of iustice. Who shal sucke the inundation of the sea as milke,  
and the hidden treasures of the sandes.

† And to Gad he said: Blessed be Gad in breadth: as a 20  
lion hath he rested, and taken the arme and the toppe of the  
head. † And he saw his principalitie, that in his part the do- 21  
ctor was reposed: which was with the princes of the people,  
and





and did the iustices of our Lord, and his iudgement with Israel.

22 † To Dan also he said: Dan a lions whelp, he shal flow largely from Basan.

23 † And to Nephthali he said: Nephthali shal enioy abundance, and shal be ful of the blessinges of our Lord: the sea and the south he shal possesse.

24 † To Aser also he said: Blessed be Aser in children, be he acceptable to his brethren, and dippe he in oile his foote.

25 † His shoe yron and brasle. As the daies of thy youth, so also thy old age.

26 † There is no other God as the God of the rightest: the mounter of heauen is thy helper. By his magnificence the  
27 cloudes runne hither and thither, † his habitation is aboue, and vnder the euerlasting armes: he shal cast out the enemy from thy face, and shal say: Be destroyed.

28 † :: Israel shal dwell confidently, and alone. The eie of Jacob in the land of corne and wine, and the heauens shal be mistie with dew.

29 † Blessed art thou Israel: who is like to thee o people, that art saued in our Lord: the shield of thy helpe, and the sword of thy glorie: thy enemies shal denie thee, and thou shalt treade their neckes.

:: The sinne of Zābri a prince of Simeons tribe, in fresh memorie (Num. 25.) seemeth to be the cause, why this tribe is not particularly blessed, but only in general with al Israel.

## ANNOTATIONS.

### CHAP. XXXIII.

2. *Came from Sinai.* ] According to the historie Moyse recounteth here three benefites. First that God gaue the Law in Sinai. (Exod. 20.) Secondly, he cured those which were bitten with serpentes nere to Seir. (Num. 21.) Thirdly in mount Pharan he appointed Senentie ancientes to assist Moyse in iudgements (Num. 11.) But according to the Myserie, which specially is intended, S. Augustin (9. 56. in Deut.) saith this prophetic is not to be negligently passed ouer. For it evidently appeareth that this benediction pertaineth to a new people, whom Christ our Lord hath sanctified, in whose person Moyse spake and not in his owne. So in this prophetic and proper sense (saith this Doctor) our Lord and Saviour cometh from Sinai, which is interpreted *temptation*, when he passed the temptation of his passion and death, Heb. 2. 18. Christ riseth from Seir, interpreted *hearie*, for that in the similitude of the flesh of sinne, enen of sinne, he damned sinne in the flesh. Rom. 8. 3. He appeareth from mount Pharan interpreted *fruitful mountaine*, in that he geueth abundance of grace in his Church of the new Testament; which is a citie set vpon a hill. Mat. 5.

The propheticall sense of these blessings is more certaine, & more evident, then the historical.





The fifth part.  
The death, bur-  
ial and ſingu-  
lar praile of  
Moyſes.

*Moyſes ſeeth the promiſed land, but is not ſuffered to goe into it, 5. He dieth  
as the age of 120. yeares. God buryeth his bodie ſecretly, and al Iſrael  
mourne for him thirtie daies. 9. Joſue replenished ( by impoſition of  
Moyſes bandes ) With the ſpirite of God ſuccedeth. 10. But Moyſes for  
his ſpecial familiaritie with God, and for moſt wonderful miracles is com-  
mended aboue al other Prophetes.*

:: God eleua-  
red his viſiue  
powre aboue  
nature to ſee  
ſo farre.

:: Onlie An-  
gels ( whole  
miniſterie  
God vſed here-  
in ) knew the  
place of his  
burial: leſt the  
Iewes prone  
to idolatrie  
might haue  
honored him  
for God.

**M**OYSES therefore went vp from the champion of 1  
Moab vpon mount Nebo, into the toppe of Phalga  
againſt Iericho: and our Lord ſhewed him :: al the land of  
Galaad as farre as Dan, † and al Nephthali, and the land of 2  
Ephraim and Manasses, and al the Land of Iuda vnto the vt-  
moſt ſea; † and the ſouth part, and the bredth of the plaine 3  
of Iericho a citie of palmetrees as farre as Segor. † And our 4  
Lord ſaid to him: This is the Land, for the which I ſware to  
Abraham, Iſaac, and Iacob, ſaying: To thy ſeede wil I geue  
it. Thou haſt ſeene it with thyne eies, and ſhalt not paſſe ouer  
to it. † And Moyſes the ſervant of our Lord died there, in the 5  
land of Moab, our Lord commanding it: † and he buried him 6  
in the valley of the Land of Moab, againſt Phogor: and :: no  
man hath knowne his ſepulchre vntil this preſent day.  
† Moyſes was an hundred and twentie yeares old when he 7  
died: his eie was not dimme, neither were his teeth moued.  
† And the children of Iſrael mourned him in the champion 8  
countrie of Moab thirtie daies: and the daies of their mour-  
ning that mourned for Moyſes were accompliſhed. † And 9  
Joſue the ſonne of Nun was replenished with the ſpirit of  
wiſedome, becauſe Moyſes did put his handes vpon him.  
And the children of Iſrael obeyed him; and did as our Lord  
commanded Moyſes. † And there roſe no more a prophete 10  
in Iſrael as Moyſes, whom our Lord had knowen face to  
face, † in al ſignes and wonders, which he ſent by him, to doe 11  
in the Land of Egypt to Pharao, and to al his ſeruantes, and  
to his whole Land, † and al the ſtrong hand, and great mer- 12  
uailes, which Moyſes did before al Iſrael.

*The end of the five bookes of Moyſes,  
containing the Law.*





# THE SECOND PART OF THE OLD TESTAMENT: CONTAINING HISTORICAL BOOKES.

## The argument of the booke of Iosue.

Histor:  
Scholast.

**V**V HETHER Iosue himself writ this booke (which is the common opinion) or some other, it was ever held vndoubtedly by al, for Canonical scripture: and according to the distribution of the whole Bible into Legall, Historical, Sapiential, and Prophetical Bookes, this is the first of the historical sorte. But as the first proecedent called Legal, besides the Law, comprehend also the historie of the Church, from the beginning of the world nere 2500. yeares, and withal containe much diuine Wisdome, & Prediction of thinges to come: so these bookes now following called Historical, and likewise the Sapiential and Prophetical ensuing after, participate each with others in their seuerall argumentes: euerie one more or lesse inducing Gods seruantes to keepe his Law; recording thinges donne; teaching what is most meete to be donne; and foreshewing before hand, thinges donne afterwardis, or which yet shal come to passe. So this booke doth not only set forth the Actes of Iosue, who succeeded Moyses in tēporal gouernment of Gods people, commanding and directting them by lawe and Wisdome; but also the same thinges donne by him, and his verie name (as S. Hierom, & other Fathers teach) prefigure our Lord IESVS Christ. For in Hebrew I E H O S V A is the name both of this Capitaine General, the leader of The Israelites ouer Iordan into the Land of promise, and of our Lord and SAVIOVR, who by his Baptisme, and other Sacramentes bringeth his people of al Nations, into the true Land of the liuing, where is life and felicitie everlasting. Touching therefore the historie, these foure special thinges are here described. First, the passage of the Israelites ouer Iordan. In the first chapters. Secondly, their conquest of the promised Land. In the seven chapters following. Thirdly, the partition of the same Land amongst nine Tribes and a half. from the 13. chap. to the 22. Fourthly, in the three last chapters, the returne of the other two Tribes and a half to their possessions, on the east side of Iordan; with Iosues last admonition to them al, to serue God sincerely; and his, and Eleazars death.

VVhofoeuer was author, the authoritie of this booke is certaine.

Bookes of holie Scripture principally treating of seuerall argumentes, yet in the same participate each sorte with others.

The cōtentes of this booke.

Divided into foure partes.

Lll 3

S. Hieron.  
Epist. ad  
Paulin.  
S. Amb.  
in Psal.  
47. 3.  
Aug. li.  
12. c. 31.  
G. li. 16.  
c. 19.  
contra  
Faust.  
Manich.





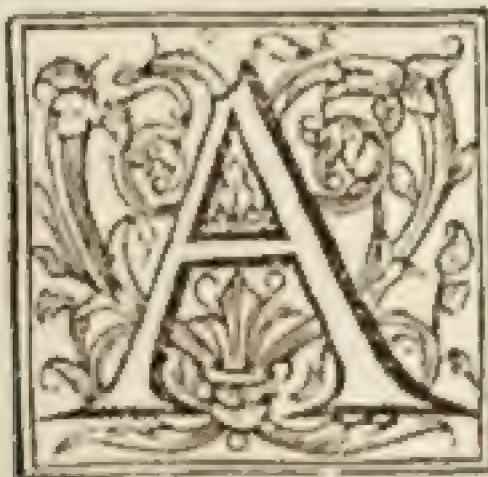


# THE BOOKE OF IOSVE, IN HEBREW IEHOSVA.

## CHAP. I.

*Iosue encouraged by our Lord, 10. admoniseth the people to prepare themselves to passe ouer Iordan; 12. and al the able men of the tribes of Ruben, Gad, and halfe Manasses to march armed before the rest. 16. Al promise to doe whatsoeuer he commandeth.*

The first part.  
Of the passage  
of Israel ouer  
Iordan.



Now it came to passe after the death  
of Moyse the seruant of our Lord,  
that our Lord spake to Iosue the sonne  
of Nun, the minister of Moyse, and  
said to him: † Moyse my seruant is  
deade: arise, and passe ouer this Ior-  
dan thou and al the people with thee,  
into the Land, which I wil geue to the  
children of Israel. † Euerie place, the steppe of your foote  
shal treade, wil I deliuer to you, as I haue spoken to Moyse.  
† From the desert and Libanus vnto the great riuer Euphra-  
tes, al the land of the Hetheites vnto the great sea against the  
going downe of the sunne, shal be your border. † No man  
shal be able to resist you al the daies of thy life: as I haue  
beene with Moyse, so wil I be with thee: I wil not leaue,  
nor forsake thee, † Take courage, and be strong: for thou  
shalt by lotte diuide to this people the Land, for the which  
I sware to their fathers, that I would deliuer it to them.  
† Take courage therfore, and be very strong: that thou keepe  
and doe al the Law, which Moyse my seruant hath com-  
manded thee: decline not from it to the right hand or to the  
left, that thou mayest vnderstand al thinges which thou  
doest. † Let not the volume of this law depart from thy  
mouth: but thou shalt meditate in it daies and nightes, that  
thou





thou maieſt keepe and doe al thinges that be written in it:  
 9 then ſhalt thou direct thy way, and vnderſtand it. † Behold  
 I command thee, take courage, and be ſtrong. Feare not, and  
 dreade not: becauſe the Lord thy God is with thee in al the  
 10 thinges to whatſoeuer thou ſhalt goe. † And Iosue comman-  
 ded the princes of the people, ſaying: Paſſe through the middes  
 11 of the campe, and command the people, and ſay: † Prepare  
 for your ſelues :: victuals: for after the third day you ſhal  
 paſſe ouer Iordan, and ſhal enter to poſſeſſe the Land, which  
 12 our Lord your God wil geue you. † To the Rubenites alſo  
 13 and Gaddites, and halfe tribe of Manaſſes he ſaid: † Re-  
 member the word, which Moyſes the ſeruant of our Lord  
 commanded you, ſaying: Our Lord your God hath geuen  
 14 you reſt, and al this Land. † Your wines, and children, and  
 cattel ſhal tarie in the Land, which Moyſes deliuered to you  
 beyond Iordan: but paſſe you ouer armed before your bre-  
 15 thren, al that are ſtrong of hand, & fight for them, † vntil our  
 Lord geue reſt to your brethren as to you alſo he hath geuen,  
 and they alſo poſſeſſe the Land which our Lord your God wil  
 geue them: and ſo returne into the Land of your poſſeſſion,  
 and you ſhal dwel in it, which Moyſes the ſeruant of our Lord  
 gaue you beyond Iordan, againſt the ryſing of the ſunne.  
 16 † And they made anſwer to Iosue, and ſaid: Al thinges, that  
 thou haſt commanded vs we wil doe: and whither ſoeuer  
 17 thou ſhalt ſend vs, we wil goe. † As we obeyed Moyſes in  
 al thinges, ſo wil we obey thee alſo: only be our Lord thy  
 18 God with thee, as he was with Moyſes. † He that ſhal gaine-  
 ſay thy mouth, and not obey al thy wordes, that thou ſhalt  
 command him, let him die. thou only take courage, and doe  
 manfully.

:: Beſides Man-  
 na, which yet  
 ceaſed not,  
 they might if  
 they would,  
 provide other  
 meate: preſi-  
 guring that in  
 the primitive  
 Church, it  
 ſhould be law-  
 ful to uſe legal  
 ceremonies,  
 with euange-  
 lical rites for a  
 time, til the  
 old law were  
 buried with  
 honour.

CHAP. II.

*Two diſcouers ſent into Hiericho are bid, and concealed by Rahab: 8. and  
 vpon promiſe of like ſafetie to her whole familie, 21. ſhe helpeth them  
 ſecretly away.*

1 **T**HEREFORE Iosue the ſonne of Nun ſent from Setim  
 two men, to ſpie in ſecrete: and ſaid to them: Goe, and  
 view the Land, and the citie of Iericho. Who going entred  
 into the houſe of a woman a harlot, named Rahab, and reſted  
 2 with her. † And it was told the king of Iericho, and ſaid:  
 Behold there are men come in hither by night of the children  
 of





∴ Notwith-  
standing this  
officious lie,  
(which is a ve-  
nial sinne) S.  
Paul, Heb. 11.  
and S Iames (c.  
2.) testifie,  
that she was  
iustified by her  
faith in God,  
and by good  
workes to-  
wards these  
men. S. Aug.  
cont. Mendac.  
c. 17. see Ana-  
nat. Jac. 2. 7. 25.

of Israel, to spie the Land. † And the king of Iericho sent to 3  
Rahab, saying: Bring forth the men, that came to thee, and  
are entred into thy house: for they be spies, and are come to  
view al the Land. † And the woman taking the men, hid 4  
them, and said: I confesse they came to me, but ∴ I knew not  
whence they were: † and when the gate was a shutting in 5  
the darke, and they withal went out, I know not whither  
they be gone: pursue quickly, and you shal overtake them.  
† But she made the men to goe vp into the roofe of her 6  
house, and couered them with the stalke of flaxe, which was  
there. † And they that were sent, folowed them, the way that 7  
leadeth to the ford of Iordan: and they being gone out the  
gate forwith was shutte. † Neither were they yet a sleepe 8  
that lay hidde, and behold the woman went vp to them, and  
said: † I know that the Lord hath geuen this Land to you: for 9  
your terrour is fallen vpon vs, and al the inhabitantes of the  
Land are become fainte. † We haue heard that the Lord 10  
dried vp the water of the Red sea at your entring, when you  
came out of Ægypt: and what thinges you did to the two  
kinges of the Amorrhaites, that were beyond Iordan: Sehon  
and Og, whom you slew. † And hearing these thinges we 11  
greatly feared, and our hart fainted, neither did there remaine  
spirite in vs at your entring in: for the Lord your God he is  
God in heauen aboue, & in the earth beneth. † Now therefore 12  
swear to me by the Lord, that as I haue done mercie with  
you, so you also doe with my fathers house: and you geue me  
a true signe, † that you saue my father and mother, my bre- 13  
thren and sisters, and al thinges that be theirs, and deliuer our  
soules from death. † Who answered her: Be our liues for 14  
you vnto death, only if thou betray vs not. And when our  
Lord shal haue deliuered vs the land, we wil doe in thee mer-  
cie and truth. † She therefore did let them downe by a corde 15  
out of a window: for her house ioyned fast to the wall. † And 16  
she said to them: Goe vp to the mountaines, lest perhaps they  
meete you returning: and there lie hid three daies, til they  
returne, and so you shal goe on your way. † Who said to her: 17  
We shal be quitte from this oath, wherewith thou hast sworne  
vs: † if we entring the Land, there be this purple corde a 18  
signe, and thou tie it in the window, by the which thou hast  
let vs downe: and gather thy father and mother, and brethren  
and al thy kindred into thy house. † He that shal goe forth 19  
of the





of the doore of thy house, his blood shal be vpon his head, and we shal be quitte. But the blood of al, that shal be with thee in the house, shal redound vpon our head, if any man  
 20 touch them. † But if thou wilt betray vs, and vtter this talke abroad, we shal be quitte from this oath, wherwith thou  
 21 hast adiured vs. † And she answered: As you haue spoken, so be it done, and dismissing them to goe, she hong the purple  
 22 corde in the window. † But they walking came to the mountaines, and taried there three dayes, til they returned that purlewed them: for seeking euerie way, they found them  
 23 not. † Who being entred into the citie, the discouersers returned, and came downe from the mountaine: and passing ouer Jordan, they came to Iosue the sonne of Nun, and told him al  
 24 thinges that had chanced to them, † and said: Our Lord hath deliuered al this land into our handes, and al the inhabitantes therof are ouerthrowen with feare.

## CHAP. III.

*After three dayes abode by the bankes of Iordan, 3. the Priestes with the Arke of God entering first into the riuer, 15. the vpper part miraculously standeth and swelleth, the lower running away, they goe into the midde chanel, and there stay, whiles al the people passe ouer drie foote.*

1 **I**OSUE therefore rysing vp in the night, remoued the campe: and departing from Setim, they came to Iordan, he, and al the children of Israel, and abode there for three  
 2 dayes. † Which being passed, the herauldes went through the middes of the campe, † and beganne to proclaime:  
 3 :: When you shal see the arke of couenant of our Lord your God, and :: the priestes of the Leuitical stocke carying it,  
 4 ryse you also, and folow them going before: † and let there be betwen you and the arke the space of two thousand cubites: that you may see it a farre of, and know which way you may goe: because you haue not walked by it before: and  
 5 beware you approach not to the arke. † And Iosue said to the people: Be sanctified: for to morrow our Lord wil doe among you merueilous thinges. † And he said to the priestes: Take vp the arke of the couenant, & goe before the people. Who fulfilling his commandementes, tooke it, and walked  
 7 before them. † And our Lord said to Iosue: This day wil I beginne to exalt thee before al Israel: :: that they may know  
 8 as I was with Moyses, so am I with thee also. † And doe  
 M m m thou

:: In place of the cloud, and pillar of fire, the arke is now caried for their guid and direction. :: It pertained to the Leuites office to carie the arke. Num. 4. but in this special service & miraculous passage the Priestes did carie it: so the greater may do the office of the lesse. not contrariwise. :: God shewed by this miracle, that Iosue





had special  
commission  
from him, and  
that vnder his  
government  
the people  
should prof-  
per.

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IOSUE.

Drie passage

thou" command the priestes, that carie the arke of the testa-  
ment, and say to them: When you shal be entred into part of  
the water of Iordan, stand in it. † And Iosue said to the chil- 9  
dren of Israel: Come hither, and heare the word of our Lord  
your God. † And againe he said: In this you shal know that 10  
our Lord the liuing God is in the middes of you, and shal de-  
stroy in your sight the Chananeite and Hetheite, the Heueite  
and Pherezeite, the Gergeseite also and the Iebuseite, and the  
Amorrheite. † Behold the arke of the couenant of the Lord 11  
of al the earth shal goe before you into Iordan. † Prepare 12  
twelue men of the tribes of Israel, one of euerie tribe. † And 13  
when the priestes that carie the arke of the Lord of the  
whole earth shal sette the steppes of their feete in the waters  
of Iordan, the waters, that are beneath, shal runne downe  
and decay: and those that come from aboue, shal stand toge-  
ther in one heape. † Therefore the people went out of their 14  
tabernacles, to passe ouer Iordan: and the priestes, that ca-  
ried the arke of the couenant, went on before them: † And 15  
they being entered into Iordan, and their feete dipped in part  
of the water (and Iordan in the haruest time had filled the  
bankes of his chanel) † the waters that came downward 16  
stoode in one place, and like a mountaine swelling vp appea-  
red farre from the citie, that is called Adom to the place of  
Sarthan: but those that were beneth, ranne downe into the  
Sea of the wildernes (which now is called the dead sea) vntil  
they wholly decayed. † And the people went against Iericho: 17  
and the priestes that caried the arke of the couenant of our  
Lord, stoode girded vpon the drie ground in the middes of  
Iordan, and al the people passed ouer through the drie  
chanel.

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A N N O T A T I O N S.  
CHAP. III.

An obiection  
for laihead-  
ship of the  
Church.

Answer.

2. *Command the priestes.* ] Because Iosue commanded the priestes to take  
the arke, and stand with it in Iordan; for that also (*chap. 4.*) he ministred, or  
appointed others to minister, the Sacrament of Circūcision; Likewise (*chap. 8.*)  
blesed the people; and (*chap. 24.*) renewed Gods couenant with them; English  
Protestantes inferre, that he was chief superior in spiritual causes; and therefore  
lay princes are supreme heades, & governers of the Church immediately vnder  
God. But none of these actions, nor al put together do proue their purpose.  
For notwithstanding he very lawfully did these, and other like thinges, yet he  
had





had a spiritual superior in earth, which was Eleazar the high priest. For Moyses being extraordinary superior of al, both in spiritual and temporal causes, the ordinarie priesthood, and spiritual supremacie was established in Aaron and his sonnes, as appeareth *Leuit. 8. Num. 20.* and other places: and the temporal government after Moyses was geuen to Iosue, succeeding to him (*Num. 27.*) not in al, but in part of his glorie (or authoritie) his whole honour (or power) being distributed between the high Priest, and the temporal Prince, as learned Theodoret (*q. 48. in Num.*) noteth vpon the sacred text; expressly distinguishing their offices (*v. 21.*) that Eleazar the priest should consult our Lord for him (and so receiue answer in doctrine and writte, *Exod. 28. Leuit. 8.*) and that Iosue should goe out and come in, and al the children of Israel with him (that is, lead and gouerne the people) at Eleazar's word. VVhere it is manifest that Iosue was not set ouer Eleazar, but Eleazar ouer him. That therefore which Iosue did in spiritual affaires, was in subordination to the high priest; by whose direction, approbation, or ratification, he commanded some of the priestes to carie the arke, and with it to goe into Iordan, and coming into the middle chanel to stand there, whiles al the armie and people passed over: also gaue order that al should be circumcised; blessed the people; read the law; and after godlie exhortations, renewed the covenant between God and them; al in way of execution of Gods wil & comandementes, not by anie pretended iurisdiction in spiritual thinges.

In like sorte manie other good temporal Princes, as wel in the old as the new Testament, haue disposed and executed diuers thinges pertaining to Gods seruice: their office requiring that they should set forward, maintaine and defend true faith and religion. Especially Christian Princes, of whom Esai prophesied (*chap. 49.*) that *Kinges should be foster fathers, and Queenes the nurseries of the Church.*

Conformably wherto S. Augustin teacheth (*li. 3. c. 51. cont. Crescon*) that Kinges, in that they are Kinges, serue God by commanding good thinges, and forbidding euil, not only pertaining to humane societie, but also belonging to Gods religion. To this effect Constantine the great did manie religious actes: yea even those thinges which our aduersaries wrest to their owne sense, shew evidently his due subaission to his spiritual pastors. As when urged by the Donatistes peruerse importunitie, and being desirous (as S. Augustin testifieth, *Epist. 166.*) to bridle so great impudencie, he heard and iudged Bishop Cecilians cause, after other Bishops sentence for him against the heretikes; where he both gaue iudgement agreeable to the Bishops, and yet pleading pardon, excused himself for this fault. VVhich had not nedded, if he had bene the ordinarie or competent iudge. Optatus also writeth (*li. 1. cont. Parmen.*) that the same Emperour Constantine exclaimed against the appellantes in these wordes: *O rabida furoris audacia! sicut in causis Gentilium fieri solet, appellationem interposuerunt.* O outrageous boldnes of furie! like as in causes of Gentiles is wont, they haue interposed an appeal. The like good offices did Iustinian, and Charles the great, and manie other Christian Emperours and Kinges; for which they are much renowned in the whole Church; and some haue benne honoured for their religious zeale, with glorious titles geuen to them and their successors. To the Kinges of Spaine, from the time of Alfonso King of Castil, aboue eight hundred yeates agoe, for expelling the Arians, was geuen the title of *Catholique* as Michael Ritis a Neapolitan writeth. To the French Kinges the title of *most Christian*, from the time of Philip the Emperour, about 400. yeates since, for expelling the Albigenes, as recorderh Nicholans Gillius. To our King Henrie the eight of England, for his booke of the Sacramentes against Luther, 1531. Pope Leo the tenth gaue the title: *Defender of the faith.*

Moyses chief both in spiritual and temporal authoritie, which was after diuided between the high Priest & temporal Prince.

The high priest superior. Iosue executed Gods wil, not by spiritual iurisdiction, but with subordination to the high priest.

Other good princes haue also much advanced religion, but not taken supremacie in spiritual causes.

For maintaining Catholique religion against heretikes, the kings of Spaine haue the title *Catholique*. The French Kinges, *most Christian*. Kinges of England, *Defenders of the faith*.





## CHAP. IIIL.

*In memorie of their miraculous passage, twelue chief men, of the twelue tribes, take so manie great stones from the middes of Iordan, 9. and put o- ther twelue, where the priestes stood with the arke. 18. The waters returne to their former course. And the twelue stones are erected for a monument.*

**V**V Ho being passed ouer, our Lord said to Iosue: 1  
 † Choose twelue men one in euerie tribe: † and 2  
 command them that they take vp out of the middes of the 3  
 chanel of Iordā, where the feete of the priestes stoode, twelue  
 most hard stones, which you shal put in the place of the  
 campe, where you shal pitch tentes this night. † And Iosue 4  
 called twelue men, whom he had chosen out of the children  
 of Israel, one of euerie tribe, † and he said to them: Goe 5  
 before the arke of our Lord your God to the middes of Ior-  
 dan, and carrie from thence euerie man a stone on your  
 shoulders, according to the number of the children of Israel,  
 † that it may be :: a signe among you: and when your chil- 6  
 dren shal aske you to morrow, saying: What meane these  
 stones? † You shal answer them: The waters of Iordan de- 7  
 cayed before the arke of the couenant of our Lord, when  
 it passed ouer the same: therefore were these stones sette for  
 a monument of the children of Israel for euer. † The chil- 8  
 dren of Israel therefore did as Iosue commanded them, cary-  
 ing out of the chanel of Iordan twelue stones, as our Lord  
 had commanded him, according to the number of the chil-  
 dren of Israel, vnto the place, wherein they camped, and there  
 they sette them. † Other twelue stones also Iosue put in 9  
 the middes of the chanel of Iordan, where the priestes  
 stoode, that caried the arke of the couenant: and they be  
 there vntil this present day. † But the priestes that caried 10  
 the arke, stoode in the middes of Iordan, til al thinges were  
 accomplished, which our Lord had commanded Iosue, to  
 speake to the people, and Moyse had said to him. And the  
 people made hast, and passed ouer. † And when they had al 11  
 passed ouer, the arke also of our Lord passed ouer, the priestes  
 also went before the people. † The children of Ruben also 12  
 and Gad, and the half tribe of Manasses, went armed before  
 the children of Israel, as Moyse had commanded them:  
 † and fourtie thousand fighting men by troupes, and bandes, 13  
 marched

Is not the  
 forme of a  
 crosse as con-  
 uenient a signe,  
 to put christi-  
 ans in mind,  
 how our Savi-  
 our redeemed  
 vs, as these  
 stones were to  
 the Iewes,  
 how God  
 brought their  
 fathers ouer  
 Iordan?





14 marched through the plaine and champion countrie of the  
 15 citie of Iericho. † In that day our Lord magnified Iosue be-  
 fore al Israel, that they should feare him, as they had feared  
 16 Moyses, whiles he yet liued. † And he said to him: † Com-  
 mand the priestes, that carie the arke of the couenant, that  
 17 they comme vp out of Iordan. † Who commanded them,  
 18 saying: Come ye vp out of Iordan. † And when they that  
 caried the arke of the couenant of our Lord, were come vp,  
 and began to treade on the drie ground, the waters returned  
 into their chanel, and ranne as they were wont before.  
 19 † And the people came vp out of Iordan, the tenth day of the  
 first moneth, and camped in Galgal against the East side of  
 20 the citie of Iericho. † The twelue stones also, which they  
 had taken out of the chanel of Iordan, Iosue sette in Galgal,  
 21 † and said to the children of Israel: When your children shal  
 aske their fathers to morrow, and shal say to them: What  
 22 meane these stones: † You shal teach them, and say: By the  
 23 drie chanel did Israel passe ouer this Iordan, † your Lord God  
 drying the waters therof in your sight, vntil you passed ouer:  
 24 † as he had done before in the reade sea, which he dried til  
 25 we passed throuh: † that al the people of the earth may learne  
 the most strong hand of our Lord, that you also may feare our  
 Lord your God.

CHAP. V.

*The kinges of Chanaan are sore frighted with the newes of Israels passage ouer  
 Iordan. 2. Circumcision is againe commanded, and obserued, which had  
 bene omitted in the desert fourtie yeares. 10. They make their Pasch. 12.  
 Manna ceaseth. 13. And an Angel appeareth to Iosue.*

1 **T** H E R E F O R E after that al the kinges of the Ammorthei-  
 res, which dwelt beyond Iordan at the west side, and  
 al the kinges of Chanaan, which possessed the places nigh to  
 the great sea, had heard that our Lord had dried the streames  
 of Iordan before the children of Israel, til they passed ouer,  
 their hart failed, and there remained no spirit in them, fea-  
 2 ring the entring of the children of Israel. † At that time our  
 Lord said :: to Iosue: Make thee kniues of stone, and cir-  
 3 cumcise :: the second time the children of Israel. † He did  
 that which our Lord had commanded, and he circumcised  
 4 the children of Israel in the hil of the prepuces. † And this  
 is the cause of the second circumcision: Al the people, that  
 came

:: See annota-  
 tions. c. 1. v. 8.  
 :: Circumcision  
 had bene o-  
 mitted fourtie  
 yeares, whiles  
 they were in  
 the desert, al-  
 waies vncer-  
 taine when to  
 march, & so it  
 is now com-  
 manded the  
 second time.





came out of Ægypt of the malekinde, al the fighting men,  
 died in the desert by the long circuit of the way, † who  
 were al circumcised. But the people that was borne in the  
 desert, † during the fourtie yeares of the journey in the wide  
 wildernes was incircumcised: til they were consumed that  
 had not heard the voice of our Lord, and to whom he had  
 sworne before, that he would not shew them a land flowing  
 with milke and home. † The children of these succeeded in  
 the place of the fathers, and were circumcised of Iosue: for  
 they were in the prepuce euen as they were borne, neither  
 had any circumcised them in the way. † And after that they  
 were al circumcised, they abode in the same place of the  
 campe, vntil they were whole. † And our Lord said to Iosue:  
 This day haue I taken away the reproch of Ægypt from you.  
 And the name of that place was called Galgal, vntil this pre-  
 sent day. † And the children of Israel abode in Galgal, & they  
 made the Phase, the fourteenth day of the moneth at euen in  
 the champion of Iericho: † and they did eate of the corne  
 of the Land the next day, azyme loaues and \* polēt of the same  
 yeare. † And Manna failed after they did eate of the corne of  
 the Land, neither did the children of Israel vse that meate any  
 more, but they did eate of the corne of the present Land of  
 Chanaan. † And when Iosue was in the field of the citie of  
 Iericho, he lifted vp his eies, and saw a man standing against  
 him, holding a drawen sword, and he went to him, and said:  
 Art thou ours, or our aduersaries? † Who answered: No: but  
 I am a prince of the host of our Lord, and now I come.  
 † Iosue fel flatte on the ground. And adoring he said: What  
 speaketh my Lord to his seruant? † Loose, sayth he, thy  
 shoe from thy feete: for the place wherein thou dost stand, is  
 holie. And Iosue did as it was commanded him.

\* *Faba  
mentis.*

Not God, but  
of Gods hoste.

## ANNO TATIONS.

### CHAP. V.

Religious ho-  
nour due to  
Angels.

Holie places.

15. *Adoring.* ] Iosue knowing that the person which appeared, was an Angel  
 and not God, not a man, neither adored him with godlie honour, for that had  
 bene idolatric, nor with ciuil, for that pertaineth to wordlie and temporale ex-  
 cellencie, and is not competent to sacred thinges, especially to immortal and  
 glorious spirites; and therefore the honour he did to this Angel, was religious  
 honour infinitely inferior to diuine, and yet much greater then ciuil.

*See An-  
not. Exo.  
20.*

16. *Loose thy shoe.* ] The Angel did not only accept of the honour donne  
 vnto him, but also required more, shewing that the verie place was holie for  
 his presence, being otherwise the common field of Iericho.

CHAP.





*Some priestes carying the arke, others sounding Iubilee trumpets, armed men going before, and the rest of the people following, goe euerie day once, six daies together, and the seventh day, seven times, round about Iericho. 16. at last al making a great shoote, the walles fall downe, and they entering in kil and destroy al ( 22. saving Rakab and her kindred. ) The gold, siluer, brasse, and iron are brought into the tresurie. 26. And he is cursed that shal build the citie againe.*

The second part.  
Of conquering the Land of promise:

- 1 **A**ND Iericho was shut and fenced, for feare of the children of Israel, and no man durst goe out or come in.
- 2 † And our Lord said to Iosue: Behold I haue geuen into thy handes Iericho, and the king therof, and al the valiant men.
- 3 † :: Goe roundabout the citie al you that be men of warre
- 4 once a day: so shal you doe six daies. † And the seventh day the priestes shal take vp the seven trumpettes, which are vsed in the Iubilee, and shal goe before the arke of the couenant: and you shal goe about the citie seven times, and the priestes shal
- 5 sound with trumpets. † And when the voice of the trumpet shal sound in length and with a broken tune, and shal sound in your eares, al the people shal crie together with a verie greate shoote, and the walles of the citie shal fall to the ground, and
- 6 they shal enter in euerie one at the place against which they shal stand. † Iosue therefore the sonne of Nun called the priestes, and said to them: Take vp the arke of the couenant: and let seven other priestes take vp the seven trumpettes of the iubilees,
- 7 and march before the arke of our Lord. † To the people also he said: Goe, and compass the citie, the armed going before the
- 8 arke of our Lord. † And when Iosue had ended his wordes, and the seven priestes sounded with seven trumpettes before
- 9 the arke of the couenant of our Lord, † and al the armed hoste went before, the rest of the commō people followed the arke,
- 10 and al places sounded with the trumpettes. † But Iosue had commanded the people, saying: You shal not crie, neither shal your voice be heard, nor any word goe out of your mouth: vntil the day come wherein I shal say to you: Crie, and
- 11 shoote. † Therefore the arke of our Lord went about the citie once a day, and returning into the campe, abode there.
- 12 † Iosue therefore rysing in the night, the priestes tooke the
- 13 arke of our Lord, † and seven of them seven trumpettes, which are vsed in the iubilee: and they went before the arke of our Lord walking and sounding: and the armed people

:: God appointed this long and sollemne procession to the end it might appeare, that the walles of Iericho fel not by chance, nor by force of mans industrie, but by the mightie hand of God.

went.





went before them, and the rest of the common people followed the arke, and they sounded with trumpettes. † And 14 they went round about the citie the second day once, and returned into the campe. So did they six daies. † But the 15 seuenth day, rising vp early, they went about the citie, as it was ordained, seuen times. † And when in the seuenth going 16 about the priestes sounded with the trumpettes, Iosue said to al Israel: Make a shoote: for our Lord hath deliuered to you the citie: † and let this citie be anathema: and al thinges 17 that are in it, to our Lord. onlie Rahab the harlot let her liue, with al that be with her in the house: for she hidde the messengers whom we sent. † But you beware you touch not 18 ought of those thinges, that are commanded, and be guiltie of preuarication, and :: al the campe of Israel be vnder sinne, and be troubled. † But whatsoeuer gold or siluer there shal 19 be, and of brasen vessels and yron, let it be consecrated to our Lord, layd vp in his treasures. † Therefore al the people making a shoote, and the trumpettes sounding, after that the 20 voice and the sound thundred in the eares of the multitude, the walles forthwith fell: and euerie man went vp by the place, that was against him: and they tooke the citie. † and killed al thinges that were in it, from man to woman, 21 from the infant to the old man. The oxen also and sheepe, and the asses they stroke in the edge of the sword. † But to 22 the two men that had bene sent for spies, Iosue said: Goe into the house of the woman the harlotte, and bring her forth, and al thinges that be hers, as you assured her by oath. † And the young men going in, brought out Rahab, and her 23 parentes, her brethren also and al her stuffe and kinred, and made them to rarie without the campe. † But the citie, and 24 al thinges, that were found therein they burnt; except the gold and siluer, and brasen vessels, and yron, which they consecrated vnto the treasure of our Lord. † But Rahab the 25 harlotte and the house of her father, and al that she had, Iosue caused to liue, and they dwelt in the middes of Israel vntil this present day: for that she hidde the messengers, which he had sent to view Iericho. At that time, Iosue pronounced a curse, saying: † :: Cursed be the man before our Lord, that 16 shal rayse vp and build the citie of Iericho. In his first borne lay he the foundations therof, and in the last of his children sette he vp the gates therof. † Our Lord therefore was with Iosue, and his name was bruited in al the earth.

¶ Manie are held guiltie of sinne, and are iustly punished for the fact of one or few, either because they consented, or concealed, or neglected to punish the offenders: or els they suffer temporal affliction for their warning to abhorre sinne, & for increase of their merit. s. Aug. 9. 2. & 9. in Iosue.

¶ Hiel fel into this curse for repairing Iericho. 2. Reg. 16. 7. 14.

CHAP.





## CHAP. VII.

*For the sinne of Achan, reseruing secretly to himself certaine money, and other precious thinges, the Israelites are beaten in battel. 13. But the offender being found out, and stoned to death, Gods Wrath is turned from them.*

- 1 **B**UT the children of Israel transgressed the commandment, & vsurped of the anathema. For Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zare of the tribe of Iuda, tooke somewhat of the anathema: and our Lord was  
 2 angrie against the children of Israel. † And when Iosue sent from Iericho men against Hai, which is beside Bethauen, at the East side of the towne of Bethel, he said to them: Goe  
 3 vp, and view the Land: who accomplishing his commandmentes, viewed Hai. † And returning they said to him: Let  
 4 not al the people goe vp, but let two or three thousand men goe, and destroy the citie: why shal al the people be vexed in  
 5 vaine against verie few enemies? † There went vp therefore three thousand fighting men. Who immediatly turning  
 6 their backes, † were strooken of the men of the citie of Hai, and there fel of them :: six and thirtie men: and the aduersaries pursued them from the gate as farre as Sabarim, and they stricke them flying away by the descent: and the hart of the people was much afayd, and melted like vnto  
 7 water. † But Iosue rent his garmentes, and fel flatte on the ground before the arke of our Lord vntil euening, as wel he as al the ancientes of Israel: and they cast dust vpon their  
 8 heades, † and Iosue said: Alas ô Lord God, why wouldest thou bring this people over the riuer of Iordan, to deliuer vs into the handes of the Amorrheite, and to destroy vs, would  
 9 God as we beganne, we had taried beyond Iordan. † My Lord God what shal I say, seeing Israel turning their backes to  
 10 their enemies? † The Chananeites shal heare of it, and al the inhabitantes of the Land, and being gathered together in a plumpe shal compasse vs about, & shal destroy our name from the earth: and what wilt thou doe to thy greate name?  
 11 † And our Lord said to Iosue: Arise, :: why liest thou flatte on the ground? † Israel hath sinned, and transgressed my couenant: and they haue taken of the anathema, and haue stolen and lyed, and haue hid it among their vessel.  
 12 † Neither can Israel stand before his enemies, and he shal see them: because he is polluted with the anathema. I wil

:: So God tempered his punishment that but few were slaine, and afterwards gaue the towne to the Israelites without losse of any of their men.

:: Prayer wil not auail til iustice be first donne.

Nnn

be no





be no more with you, til you dispatch him, that is guiltie of  
 this wicked fact. † Arise, sanctifie the people, and say to 13  
 them: Be sanctified against to morrow: for thus saith our  
 Lord God of Israel: There is anathema in the middes of thee  
 • Israel: thou canst not stand before thine enemies, til he be  
 destroyed out of thee that is contaminated with this wicked  
 fact. † And you shal come in the morning euerie one by 14  
 your tribes: and what tribe soener the lote shal finde, it shal  
 come by the kindredes therof, the kintred by the houses, and  
 the house by the men. † And whosoever he be that shal be 15  
 taken in this fact, he shal be burnt in the fyre with al his sub-  
 stance, because he hath transgressed the couenāt of our Lord,  
 and hath done abomination in Israel. † Iosue therefore rysing 16  
 in the morning, made Israel to come by their tribes, and it  
 was found the tribe of Iuda. † Which being presented by 17  
 the families therof, it was found the familie of Zare. Pre-  
 senting that also by the houses, he found it Zabdi: † whose 18  
 house diuiding into euerie man, he found Achan the sonne  
 of Charmi, the sonne of Zabdi: the sonne of Zare of the  
 tribe of Iuda. † And Iosue said to Achan: My sonne, geue 19  
 glorie to our Lord God of Israel, and confesse, and tel me  
 what thou hast done, hide it not. † And Achan answered  
 Iosue, and said to him: In deede I haue sinned to our Lord  
 the God of Israel, and thus and thus haue I done. † For I saw 21  
 among the spoiles a cloke of scarlet verie good, and two hun-  
 dred sicles of siluer, and a golden rule of fiftie sicles: and co-  
 necting I tooke it away, and hid it in the ground against the  
 middes of my tabernacle, and the siluer I couered with the  
 earth digged vp. † Iosue therefore sent ministers: who run- 22  
 ning to his tabernacle, found al thinges hid in the same place,  
 and the siluer withal. † And taking it away out of the tent, 23  
 brought it to Iosue, and to al the children of Israel, and  
 threw it before our Lord. † Iosue therefore taking Achan 24  
 the sonne of Zare, and the siluer and the cloke, and the  
 golden rule, his sonnes also and daughters, his oxen and asses,  
 and sheepe, and the tabernacle it self, and al the stuffe: (and  
 al Israel with him) they brought them to the valley of Achor:  
 † where Iosue said: Because thou hast disturbed vs, our Lord 25  
 disturbe thee in this day. And al Israel stoned him: and al  
 thinges that were his, were consumed with fyre. † And 26  
 gathered together vpon him a greate heape of stones, which  
 remaineth





remaineth vntil this present day. And the furie of our Lord was auerted from them. And the name of that place was called, The valley of Achor, vntil this day.

CHAP. VIII.

*By stratageme of an ambushment the citie of Hai is taken and burned, and al the inhabitantes slaine. 29. the king hanged. 30. An Altar built, sacrifice offered, 32. the law written in stones, the people blessed, and the blessings and cursings read before them al.*

- 1 **A**Nd our Lord said to Iosue: Feare not, neither doe thou dread: take with thee al the multitude of fighting men, and rysing goe vp vnto the towne of Hai. behold I haue deliuered into thy hand the King therof, & the people,
- 2 and the citie and the land. † And thou shalt do to the citie of Hai, and to the King therof, as thou hast done to Iericho, and to the King therof: but the praye and al the cattel you shal spoyle for your selues: :: lay ambushmentes to the citie :: Deceiptes & stratagemes are lawfull in iust warre, but not falshood, nor breach of promise. s. Aug. 9. 10. in Iose.
- 3 behind it. † And Iosue arose, and al the hoste of the men of warre with him, to goe vp into Hai: and thirtie thousand
- 4 chosen valiant men he sent in the night, † and commanded them, saying: Lay ambushmentes behinde the citie: neither
- 5 retyre you farre of: and you shal al be readie. † But I and the rest of the multitude, which is with me, wil goe vp on the contrarie side against the citie. And when they shal issue out against vs, as we did before, we wil flee, and turne our
- 6 backes: † til pursewing they be drawen forward farre from the citie: for they wil thinck that we flee as before. † We
- 7 therefore fleeing, and they pursewing, you shal rise out of the ambushmentes, and shal waite the citie: and our Lord your
- 8 God wil deliuer it into your handes. † And when you shal take it, burne it, and you shal doe al thinges so, as I haue
- 9 commanded. † And he dismissed them away, and they went on to the place of the ambushment, and sate betwen Bethel and Hai, at the West side of the citie of Hai. But Iosue that
- 10 night staid in the middes of the people, † and rysing early he mustered his soldiars, and went vp with the ancientes in the fronte of the hoste, enuironed with the ayde of the fighting men. † And when they were come, and were gone vp directly against the citie, they stode on the North side of the citie, betwen which and them was a valley in the middes. :: These five
- 12 † And :: five thousand men had he chosen, and sette in the thousand were
- N n n 1
- ambushmentes





of the thirtie thousand, which were first sent. v. 3. The other 25000. ioyned with Iosues troupe, & entered into the citie.

:: Not one fitte to beate armes was left.

:: He lift his shield vpon a long pike or lance, that it might be sene farre of.

embushmentes between Bethel and Hai on the West side of the same citie: † but al the rest of the hoste went in battel 13  
array on the North side, so that the last of the multitude did reach to the West side of the citie. Iosue therefore went that night, and stode in the middes of the valley. † Which 14  
when the King of Hai had scene, he made hast in the morning, and issued forth with al the host of the citie, and bent his armie toward the desert, being ignorant that there lay embushmentes secretly behind his backe. † But Iosue, 15  
and al Israel gaue backe, feyning feare, and fleeing by the way of the wilderness. † But they cried alowde together, and 16  
encouraging one an other, pursewed them. And when they were gone from the citie, † and :: not one remained in the 17  
citie of Hai and Bethel, that pursewed not Israel (euen as they had rushed out leauing the townes open,) † our Lord 18  
said to Iosue: :: Lift vp the shield, that is in thy hand, against the citie of Hai, for I wil deliuer it to thee. † And when he 19  
had lifted vp his shield against the citie, the embushmentes; that lay hidde, rose vp immediatly: and going to the citie, rooke and burnt it. † And the men of the citie, that pur- 20  
sewed Iosue, looking backe and seeing the smoke of the citie rise vp euen to heauen, they could no more flee hither and thither: especially whereas they, that had feyned running away, and went toward the wilderness, most valiantly resisted against the pursewers. † And Iosue and al Israel seeing that 21  
the citie was taken, and the smoke of the citie rose vp, returning he stroke the men of Hai. † For they also that had 22  
taken and burnt the citie, issuing out of the citie against their owne men, beganne to strike the enemies in the middes of them. When the aduersaries therefore were slaine on both sides, so that none of so great a multitude was saued, † they 23  
rooke the King of the citie of Hai alieue, and presented him to Iosue. † Therefore al being slaine, that had pursewed 24  
Israel fleeing to the desertes, and falling by the sword in the same place, the children of Israel returning stoke the citie.  
† And there were that fel that same day from man vnto wo- 25  
man, twelue thousand men, al of the citie of Hai. † But 26  
Iosue plucked not in his hand, which he had stretched forth on high, holding the shield til al the inhabitantes of Hai were slaine. † And the cattel and the praye of the citie the 27  
children of Israel diuided among them, as our Lord had commanded





18 manded Iosue. † Who burnt the citie, and made it a heape  
 19 for euer: † the king also therof he hong on a gibbet vntil  
 evening and the going downe of the sunne. And he com-  
 manded, and they rooke downe his corps from the gibbet:  
 and threw it in the verie entring of the citie, heaping vpon it  
 a great heape of stones, which remaineth vntil this present  
 30 day. † Then Iosue built an altar to our Lord the God of Israel  
 31 in mount Hebal, † as Moyſes the ſeruant of our Lord had  
 commanded the children of Israel, and it is written in the  
 volume of the law of Moyſes: an Altar of vnheued ſtones  
 which yron hath not touched; and he offered vpon it holo-  
 32 cauſtes to our Lord, and immolated pacifique victimes. † And  
 he wrote vpon ſtones the Deuteronomie of the law of Moy-  
 ſes, which he had ordered before the children of Israel.  
 33 † And al the people, and the ancientes, and the princes and  
 iudges ſtoode on both ſides of the arke, in the ſight of the  
 prieſtes that caried the arke of the couenant of our Lord, as  
 wel the ſtranger as alſo the man of the ſame countrie. the half  
 part of them beſide mount Garizim, and halfe beſide mount  
 Hebal, as Moyſes the ſeruant of our Lord had commanded.  
 34 And firſt in deede he :: bleſſed the people of Israel. † After  
 this he reade al the wordes of the bleſſing & the curſing, and  
 35 al thinges that were written in the volume of the law. † No-  
 thing of thoſe thinges, which Moyſes had commanded, did  
 he leaue vntouched, but he repeated al thinges before al  
 the multitude of Israel, the women and children and ſtran-  
 gers, that dwelt among them.

Deut 27.

:: All ſuperiours  
 may bleſſe  
 their ſubie-  
 ctes, Princes  
 their peoples  
 and parentes  
 their children.

## CHAP. IX.

*Other nations fearing Iſrael ioyned their forces to fight againſt them, 3. but the  
 Gabaonites ſend embaffadors, ſignifying craſtily to come farre of, 14. With  
 whom Iosue and the ancientes of Iſrael make leagu: binding it by  
 oath. 16. Within three dayes they are detekted to be nere inhabitants.  
 Whereupon the people murmur againſt their princes. Who yet for their  
 oath, let the Gabaonites live. 20. only making them and their progenie  
 perpetual ſeruantes, to cutte wood, and carie water.*

1 **V**WHICH thinges being heard, al the kinges beyond  
 Iordan, that dwelt in the mountaines and cham-  
 pion countries, in the places by the ſea ſide and the ſhore of  
 the great ſea, they alſo that dwelt beſide Libanus, the He-  
 theue and Amourite, the Chananeite, the Pherezeite, and

Nnn 3

the





the Heueite, and the Iebuseite, † were gathered, to fight 2  
 against Iosue and Israel with one minde, and one sentence.  
 † But they that dwelt in Gabaon, hearing al thinges that 3  
 Iosue had done to Iericho and Hai: † subtelly deuising rooke 4  
 prouision for them selues, laying old sackes vpon their asses,  
 and bottels of wine rent and sowed againe, † and shoes very 5  
 old which for a shew of oldenesse were clouted with speckes,  
 putting on them old garmentes: the loaues also, which they  
 caried for prouision by the way, were heard, and broken into  
 peeces: † and they went on to Iosue, who then abode in 6  
 the campe at Galgal, and said to him, and withal to al Israel:  
 We are come from a farre countrie, desirous to make pece  
 with you. And the children of Israel answered them, and said:  
 † Lest perhaps you dwell in the Land which is dew to vs by 7  
 lotte, and we can not enter a league with you. † But they said 8  
 to Iosue: We are thy seruantes. To whom Iosue said: Who  
 are you? and whence came you? † they answered; From a 9  
 very farre countrie are thy seruantes come in the name of  
 the Lord thy God. For we haue heard the fame of his might,  
 al thinges that he did in Egypt, † and to the two kinges of 10  
 the Amorrheites that were beyond Iordan, Schon the king  
 of Hesebon, and Og the king of Bisan, that were in Asta-  
 roth: † and our ancientes, and al the inhabitantes of our 11  
 Land said to vs: Take in your handes victuals for a very long  
 way, and goe meete them, and say: We are your seruantes,  
 enter a league with vs. † Behold, these loaues we tooke 12  
 hotte, when we departed from our houses to come to you,  
 now they are become drie, and broken for ouer much olde-  
 nesse. † the bottels of wine we filled being new, now they 13  
 are burst & dissolued. The garmentes and shoes that we haue  
 vpon vs, and which we haue on our feete, for the length of  
 the long way are worne, and almost consumed. † They tooke 14  
 therfore of their victuals, and :: asked not the mouth of our  
 Lord. † And Iosue made peace with them, and entring a 15  
 league promised that they should not be slaine: the princes  
 also of the multitude sware to them. † But three daies after 16  
 that the league was made, they heard that they dwelt nigh,  
 and they should be among them. † And the children of Israel 17  
 remoued the campe, and came into their cities the third day,  
 whose names are these, Gabaon, and Chaphira, and Beroth,  
 and Chariathiarim. † And they stroke them not, because 18  
 the

In such a case  
 they ought to  
 haue consul-  
 ted God, to  
 witte, the high  
 Priest putting  
 on the Ephod  
 & Rationale,  
 should haue  
 prayed at the  
 dore of the  
 tabernacle.





the princes of the multitude had sworne in the name of our Lord the God of Israel. Therefore al the common people  
 19 murmured against the princes. † Who answered them: We haue tworne to them in the name of our Lord the God of  
 20 Israel, and therefore we may not touch them. † But this we wil doe to them: Let them be reserved in dede aliue, lest the  
 wrath of God be stirred against vs, if we shal be forsworne:  
 21 † but so let them liue, that for the vses of the whole multi- tude they hew wood, and carie in water. Who speaking these  
 22 thinges, † Iosue called the Gabaonites, and said to them: Why would you deceiue vs by fraude to say: We dwell very  
 farre of from you, whereas you are in the middes of vs?  
 23 † Therefore you shal be vnder a curse, and there shal not faile of your stocke a hewer of wood, and a carier of water into  
 24 the house of my God. † Who answered: It was told vs thy seruantes, that the Lord thy God had promised Moyles his  
 seruant, that he would deliuer you al the Land, and would destroy al the inhabitantes therof. Therefore we feared ex-  
 cedingly and prouided for our liues, cōpelled by your terrour,  
 25 and we tooke this counsell. † And now we are in thy hand: that which seemeth vnto thee good and right, doe to vs.  
 26 † Iosue therfore did as he had said, and deliuered them from the hand of the children of Israel, that they should not be  
 27 slaine. † And he decreed in that day, that they should be in the ministerie of al the people, and of the altar of our Lord,  
 hewing wood, and carying water, vntil this present time, in the place which our Lord hath chosen.

where our Lord appointed to speake vnto him, Exa. 19 v. 41. It was also ordained, Num. 17. v. 21. that Eleazar should cōsult our Lord, when anie thing was to be donne by Iosue, which omittig to do they were deceiued by these Gabaonites.

:: In these Gabaonites of Chanaans race was fulfilled Noes prophetic. Gen. 9. that Chanaan should be a seruant to his brethren.

## CHAP. X.

*Five kings of the Amorrites besiging Gabaon, because it is confederate with Israel, 6. Iosue with his armie defeateth theirs, killing and pursewing them. 11. manie also are slaine with baile stones. 12. At the prayer of Iosue the sunne and moone stand still the space of one day. 22. The five kings are hanged on gibbets. 28. He taketh also and subdueth diuers cities. 40. and countries.*

1 **V** HICH thinges when Adonisedec king of Ierusalem had heard, to witte, that Iosue had taken Hai, and had subuerted it (for as he had done to Iericho & the king therof, so did he to Hai, & their king) and that the Gabaonites were fled to Israel, and were their confederates, † he was sore afayd. For Gabaon was a great citie, and one of the





in Iosue did  
thinke if the  
moone mo-  
ued the sunne  
also must ne-  
cessarily moue  
so he obtained  
the stay of  
both.

∴ Til after the  
time this  
booke was  
written.

∴ God conde-  
scending to  
worke so  
great a mira-  
cle at the in-  
stance of his  
seruant.

the kinglie cities, and greater then the towne of Hai, and al  
their men of warre most valiant. † Therefore Adonisedec  
king of Ierusalem sent to Oham king of Hebron, and to Pha-  
ram king of Ierimoth, to Iaphia also king of Lachis, and to  
Dabir king of Eglon, saying: † Come vp to me, and bring  
ayde, that we may ouercome Gabaon, because it reuolted to  
Iosue, & to the children of Israel. † Therefore the five kinges  
of the Amorrhaites being assembled went vp: the king of  
Ierusalem, the king of Hebron, the king of Ierimoth, the  
king of Lachis, the king of Eglon, together with their hostes,  
& camped about Gabaon, assaulting it. † But the inhabitantes  
of the citie Gabaon which was besieged, sent to Iosue, who  
then abode in the campe at Galgal, & said to him: withdraw  
not thy handes from the helpe of thy seruantes: come vp  
quickly and deliuer vs, and bring ayde: for there are assembled  
against vs al the kinges of the Amorrhaites, which dwell in  
the mountaines. † And Iosue went vp from Galgal, and al  
the hoste of the men of warre with him most valiant men.  
† And our Lord said to Iosue: Feare them not: for I haue de-  
liuered them into thy handes: none of them shal be able to  
resist thee. † Iosue therefore came in vpon them sodenly,  
going vp al the night from Galgal. † And our Lord trubled  
them at the sight of Israel: and destroyed them with a greate  
slaughter in Gabaon, and pursued them by the way of the  
ascent to Bethoron, and stroke them vnto Azeca and Maceda  
† And when they fled the children of Israel, and were in the  
descent of Bethhoron, our Lord sent vpon them greate stones  
from heauen as farre as Azeca: and there died farre more  
with the stones of haile, then they whom the children of  
Israel had strooken with the sword. † Then spake Iosue to  
our Lord in the day, that he deliuered the Amorrite in  
the sight of Israel, and said before them: Thou Sunne against  
Gabaon moue not, and thou ∴ Moone against the valley of  
Aialon. † And the Sunne and Moone stode stil, til the people  
reuenged themselves of their enemies. Is not this writ-  
ten in the booke of the iust? The Sunne therefore stood stil in  
the middes of heauen, and hastened not to goe downe the  
space of one day. † There was not before nor ∴ after so long a  
day, our Lord ∴ obeying the voice of a man, and fighting for  
Israel. † And Iosue returned with al Israel into the campe of  
Galgal. † For the five kinges were fled, and had hid themselves

in a





17 in a caue of the citie of Maceda. † And it was told Iosue that  
the five kinges were found lying hid in a caue of the citie of  
18 Maceda. † Who commanded them saying: Rowle great stones  
into the mouth of the caue, and sette industrious men, which  
19 may keepe them shut in: † and stand not you stil, but pur-  
sew the enemies, and kil al the hindermost of them that flee,  
neither let them enter into the fortes of their cities, whom  
20 our Lord God hath deliuered into your handes. † The ad-  
uersaries therfore being slaine with a great slaughter, and al-  
most consumed to vtter destruction, they that could escape  
21 from Israel, entered into fenced cities. † And al the hoste  
returned to Iosue in Maceda, where then the campe was,  
safe and the ful number: and no man durst once mutter a-  
22 gainst the children of Israel? † And Iosue commanded, say-  
ing: Open the mouth of the caue, and bring forth to me the  
23 five kinges, that lie hid therein. † And the ministers did as it  
was commanded them: and they brought to him the five  
kinges out of the caue, the king of Ierusalem, the king of  
Hebron, the king of Ierimoth, the king of Lachis, the king  
24 of Eglon. † And when they were brought forth to him, he  
called al the men of Israel, and said to the princes of the hoste  
that were with him: Goe, and sette your feete vpon the  
neckes of these kinges. Who when they had gone, and  
troden with their feete the neckes of them lying vnder,  
25 † againe he said to them: Feare ye not, neither dread, take  
courage and be strong: for so wil our Lord doe to al your  
26 enemies, against whom you fight. † And Iosue stroke, and  
slew them, and hanged them vpon five gibbettes: & they  
27 hung vntil euening. † And when the sunne was downe, he  
commanded the soldiars to take them downe from the gib-  
bettes. Who cast them being taken downe into the caue, wher-  
in they had lyen hid, & put on the mouth therof great stones,  
28 which continew vntil this present. † The same day Iosue  
tooke Maceda and stroke it in the edge of the sword, & killed  
the king & al the inhabitantes therof: he left not in it so much  
as smale reliques. And he did to the king of Maceda, as he had  
29 done to the king of Iericho. † and he passed with al Israel from  
30 Maceda vnto Lebna, and fought against it: † which our  
Lord deliuered with the king therof into the handes of Israel:  
and they stroke the citie in the edge of the sword, and al the  
inhabitantes therof. they left not in it anie remaines. And  
they

God so dispo-  
sed, that they  
should not co-  
quer al in one  
yeare: lest the  
land had benne  
brought into a  
wildernes, and  
beastes increased  
against them  
Exod. 23. v. 29.  
Morally it sig-  
nifieth, that  
the children  
of God must  
be exercised in  
tribulations  
and mortifica-  
tion lest vices  
grow in them.  
Precep. in Exod.





they did to the king of Lebna, as they had done to the king  
of Iericho. † From Lebna he passed vnto Lachis with al Is- 31  
rael: and placing the hoste round about assaulted it. † And 32  
our Lord deliuered Lachis into the handes of Israel, and he  
rooke it the day folowing, and stroke it in the edge of the  
sword, and euerie soule, that was in it, as he had done  
to Lebna. † At that time went vp Horam the king of Gazer, 33  
to ayde Lachis: whom Iosue stroke with al his people to vtter  
destruction. † And he passed from Lachis vnto Eglon, and 34  
compassed it, † and wonne it the same day: & stroke in the 35  
edge of the sword al the soules, that were in it according to al  
thinges that he had done to Lachis. † He went vp also with 36  
al Israel from Eglon vnto Hebron, and fought against it:  
† rooke it, and stroke it in the edge of the sword, the king also 37  
therof, and al townes of that countrie, & al the soules, that  
remained in it: he left not therein anie remaynes: as he had 38  
done to Eglon, so did he also to Hebron, al thinges that he  
found in it consuming with the sword. † Thence returning 39  
vnto Dabir, † he rooke it, and wasted it: the king also therof 39  
and al the townes round about he stroke in the edge of the  
sword: he left not in it anie remains: as he had done to He-  
bron and Lebna and to their kinges, so did he to Dabir and  
the king therof. † Iosue therefore stroke al the hillie countrie 40  
and south and champaine, and Asedoth with their kinges:  
he left not in it anie reliques, but euerie thing that could  
breath he slew, as our Lord the God of Israel had commanded  
him, † from Cadesbarne vnto Gaza. Al the Land of Gosen 41  
vnto Gabaon, † and al their kinges, and countries he rooke 42  
and wasted at one assault: for our Lord the God of Israel  
fought for him. † And he remained with al Israel to the place 43  
of the campe in Galgail.

## CHAP. XI.

*Iabin a more principal king semereth other kinges to ioyn with him a-  
gainst Israel. 6. Iosue animated with Gods promise of victorie, 7. euer-  
throweth them al. 16. Subdaeth their countie: 12. killeth also manie of  
the giants stocke.*

**V**VHEN things when Iabin the king of Asor  
had heard, he sent to Iobab the king of Madon,  
and to the king of Semeron, and to the king of Achsaph:  
† to the kinges also of the North, that dwelt in the moun-  
taines





taines and in the plaine against the south side of Cencroth,  
 in the champaine also and countries of Dor by the sea side:  
 3 † the Chananeite also on the East and West, and the Amor-  
 rheite and Hetheite and Pherezeite & Iebuseite in the moun-  
 taines: the Heueite also which dwelt at the foote of Hermon  
 4 in the Land of Maspha. † And they issued forth al with their  
 troupes, a people exceeding manie as the sand, that is in the  
 shore of the sea, their hottes also and chariottes of passing  
 5 great multitude. † And al these kinges assembled together  
 6 in one at the Waters of Merom, to fight against Israel. † And  
 our Lord said to Iosue: Feare them not: for to morrow this  
 selfe same houre wil I deliuer al these to be wounded in the  
 sight of Israel: their horses thou shalt hoghsnew, and their  
 7 chariottes thou shalt burne with fire. † And Iosue came, and  
 al the hoste with him against them to the Waters of Merom  
 8 sodenly, and ranne in vpon them, † and our Lord deliuered  
 them into the handes of Israel. Who stroke them, and pur-  
 sewed them as farre as great Sidon, and the Waters of Masc-  
 rephoth, and the field of Masphe, which is on the East side  
 therof. Therfore he stroke al, so that he left no reliques  
 9 of them: † and he did as our Lord had commanded him,  
 their horses he hoghsnewed, and their chariottes he burnt.  
 10 † And returning immediatly he tooke Asor: and the king  
 therof he stroke with the sword. For Asor in old time a-  
 11 mong al these kingdomes held the principallitie. † And he  
 stroke al the soules, that abode there: he left not in it anie  
 remaines, but to vtter destruction he wasted al thinges, and  
 12 the citie it selfe he destroyed with fyre. † And al the cities  
 round about, their kinges also he tooke, stroke & destroyed,  
 13 as Moyse the seruant of God had commanded him. † Except  
 the cities, that were situated on hilles and higher ground, the  
 rest Israel burnt: one onlie Asor verie wel fenced he consu-  
 14 med with fyre. † And al the praye of these cities and the  
 cattel the children of Israel diuided among them selues, al  
 15 the men being slaine. † As our Lord had commanded Moyse  
 his seruant, so did Moyse command Iosue, and he accom-  
 plished al thinges: he omitted not of al the commande-  
 mentes, not so much as one word, which our Lord had com-  
 16 manded Moyse. † Iosue therfore tooke al the hillie countrie,  
 and south, and the land of Gosen, and plaine, and the West  
 quarter, and the mountaine of Israel, and the champaine





∴ These warres continued nere seven yeares. as appeareth.

chap. 14. v. 10.

∴ For their enormious finnes God left them in their owne reprobate sense, not imposing necessitie of sinning, but permitting them to indurate their owne hartes. See Annot. Exod. 7.

∴ Hence forth they had not generalwarres but diuers tribes had particular. as appeareth. chap. 13. v. 1.

countrie therof: † and the part of the mountaine, that goeth 17  
vp to Seir as farre as Baalgad by the plaine of Libanus vnder  
mount Hermon: al their kinges he tooke, stroke, and slew.  
† ∴ A great time did Iosue fight against these kinges. 18  
† There was not a citie that did deliuer it selfe to the children 19  
of Israel, except the Heueite, which dwelt in Gabzon: for he  
tooke al by fight. † For it was ∴ the sentence of our Lord, that 20  
their hartes should be indurate, and they should fight against  
Israel, and fall, and should not deserue anie clemencie, and  
should perish, as our Lord had commanded Moyse. † At 21  
that time Iosue came, and slew the Enacimes of the moun-  
taines, of Hebron, and Dabir, and Anab, and from al the  
mountaine of Iuda and Israel, and destroyed their cities.  
† He leift not any of the stocke of Enacimes, in the Land of 22  
the children of Israel: sauing the cities of Gaza, and Geth,  
and Azotus, in the which onlie they were leift. † Iosue ther- 23  
fore tooke al the Land, as our Lord spake to Moyse, and de-  
liuered it in possession to the children of Israel, according to  
their partes and tribes. and ∴ the Land rested from battels.

### CHAP. XII.

*Besides Sehon and Og kinges of Hesebon and Basan slaine by Moyse, 7. are reckened thirtie one kinges slaine by Iosue.*

**T**Hese are the kinges, which the children of Israel 1  
stroke, and possessed, their Land beyond Iordan toward  
the ry(sing of the sunne, from the torrent Arnon vnto mount  
Hermon, and al the East part, that looketh toward the wil-  
dernes. † Sehon the king of the Amorrhaites, which dwelt 2  
in Hesebon, had dominion from Aroer, which is situated  
vpon the banke of the torrent Arnon, and of the middel part  
in the valley, and of halfe Galaad, as farre as the torrent Iaboc,  
which is the border of the children of Ammon. † and from 3  
the wilderness vnto the sea of Ceneroth against the East, and  
vnto the Sea of the wilderness, which is the most salt sea,  
on the East side by the way that leadeth to Besimoth: and on  
the South side, which lyeth vnder Asedoth, as farre as Phasga.  
† The border of Og the king of Basan, of the remnant of 4  
the Raphaims who dwelt in Astaroth, and in Edrai, and had  
dominion in mount Hermon, and in Salecha, and in al Basan,  
vnto the borders † of Gessuri, and Machati, and of the halfe 5  
part of Galaad: the borders of Sehon the king of Hesebon.  
† Moyse

Num. 21.  
Deut. 3.





6 † Moyses the servant of our Lord, and the children of Israel  
stroke them, and Moyses deliuered their Land in possession  
to the Rubenites, and Gadites, and the half tribe of Manasses.  
7 † These are the Kinges of the Land, whom Iosue stroke and  
the children of Israel beyond Iordan on the West side, from  
Balaalgad in the field of Libanus, vnto the mount, part wher-  
of goeth vp into Seir: and Iosue deliuered it in possession  
8 to the tribes of Israel, to euerie one their portions, † as wel  
in the mountaines as in the plaine and champaine countries.  
In Asedoth, and in the wildernes, and in the south was the  
Hetheite and the Amorrheite, the Chananeite, and the Phe-  
9 rezeite, the Heueite, and the Iebuseite. † The king of Je-  
ricbo one: the king of Hai, which is on the side of Bethel,  
10 one: † the king of Ierusalem one, the king of Hebron one,  
11 † the King of Ierimoth one, the King of Lachis one, † the  
12 King of Eglon one, the King of Gazer one, † the King of  
13 Dabir one, the King of Gader one, † the King of Herma  
14 one, the King of Hered one, † the King of Lebna one, the  
15 King of Adullam one, † the King of Maceda one, the King  
16 of Bethel one, † the King of Taphua one, the King of Opher  
17 one, † the King of Aphec one, the King of Saron one, † the  
18 King of Madon one, the King of Asor one † the King of  
19 Semeron one, the King of Aclaph one, † the King of Thenac  
20 one, the King of Mageddo one, † the King of Cades one, the  
21 King of Iachanan one, † the King of Carmel one, the King  
22 of Dor, and of the prouince of Dor one, the King of the Na-  
23 rions of Galgal one, † the King of Therfa one: al the  
24 Kinges :: thirtie one.

:: Moyses slew  
two kinges, &  
Iosue thirtie  
one.

CHAP. XIII.

God commandeth Iosue to diuide the land (describing the limites thereof)  
amongst nine tribes and a half. 8. With a recapitulation of the partes  
already geuen, on the other side Iordan, to the other two tribes and a half.  
The tribe of Lewi (v. 14. & .33.) hath their prouision in other manner.

The third  
part:  
Partitiō of the  
land among  
nine tribes &  
a half.

1 **I**OSUE was old, and stricken in age, and our Lord said to  
him: Thou art old, and of a great age, and there is a verie  
2 large countrie left, which is not yet diuided by lotte: † to  
3 witte, al Galilee, Philisthijm, and al Gessuri. † From the  
trubled river, that watereth Ægypt, vnto the borders of Ac-  
caron against the North: the Land of Chanaan, which is di-  
nided vnto five Lordes of the Philisthiimes, the Gazeites, the

O o o ;

Azotians,





These partes  
are deligned  
though not  
yet conquere-  
d.

Azotians, the Ascalonites, the Getheites, and the Accarb-  
nites. † But on the South side are the Heueites, al the Land 4  
of Chanaan, and Maara of the Sidonians as farre as Apheca,  
and the borders of the Amorrheite, † and his confines. The 5  
countrie also of Libanus against the East from Baalgad vnder  
mount Hermon, tilthou enter into Emath. † Of al that dwell 6  
in the mountaine from Libanus, vnto the Waters Masere-  
photh, and al the Sidonians. I am he that wil destroy them  
from the face of the children of Israel. :: Let it come therefore  
into a portion of the inheritance of Israel, as I haue comman-  
ded thee. † And now diuide the Land in possession to the 7  
nine tribes, and to the half tribe of Manasses, † with the 8  
which Ruben & Gad haue possessed the Land, which Moyles  
the seruant of our Lord deliuered to them beyond the strea-  
mes of Iordan, on the east side. † From Aroer, which is si- 9  
tuate on the banke of the torrent Arnon, and in the middes  
of the valley, and al the champayne of Medaba, as farre as  
Dibon: † and al the cities of Cehon, the King of the Amor- 10  
rheite, which reigned in Hesebon vnto the borders of the  
children of Ammon. † And Galaad, and the border of Gel- 11  
suri and Maccati, and al mount Hermon, and al Basan, as  
farre as Salecha, † al the Kingdome of Og in Basan, which 12  
reigned in Astaroth and Edrai, he was of the reliques of the  
Raphaims: and Moyles stroke, and destroyed them. † And 13  
the children of Israel would not destroy Gessuri and Machati:  
and they haue dwelt in the middes of Israel vntil this present  
day. † But to the tribe of Levi he gaue no possession: but the 14  
sacrifices and victimes of our Lord the God of Israel, that is  
his inheritance, as he spake to him. † Moyles therefore gaue 15  
possession to the children of Ruben according to their kin-  
redes. † And their border was from Aroer, which is situate 16  
on the banke of the torrent Arnon, and in the middes of the  
valley of the same torrent: al the plaine, that leadeth to Me-  
daba, † and Hesebon, and al their villages, which are in the 17  
champayne. Dibon also, and Bamothbaal, and the towne  
Balmion, † and Iassa, and Cedimoth, and Mephaath, 18  
† and Carithaim, and Sabana, and Sarathasar in the moun- 19  
taine of the Valley. † Bethfogor and Aledoth, Phasga and 20  
Bethiesimoth, † and al the champayne cities, and al the 21  
Kingdomes of Schon the King of the Amorrheite, that rei-  
gned in Hesebon, whom Moyles stroke with the princes of  
Madian:





Ma'ian: the Heuceite, & Reccem, and Sur, and Hur, and Rebe  
 22 Dukes of Schon inhabitants of the Land. † And Ba'aam  
 23 the sonne of Beor the soothsayer; did the children of Israel  
 24 kil by the sword with the rest that were slayne. † And the  
 river of Iordan was made the border of the children of Ru-  
 ben. This is the possession of the Rubenites by their kinredes  
 24 of cities and villages. † And Moyses gaue to the tribe of Gad  
 and to his children possession by their kinredes, the diuision  
 25 wherof is this. † The border of Iaser, and al the cities of Ga-  
 laad, and the half part of the Land of the children of  
 26 Ammon: as farre as Aroer, which is against Rabba: † and  
 from Helebbon vnto Ramoth, Masphe and Betonim: and from  
 27 Manzim vnto the borders of Dabir. † In the valley also Beth-  
 haba, and Bethnemra, and Socoth, and Saphon the other  
 part of the Kingdom of Schon the King of Helebbon: the  
 end of this also is Iordan, vnto the vttermost part of the sea  
 28 Cencrath beyond Iordan on the east side. † This is the pos-  
 session of the children of Gad by their families, their cities,  
 29 and villages. † He gaue also to the half tribe of Manasses,  
 and their children possession according to their kinredes,  
 30 † the beginning wherof is this: from Manaim al Basan, and  
 al the kingdoms of Og the King of Basan, and al the villages  
 31 of Iair, which are in Basan, threescore towntes. † And the  
 half part of Galaad, and Astaroth, and Edrai, cities of the  
 kingdom of Og in Basan: to the children of Machir, the  
 sonne of Manasses to the half part of the children of Machir  
 32 according to their kinredes. † This possession diuided Moyses  
 in the champayne countries of Moab, beyond Iordan, against  
 33 Iericho on the East side. † But to the tribe of Levi he gaue  
 no possession: because our Lord the God of Israel him self is  
 their possession, as he spake to them.

∴ This part  
 the Amorre-  
 tes had taken  
 and possessed;  
 otherwise the  
 Israelites were  
 prohibited to  
 take anie thig  
 from the Ame-  
 monites.  
 Deut 2.

## CHAP. XIII.

*Caleb of the tribe of Iuda (sing some knew their lottes already, and that the  
 whole land was now to be diuided) 6. demandeth, according to Gods  
 promise made by Moyses (for his true and good report of the same land,  
 when he with others viewed it) that Hebron be giuen him, and his seede  
 to inherite, 13. which Iosue confirmeth vnto him.*

1 **T**HIS is it, which the children of Israel possessed in the  
 Land of Chanaan, which Eleazar the priest, and Iosue  
 the sonne of Nun, & the princes of the families by the tribes  
 of Israel





The Levites having their portions in other manner, yet there were twelve tribes to receive portions by reason that Jacob adopted Iosephs two sonnes. Gen. 48.

After the viewing of the land. Num. 13. the Israelites remained in the desert. 38. yeares: so they were nere seven yeares in watter.

Gods promise is ever sure on his part, but because it is conditional, if we serve him sincerely, our will being free, he saith: If perhaps our Lord be with us.

of Israel gave to them: † diuiding all things by lotte, as our Lord had commanded in the hand of Moyse, to the nine tribes, and the half tribe. † For to two tribes and a half; Moyse had geuen possession beyond Iordan: besides the Leuites, which receiued no land among their brethren: † but into their place succeeded the children of Ioseph diuided into two tribes, of Manasses and Ephraim: neither did the Leuites receiue other portion in the Land, but cities to inhabit, and their suburbs to feede their beastes and cattel. † As our Lord had commanded Moyse, so did the children of Israel, and they diuided the Land. † Therefore the children of Iuda came to Iosue in Galgal, and Caleb the sonne of Iephone the Cenezeite spake to him: Thou knowest what our Lord spake to Moyse the man of God concerning me & thee in Cadesbarne. † Fourtie yeares old was I when Moyse the seruant of our Lord sent me from Cadesbarne, to view the Land, and I reported to him that which to me seemed true. † But my brethren, that had gone vp with me, discouraged the hart of the people: and I neuertheles folowed our Lord my God. † And Moyse sware in that day, saying: The Land, which thy foote hath troden, shal be thy possession, and thy childrens for ever, because thou hast folowed our Lord my God. † Our Lord therefore hath granted me life, as he promised vntil this present day. It is fourtie and five yeares, since our Lord spake this worde to Moyse, when Israel walked through the wilderness: this day am I eightie and five yeares old † so lustie, as I was at that time when I was sent to view the strength of that time continueth in me vntil this day, as wel to fight as to goe. † Geue me therefore this mountaine, which our Lord promised, thy selfe also hearing it, wherein are the Enacims, and great cities and fenced: if perhaps our Lord be with me, and I shal be able to destroy them, as he promised me. † And Iosue blessed him, and deliuered to him Hebron in possession † And from thence forth Hebron belonged to Caleb the sonne of Iephone the Cenezeite, vntil this present day: because he folowed our Lord the God of Israel. † The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was layd there: and the Land ceased from battels.

Onlie the countie of Hebron was geuen to Caleb, for the citie it self and suburbs belonged to the Priests. chap. 21. v. 11.

See before: chap. 11. v. 23.

CHAP.





## CHAP. XV.

*The borders of the lotte of Iuda, 13. including Calebs particular inheritance (16. out of which he geueth Cariath Sepher, and his daughter to Othoniel, for winning it: ) 21. With the names of the cities therof. 63. the Iebuseite yet dwelling with Iuda in Hierusalem.*

- 1 **T**HERFORE the lotte of the children of Iudas by their kinredes was this: From the border of Edom, vnto the desert of Sin against the South, and vnto the vttermoſt part  
2 of the ſouth coaſte. † the beginning therof was from the toppe of the moſt ſalt ſea, and from the brinke therof, that  
3 looketh to the South. † And it goeth forth againſt the Aſcent of the Scorpion, and paſſeth through into Sina: and ryſeth vp into Cadesbarne, & reacheth into Eſron, aſcending  
4 to Addar, and cōpaſſing Carcaa, † and thence paſſing through into Aſemona, and reaching to the Torrent of Ægypt: and the borders therof ſhal be the great ſea. this ſhal be the end  
5 of the ſouth coaſt. † But on the Eaſt ſide the beginning ſhal be the moſt ſalt ſea vnto the vtmoſt partes of Iordan: and thoſe places that looke to the North from the brinke of the  
6 ſea vnto the ſame riuer of Iordan. † And the border goeth vp into Beth hagla, and paſſeth from the north into Beth Araba: aſcending to the ſtone of Bohen the ſonne of Ruben.  
7 † And reaching as farre as the borders of Debera from the Valley of Achor, againſt the North looking toward Galgal, which is oppoſite to the Aſcent of Adommim, on the ſouth ſide of the torrent: and paſſeth the waters, that are called The Fountayne of the ſunne: and the endes therof ſhal  
8 be to the Fountayne rogel. † And it aſcendeth by the valley of the ſunne of Ennom on the ſide of the Iebuseite toward the South, this is Ieruſalem: and thence rearing it ſelf to the toppe of the mountayne, which is againſt Geennom toward the Weſt in the toppe of the Valley of  
9 Raphaim againſt the North. † And it paſſeth through from the toppe of the mountaine to the fountaine of the water Nephtoa: and reacheth to the townes of mount Ephron: and bendeth into Baala, which is Cariathiarim, that is to ſay,  
10 a citie of wooddes. † And it compaſſeth from Baala againſt the Weſt, vnto mount Seir: and paſſeth by the ſide of mount Iarim toward the North into Cheſlon: and goeth downe  
11 into Bethſames, and paſſeth into Thamna. † And it reacheth  
P p p toward





∴ Though it was prohibited that the nephew should marie his aunt, yet the vncke was not expressely forbid to marie his neece by Moyles law. *Leuit. 18.* And albeit there is the same degree of consanguinitie, yet not the same inconuenience, by reason the same person remaineth subiect, that was inferior before marriage. ∴ Because ordinarily the south part of the world is more drie and barren then other partes, a barren place is called a south land, in respect of more fertile ground.

toward the North coast of a part of Accaron at the side: and benderth to Sechrona, and passerth mount Baala: and cometh into Iebneel, and is shut vp with the end of the great sea toward the West. † These are the borders of the children of 12 Iudas in circuite in their kinredes. † But to Caleb the sonne 13 of Iephone he gaue a portion in the middes of the children of Iudas, as our Lord had commanded him: Cariath Arbe the father of Enac, that is Hebron. † And Caleb destroyed out 14 of it the three sonnes of Enac, Sefai and Ahiman & Tholmai of the stocke of Enac. † And from thence going vp he came 15 to the inhabitantes of Dabir, which before was called Cariath sepher, that is to say, a citie of letters. † And Caleb 16 said: He that shal strike Cariath-sepher, and take it, I wil geue him Axa my daughter to wife. † And Othoniel the sonne 17 of Cenez, the younger brother of Caleb tooke it: and he gaue him ∴ Axa his daughter to wife † Who going together, she 18 was moued by her husband to aske a field of her father, and she sighed as she sate on her asse. To whom Calch said: What aileth thee? † But she answered: Geue me a blessing: ∴ 19 South and drie Land thou hast geuen me, ioine also a waterie. Caleb therefore gaue her a waterie ground aboue & beneath. ∴ † This is the possession of the tribe of the children of Iudas 20 by their kinredes. † And the cities from the vttermost partes 21 of the children of Iudas by the borders of Edom on the South: were Gabseel and Eder and Iagur, † and Cina and 22 Dimona and Adada, † and Cades, and Asor, and Iethnan, 23 † Ziph and Telem and Baloth, † Asor the new and Carioth, 24 25 Hebron, this is Asor. † Amam, Sama, and Molada, † and 26 27 Asergadda and Hassemon and Bethphelet, † and Hasersual 28 and Bersabee and Baziothia † and Baala and Jim an Esen, 29 † and Eltholad and Cesil and Harma † and Siceleg, and Me- 30 31 demena and Sensenna, † Labaoth and Selim and Aen and 32 Remon. al the cities twentie nine, and their villages. † But in 33 the champayne countries: Estaol and Sarea and Asena, † and 34 Sanoe & Engannim and Taphua and Enaim, † and Ierimoth, 35 and Adallam, Socho and Azeca, † and Saraim and Adithaim 36 and Geder and Gederothaim: fourteene cities, and their villages. † Sanan and Hadafta and Magdalgad, † Delean and 37 38 Masepha and Iethel, † Lachis and Balcath and Eglon, 39 † Chebbon and Leheman and Cethlis † and Gideroth and 40 Bethdagon and Naama and Maccada: sixtene cities, and their 41 villages.





42 43 villages. † Labana and Ether and Alan, † Iephtha and Elna  
 44 and Nesib, † and Ceila and Achzib and Marza: nine cities,  
 45 and their villages. † Accaron with the townes and villages  
 46 therof. † From Accaron vnto the sea: al places that bend  
 47 toward Azotus and the villages therof. † Azotus with the  
 townes and villages therof. Gaza with the townes and vil-  
 lages therof, vnto the torrent of Ægypt, and the great sea is  
 48 the border therof. † And in the mountayne: Samir and  
 49 Iether and Socoth † and Danna and Cariath senna, this is  
 50 51 Dabir: † Anab and Istemo and Anim, † Gosen and Olon  
 52 and Gilo: eleuen cities and their villages. † Arab and Ruma  
 53 and Esaan, † and Ianum and Beth thaphua and Apheca,  
 54 † Achmatha and Cariath-arbe, this is Hebron, and Sior: nine  
 55 cities and their villages. † Maon and Carmel and Ziph and  
 56 57 Iota, † Iezrael and Iucadam and Zanoë, † Accain, Gabaa  
 58 and Thamna: ten cities and their villages. † Halhul, and  
 59 Berhsur, and Gedor, † Mareth, and Beth-anoth, & Eltecon:  
 60 six cities and their villages. † Cariathbaal, this is Cariath-  
 iarim the citie of wooddes, and Arebba: two cities and their  
 61 villages. † In the desert Beth-araba, meddin, and Sachacha,  
 62 † and Nebsan, and the citie of salt, and Engaddi: six cities,  
 63 and their villages. † But the Iebuseite the inhabitant of Ie-  
 rusalem the children of Iudas :: could not destroy: and the  
 Iebuseite dwelt with the children of Iudas in Ierusalem vntil  
 this present day.

:: The Iebuseite  
 tes kept a  
 strong castle  
 in Ierusalem,  
 til king David  
 tooke it from  
 them. 2. Reg. 5.

## CHAP. XVI.

*The tribe of Ephraim, (young. r sonne of Ioseph) receiue their lotte. 10. The  
 Chananeite yet dwelleth With them paying tribute.*

1 **T**HIS lotte also of :: the children of Ioseph sel from Ior- :: Ruben for  
 dan against Iericho and the Waters therof, on the east: the sinne of  
 the wilderness which goeth vp from Iericho to the moun- incest losing  
 2 taine of Bethel: † and goeth out from Bethel to Luza: and the priuele-  
 3 passeth the border of Archia, to Atharoth. † And descendeth right (Gen. 49)  
 Westward, by the border of Iephleti, vnto the borders of Priesthood  
 Beth horon the lower, and to Gazer: and their countries are was geuen to  
 4 ended by the great sea: † and Manasses and Ephraim the Leui, the king-  
 5 children of Ioseph possessed it. † And the border of the chil- dome to Iuda,  
 dren of Ephraim was made according to their kinredes: and and duble por-  
 their possession toward the East was Ataroth addar vnto tion to Ioseph.  
 6 Beth-horon the higher. † And the confines goe out vnto the Paraphr. Chald.





sea: but Machmethath looketh to the North, and it compasseth the borders against the East into Thanath-selo: and passeth through on the East side to Ianoe. † and it goeth 7  
downe from Ianoe into Ataroth & Naatatha: and it cometh into Iericho, and goeth out to Iordan. † From Taphua it 8  
passeth through against the sea into the Valley of reedes, and the issues thereof are into the most salt sea. this is the possession of the tribe of the children of Ephraim by their families. † And cities with their villages were separated to the children of Ephraim in the middes of the possession of the children of Manasses, † and the children of Ephraim slew not 10  
the Chananeite, which dwell in Gazer: and the Chananeite dwell in the middes of Ephraim vntil this day tributarie.

## CHAP. XVII.

*The half tribe of Manasses ( eldest sonne of Ioseph ) receiue their lotte. 3. including the daughters of Salphaad. 14. With an enlargement of inheritance to the same tribes of Ephraim and Manasses.*

**A**ND this lotte fel to the tribe of Manasses ( for he is the 1  
first borne of Ioseph ) to Machir the first borne of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan: † and to the rest of the children of Manasses according to their families, to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hopher, and to the children of Semida. these are the children of Manasses the sonne of Ioseph, males by their kindredes. † But Salphaad the sonne of Hopher the sonne of Galaad the sonne of Machir the sonne of Manasses had no sonnes, but onlie daughters: whose names be these, Maala, and Noa and Hegla and Melcha and Thersa. † And they 4  
came in the presence of Eleazar the priest, and of Iosue the sonne of Nun, and of the princes, saying: Our Lord commanded by the hand of Moyse, that a possession should be geuen vs in the middes of our brethren. And he gaue them according to the commandement of our Lord a possession in the middes of their fathers brethren. † And the cordes fel 5  
to Manasses ten, beside the Land of Galaad and Basan beyond Iordan. † For the daughters of Manasses possessed inheritance in the middes of his sonnes. And the Land of Galaad fel to the lotte of the children of Manasses that remayned. † And the border of Manasses from Aser, was Machmethath 7  
which





which looketh to Sichem: and goeth out on the right hand beside the inhabitantes of the Fountaine of Taphua.

- 8 † For in the lotte of Manasses was fallen the Land of Taphua, :: which is beside the borders of Manasses, the land or territorie of Taphua falling to the lotte of Manasses, yet Taphua (that is the citie it selfe) was the childrens of Ephraim.
- 9 the childrens of Ephraim. † And the border of the Reede valley went downe into the south of the torrent of the cities of Ephraim, which are in the middes of the cities of Manasses: the border of Manasses on the North of the torrent, and the issue therof goeth to the sea: † so that the possession of Ephraim is on the South, and on the North of Manasses, and the sea incloseth both, and they be ioyned one to another in the tribe of Aser on the North, and in the tribe
- 10 of Issachar on the East. † And the inheritance of Manasses in Issachar and in Aser was Bethsan and the villages therof, and Ieblaam with the villages therof, and the inhabitantes of Dor, with the townes therof, the inhabitantes also of Endor with the townes therof, and in like maner the inhabitantes of Thenac with the townes therof, and the inhabitantes of Mageddo with the townes therof, and the third part of the
- 11 cine of Nopherb. † Neither could the children of Manasses overthrow the cities, but the Chananeite began to dwell in
- 12 :: his Land. † But after that the children of Israel grew to be strong, they subdued the Chananeites, and made them
- 13 their tributaries, neither did they kil them. † And the children of Ioseph spake to Iosue, and said: Why hast thou geuen me the possession of one lotte and corde, whereas I am of so
- 14 great a multitude, and our Lord hath blessed me? † To whom Iosue said: If thou be a great people, goe vp into the wood, and cutte thee roome in the Land of the Pherezeite and Raphaims: because the possession of mount Ephraim is narrow
- 15 for thee. † To whom the children of Ioseph answered: We can not goe vp to the mountaines, whereas the Chananeite that dwell in the champayne countrie, wherein are situated Bethsan with the townes therof, and Iezrael possessing the
- 16 middes of the valley, vse yron chariottes. † And Iosue said to the house of Ioseph, of Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not haue one
- 17 lotte, † but thou shalt passe to the mountaine, and shalt cutte and make glades for thee to inhabite: and mayest procede farder, when thou hast subuerted the Chananeite, whom thou sayest to haue yron chariottes, and to be very strong.

:: The Chananeite remained in the Land of Manasses, for a time.





## CHAP. XVIII.

*From the campe of Israel in Silo surueyers are sent to diuide the rest of the Land into seuen partes, for the seuen tribes yet without portions. 10. Which being donne, Iosue casteth lottes for them, 11. and the first lotte falleth to Beniamin, 12. whose part is described by the limites, 21. with the names of the principal cities.*

∴ Not equal but proportionable partes were assigned, for so it was commanded. Num. 26. v. 54. To the greater number to give a greater portion, and to the fewer a lesse. ∴ After the portions were appointed by mens industrie & discretion, God confirmed the same by lotte, to take away all occasiō of discontentment.

AND al the children of Israel were assembled in Silo, 1  
and there they pitched the tabernacle of the testimony,  
and the Land was subdued to them. † But there remained 2  
seuen tribes of the children of Israel, which as yet had not  
receiued their possessions. † To whom Iosue said: How long 3  
are you slack with cowardenes, and enter not to possesse the  
Land, which our Lord the God of your fathers hath geuen  
you? † Choose of euerie tribe three men, that I may send 4  
them, and they may goe and circuite the Land, and marke it  
out according to the number ∴ of euerie multitude: and  
report vnto me that which they haue marked out. † Diuide 5  
vnto you the Land into seuen partes: let Iudas be in his  
boundes on the south quarter, and the house of Ioseph on  
the North. † the Land in the middes between these marke 6  
out into seuen partes: and you shal come hither to me, that  
∴ before our Lord your God I may cast the lotte for you:  
† for the Leuites part is not among you, but the priesthood 7  
of our Lord is their inheritance. And Gad and Ruben, and  
the half tribe of Manasses had now receiued their possessions  
beyond Iordan at the East side: which Moyse the seruant of  
our Lord gaue them. † And when the men were rysen vp, 8  
that they might goe to marke out the land, Iosue com-  
manded them, saying: Circuite the Land and marke it out,  
and returne to me: that here before our Lord, in Silo I may  
cast the lotte for you † They therefore went on: and going 9  
ouer it, diuided it into seuen partes, writing it in a volume.  
And they returned to Iosue into the campe in Silo. † Who 10  
did cast lottes before our Lord in Silo, and diuided the Land  
to the children of Israel into seuen partes. † And first came 11  
vp the lotte of the children of Beniamin by their families, to  
possesse the Land between the children of Iudas and the chil-  
dren of Ioseph. † And their border was against the North 12  
from Iordan: going forward by the side of Iericho on the  
north quarter, and thence Westward rysing vp vnto the  
mountaines





mountaines, and reaching to the wildernes of Bethauen,  
 13 † & passing through by Luza to the South, the same is Bethel:  
 and goeth downe into Ataroth addar vnto the mountaine,  
 14 that is on the South of Bethhoron the lower. † And it ben-  
 deth compassing against the sea, Southward of the mountaine  
 that looketh to Bethhoron against the South: and the issues  
 therof are into Cariathbaal, which is called also Cariathbaal  
 which is called also Cariathiarim, a citie of the children of  
 Iudas. This is their coast against the sea, toward the West.  
 15 † But on the South from part of Cariathiarim the border  
 issueth forth against the sea, and cometh to the fountaine of  
 16 the waters of Nephtoa. † And it goeth downe into part of  
 the mountaine that looketh toward the Valley of the chil-  
 dren of Ennom: and is against the north quarter in the vr-  
 termost part of the Valley raphaim, And it goeth downe into  
 Gehennom (that is, the valley of Ennom) by the side of the  
 Iebuseite to the South: and cometh to the Fountaine of  
 17 Rogel, † passing to the north, and going forth to Ensemes,  
 18 that is to say, the fountaine of the sunne: † and it pas-  
 seth vnto the litle hilles, that are against the ascent of Adom-  
 mim: and goeth downe to Abenboen, that is, the stone of  
 Boen the sonne of Ruben: and it passeth on the north side  
 to the champaine countries: and goeth downe into the  
 19 playne, † and passeth by against the North of Bethagla:  
 and the issues therof are against the brincke of the most salt  
 sea on the North in the end of Iordan to the south quarter:  
 20 † which is the border therof on the East. This is the posses-  
 sion of the children of Benjamin by their borders round  
 21 about, and their families. † And their cities were, Iericho  
 22 and Bethhagla and Vallis Casis, † Beth Araba and Samaraim  
 23 14 and Bethel, † and Auim and Aphara and Ophera, † Towne  
 Emona and Ophni and Gabee: twelue cities, & their townes.  
 25 16 † Gabaon and Rama and Beroth, † and Mesphe, and Ca-  
 27 phara, and Amosa, † and Recem, Iarephel and Tharela,  
 18 † and Sela, Eleph, and Iebus, which is Ierusalem, Gabaath  
 and Cariath: fourteenne cities, and their townes. This is the  
 possession of the children of Benjamin by their families.

## CHAP. XIX.

*The second lotte falleth to the tribe of Simeon, the situation of whose inheri-  
 tance is described, with the names of their principal cities. 10. The third  
 in like*





*in like sorte, to Zabulon. 17. The fourth to Issachar. 24. The fifth to Aser. 32. The sixth to Nephtali. 40. And the seventh to Dan. 49. All the Land being distributed among the tribes, with common consent they geue a special citie to Iosue, in the middes of them.*

**A**N D the second lotte came forth of the children of 1  
Simeon by their kinredde: and their inheritance was,  
† in the middes of the possession of the children of Iudas: 2  
Bersabee and Sabee and Molada, † and Hasersual, Bala and 3  
Asem, † and Eltholad, Bethul and Harma, † and Siceleg 4 5  
and Bethmarchaboth and Hasersusa, † and Bethlebaoth and 6  
Sarohen: thirtene cities, and their townes. † Ain and Rem- 7  
mon and Athor and Asan: foure cities, and their townes:  
† al the litle townes round about these cities vnto Baalath 8  
Beer Ramath against the south quarter. This is the inheri-  
tance of the children of Simeon according to their kinredes,  
† in the possession and corde of the children of Iudas: be- 9  
cause it was greater. and therefore the children of Simeon  
possessed in the middes of their inheritance. † And the third 10  
lotte fel of the children of Zabulon by their kinredes: and  
the border of their possession was made as farre as Sarid .  
† And it went vp from the sea and Merala, and came into 11  
Debbaseth: as farre as the torrent, which is against Ieconam.  
† And it returneth from Sared against the East into the endes 12  
of Ceseleth thabor: and it goeth out to Dabereth, and ryseth  
vp against Iaphie. † And thence it passeth along to the east 13  
side of Geth hepher and Thacasin: and goeth out into Rem-  
mon, Amthar and Noa. † And it compasseth to the North 14  
of Hanathon: and the issues therof are the valley Iephrahel,  
† and Cateth and Naalol and Semeron and Ierala and Beth- 15  
lehem: twelue cities, and their townes. † This is the inheri- 16  
tance of the tribe of the children of Zabulon by their kin-  
redes, the cities and their litle townes. † The fourth lotte 17  
came forth to Issachar by their kinredes. † and his inheri- 18  
tance was Iezrael and Casaloth and Sunem, † and Hapha- 19  
raim and Schon, and Anaharath † and Rabboth and Cesion, 20  
Abes, † and Rameth, and Engannim, and Enhadda and 21  
Bethpheses. † And the border therof cometh to Thabor 22  
and Schesema and Bethsames: and their issues were Iordan:  
sixtene cities, and their townes. † This is the possession of 23  
Issachar by their kinredes, the cities, and their litle townes.

† And





24 † And the fifth lotte fel to the tribe of the children of Aser  
 25 by their kinredes: † and their border was Halcath and Chali  
 26 and Beten and Axaph, † and Elmelec and Amaad and Messal:  
 and it reacheth to Carmel of the sea and Sihor and Labanath.  
 27 † And it returneth against the east of Eethdagon: and pas-  
 seth along to Zabulon and the Valley Iephthael against the  
 North into Bethemecc and Nehiel. And it goeth out to the  
 28 left side of Cabul, † and Abran and Rohob and Hamon and  
 29 Cana, as farre as great Sidon. † And it returneth into Horma  
 vnto the verie wel fenced citie Tyre, and vnto Hosa: and the  
 issues therof shal be into the sea from the corde of Achziba:  
 30 † and Amma and Aphec and Rohob, cities twentie two,  
 31 and their townes. † This is the possession of the children of  
 32 Aser by their kinredes, and the cities and their townes. † Of  
 the sonnes of Nephthali fel the sixt lotte by their families:  
 33 † and the border beganne from Heleph and Elon into Saa-  
 naim, and Adami, which is Neceb, and Iebnael vnto Lecum:  
 34 and their issues vnto Iordan: † and the border returneth  
 against the West into Azanoththabor, and thence goeth out  
 into Hucuca, and passeth along into Zabulon against the  
 South, and into Azer against the West, and into Iuda vnto  
 35 Iordan against the rising of the sunne. † cities very wel fen-  
 sed, Asledim, Ser, and Emath, and Reccath and Cenereth,  
 36 37 † and Edema and Arama, Asor † and Cedes and Edrai, En-  
 38 hasor † and Ieron and Magdalel, Horem and Bethanath  
 39 and Bethlames: nineteen cities, and their townes. † This  
 is the possession of the tribe of the children of Nephthali  
 40 by their kinredes, the cities and their townes. † To the tribe  
 of the children of Dan by their families came forth the se-  
 41 uenth lotte: † and the border of their possession was Sara  
 42 and Esthaol, and Hirisemes, that is the sunne, † Selebin and  
 44 43 Aialon and Ietbela, † Elon and Themna and Acron, † El-  
 45 thece, Gebbethon and Balasth, † and Iud and Bane and Barac  
 46 and Gethremmon: † and Meiarcon & Arecon, with the bor-  
 47 der that looketh toward Ioppe, † and is shut vp with the same  
 end. And the children of Dan went vp, and fought against Le-  
 sem, and they tooke it: and they stroke it in the edge of the  
 sword, and possessed, and dwelt in it, calling the name of it  
 48 Lesem Dan, by the name of Dan the father therof. † This  
 is the possession of the tribe of the sonnes of Dan, by their kin-  
 49 redes, the cities and their townes. † And when he had made





Of modestie  
Iosue would  
not assigne to  
him selfe any  
place, but the  
whole people  
freely granted  
his request.

an end of diuiding the Land by lotte to euerie one by their tribes, :: the children of Israel gaue possession to Iosue the sonne of Nun in the middes of them, † according to the 50 commandement of our Lord, the citie which he requested, Thamnath Saraa in mount Ephraim: and he built the citie, and dwelt in it. † These are the possessions, which Eleazar 51 the priest, and Iosue the sonne of Nun, and the princes of the families, and of the tribes of the children of Israel, divided by lotte in Silo, before our Lord at the doore of the tabernacle of testimonie, and they parted the Land.

#### CHAP. XX.

*Six cities of refuge for such as commit casual manslaughter are named, 6 in which remaining til the death of the high priest, they may then returne to their proper dwelling place, and be safe.*

At first entering it sufficed to allege in general his innocence, but after he must be tried in particular.

**A**N D our Lord spake to Iosue, saying: Speake to the 1 children of Israel, and say to them: † Separate the cities of the fugitiues, of the which I spake to you by the 2 hand of Moyles; † that he may flee to them whosoever shall strike a soule vnwitting: and may escape the wrath of the 3 nigh kinsman, which is the reuenger of blood: † when he 4 shall be fled to one of these cities: he shall stand before the gate of the citie, and shall speake to the ancientes of that citie those thinges, that may proue him selfe innocent: and so 5 they shall receiue him, and geue him place to inhabite. † And when the reuenger of the blood shall pursue him, they shall 6 not deliuer him into his handes: because he stroke his neighbour by ignorance, neither is he proued to be his enemy two or three dayes before. † And he shall dwell in that citie, til he 7 stand before iudgement rendring a cause of his fact, and the high priest die, which shall be at that time: then shall the 8 manslaer returne, and enter into the citie and his house out of the which he had fled. † And they appointed Cedes in 9 Gililee of the mount of Nephtali, and Sichem in the mount of Ephraim, and Cariatharbee, the same is Hebron in the 10 mount of Iuda: † And beyond Iordan against the East quarter of Iericho, they appointed Bosor, which is situated in 11 the champaine wildernes of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the 12 tribe of Manasses. † These cities were appointed to all the 13 children of Israel, and to the strangers, that dwelt among them:





are appointed.

Iosue.

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them: that he might flee to them which vnwittingly had striken a soule, and might not die in the hand of the kinsman, coueting to reuenge the bloud shed, vntil he might stand before the people to declare his cause.

CHAP. XXI.

*Cities with suburbs are assigned to the tribe of Leui. 4. To the sonnes of Caath by the line of Aaron being priestes, thirtene, 5. to the rest of Caaths progenie, being Leuites, tenne. 6. To the sonnes of Gerson Leuites thirtene 7. To the sonnes of Merari Leuites (34. of a lower degree) twelue. 9. With the names of al the cities: 39. in al fourtie eight. 41. So Gods promise is fully performed hauing geuen the whole Land to Israel in peaceable possession.*

1 **A**ND the princes of the families of the Leui came to  
2 Eleazar the priest, and Iosue the sonne of Nun, and to  
3 the chief of the kinredes in euerie tribe of the children of  
4 Israel: † and they spake to them in Silo of the Land of  
5 Chanaan, and said: Our Lord commanded by the hand of  
6 Moyse, that cities should be geuen vs to inhabite, and their  
7 suburbs to feede cattel. † And the children of Israel gaue  
8 of their possessions according to the commandement of our  
9 Lord, cities and their suburbs. † And the lotte came forth  
10 vnto the familie of Caath of the children of Aaron the priest  
11 out of the tribe of Iudas, and Simeon, and Benjamin, thirtene  
12 cities. † And to the rest of the children of Caath, that is to  
13 the Leuites, which remayned, out of the tribes of Ephraim,  
14 and Dan, and the halfe tribe of Manasses, ten cities. † More-  
15 ouer to the children of Gerson came forth a lotte, that they  
16 should take of the tribes of Issachar and Aser and Neph-  
17 thali, and the halfe tribe of Manasses in Basan, cities in num-  
18 ber thirtene. † And to the sonnes of Merari by their kin-  
19 redes, of the tribe of Ruben and Gad and Zabulon, twelue  
20 cities. † and the children of Israel gaue to the Leuites cities  
21 and their suburbs, as our Lord commanded by the hand of  
22 Moyse, geuing to euerie one by lotte. † Of the tribes of the  
23 children of Iudas and Simeon Iosue gaue cities: whose names  
24 be these, † to the children of Aaron by the families of Caath  
25 of the Leuitical stocke (for the first lotte came forth to them)  
26 † Cariatharbe the father of Enac, which is called Hebron,  
27 in the mountaine of Iudas, and the suburbs therof round  
28 about. † But the fieldes and the townes therof he had geuen

Qqq 2

to Calcb





to Caleb the sonne of Iephone to possesse. † He gaue therefore 13  
to the children of Aaron the priest Hebron a citie of refuge,  
and the suburbs therof: & Lobna with the suburbs therof: ( 16  
† and Iether and Estemo, † and Holon, and Dabir, † and Ain, 14 15  
and Ieta, and Bethsames, with the suburbs therof: nine cities  
of two tribes, as hath bene said. † And of the tribe of the chil- 17  
dren of Benjamin, Gabaon, and Gabae, † and Anathoth and 18  
Almon, with their suburbs: foure cities. † Al the cities to- 19  
gether of the children of Aaron the priest, thirtene, with their  
suburbs. † But to the rest by the families of the children of 20  
Caath of the Leuitical stocke was geuen this possession. † Of 21  
the tribe of Ephraim, the cities of refuge, Sichem with the  
suburbes therof in the mountayne of Ephraim, and Gazer  
† and Cibsaim, and Beth horon, with the suburbs therof, 22  
foure cities. † Of the tribe of Dan also, Eltheco and Gaba- 23  
thon, † and Aialon and Gethremmon, with the suburbs 24  
therof, foure cities. † Moreover of the half tribe of Ma- 25  
nasses, Thanac and Gethremmon, with their suburbs two  
cities. † Al the cities ten, and their suburbs, were geuen to 26  
the children of Caath of the inferiour degree. † To the chil- 27  
dren of Gerson also of the Leuitical stocke he gaue of the half  
tribe of Manasses the cities of refuge, Gaulon in Basan, and  
Bosram, with their suburbs, two cities. † Moreover of the 28  
tribe of Issachar, Cesion, and Dabereth, † and Iaramoth, 29  
and Engannim, with their suburbs, foure cities. † And of 30  
the tribe of Aser, Masal and Abdon, † and Helcath, and 31  
Rohob, with their suburbs, foure cities. † Of the tribe 32  
also of Nephthali the cities of refuge, Cedes in Galilee:  
and Hammoth Dor, and Carthan, with their suburbs,  
three cities. † Al the cities of the families of Gerson, 33  
thirtene, with their suburbs. † And to the children of 34  
Merari Leuites of the inferiour degree by their families  
was geuen of the tribe of Zabulon, Iecnam and Cartha  
† and Damna and Naalol, foure cities with their suburbs. 35  
† Of the tribe of Ruben beyond Iordan against Iericho the 36  
cities of refuge, Bosor in the wilderness, Milor and Iaser and  
Iethlon and Mephaath, foure cities with their suburbs.  
† Of the tribe of Gad the cities of refuge, Ramoth in Galaad, 37  
and Manaim and Hesebon and Iaser, foure cities with their  
suburbs. † Al the cities of the children of Merari by their 38  
families and kintedes, twelue. † Therefore al the cities of the 39  
Leuites





Leuites in the middes of the possession of the children of Israel were fourtie eight † with their suburthes, euerie one distributed by the families. † And our Lord God gaue to Israel :: al the Land, that he had sworne he would geue to their fathers: and they possessed it, and dwelt in it. † And peace was geuen by him on al nations round about: and none of their enemies durst resist them, but al were brought into their dominion. † Not so much certes as one word, which he had promised, that he would performe vnto them, was frustrate, but al thinges were accomplished in deedes.

God gaue al the Land in due time, but not al at once, for the causes expressed Exa. 23. 7. 19. Dent. 7. 7. 22.

## CHAP. XXII.

*The tribes of Ruben and Gad, and half Manasses returne to their possessions. 10. Who building an altar by the side of Iordan, the other tribes suspect that they wil make a schisme, and therefore purpose to fight against them. 13. But first sending an ambassage to admonish them, 21. they answer that they made not an altar, for sacrifice, but only for a monument, that notwithstanding they dwel on the other side of Iordan, yet they are of the same people of God, 30. wherewith al Israel is satisfied.*

The fourth part. Two tribes & a halfe returne to their possessions; Iosues godly admonitions; & his, and Eleazars death.

**T**H E same time Iosue called the Rubenites, and Gadites, and the halfe tribe of Manasses, † and said to them: You haue done al thinges that Moyse the seruant of our Lord cōmanded you: me also haue you obeyed in al thinges, † neither haue you left your brethren a long time, vntil this present day, keeping the commandement of our Lord your God. † Therefore because our Lord your God hath geuen your brethren quietnes and peace, as he promised: returne, and goe into your tabernacles, and to the land of your possession, which Moyse the seruant of our Lord deliuered to you beyond Iordan: † :: alwayes so that you keepe attentively, and in worke fulfil the commandement, and the law which Moyse the seruant of our Lord commanded you, that you loue our Lord your God, and walke in al his wayes, and obserue al his commandementes, & cleaue to him, and serue him in al your hart, and in al your soule. † And Iosue :: blessed them, and dismissed them. Who returned into their tabernacles. † And to the halfe tribe of Manasses Moyse had geuen possession in Basan: and therefore to the halfe that remained, Iosue gaue a lotte among the rest of their brethren beyond Iordan at the West side. And when he dismissed them into their tabernacles, & had blessed them, † he said to them:

:: It pertaineth to al magistrates, and other superiours to admonish their subiectes of their dutie towards God, before al other thinges.

:: Al superiours may impart blessing to their subiectes,

Q q q 3

In much





So it beho-  
ueth al the ser-  
uantes of God  
to see in time,  
that no schis-  
me be made.  
and therefore  
orderly to in-  
quire of eue-  
rie shew of e-  
u. 1. Thes. 5.

:: Sinnes past  
are Imputed  
to such as fall  
again as aggra-  
uating their  
new finnes by  
reason of  
more ingra-  
titude.

:: As before  
chap. 7. so if  
these had bene  
culpable al Is-  
rael might  
feare to be pu-  
nished, ex-  
cept iustice  
were donne v-  
pon the offen-  
ders.

In much substance and riches returne to your seates, with  
siluer and gold, brasse and yron, and varietie of rayment: di-  
uide the praye of your enemies with your brethren. † And 9  
the children of Ruben, and the children of Gad, and the halfe  
tribe of Manasses returned, and went from the children of  
Israel in Silo, which is situated in Chanaan, to enter into  
Galaad the Land of their possession, which they had obtey-  
ned according to the commandement of our Lord in the hand  
of Moyse. † And when they were come to the litle banckes 10  
of Iordan, into the Land of Chanaan, they built beside Ior-  
dan an altar of an infinite greatnes. † :: Which thing when 11  
the children of Israel had heard, and certaine messengers had  
reported to them that the children of Ruben, and Gad, and  
the halfe tribe of Manasses had builded an altar in the Land  
of Chanaan, vpon the litle banckes of Iordan, against the  
children of Israel: † they assembled al in Silo, that they might 12  
goe vp, and fight against them. † And in the meane time they 13  
sent to them into the Land of Galaad, Phinees the sonne of  
Eleazar the priest, † and ten princes with him, one of euerie 14  
tribe. † Who came to the children of Ruben, and Gad, and 15  
the halfe tribe of Manasses into the Land of Galaad, and said  
to them: † This message doth al the people of our Lord send 16  
to you: What is this transgression? Why haue you forsaken  
our Lord the God of Israel, building a sacrilegious altar, and  
reuolting from the worshippe of him? † Is it a smale thing 17  
to you that :: you sinned in Beelphegor, and vntil this pre-  
sent day the spotte of this abomination abideth in vs? and  
many of the people sel dead. † And you to day haue forsaken 18  
our Lord, and to morow his wrath wil rage :: against al Israel.  
† But if you thinke the land of your possession to be vn- 19  
cleane, passe to the Land, wherein is the tabernacle of our  
Lord, and dwell among vs: only that you depart not from  
our Lord, and from our companie, an altar being built beside  
the altar of our Lord God. † Did not Achan the sonne of 20  
Zare transgress the commandement of our Lord, and his  
wrath lay vpon al the people of Israel? And he was one man,  
and I would he alone had perished in his wicked fact. † And 21  
the children of Ruben, and Gad, and of the halfe tribe of  
Manasses answered the princes of the legacie of Israel: † The 22  
most mightie God our Lord, The most mightie God our Lord,  
him selfe knoweth, and Israel together shal vnderstand: If  
with

chap. 7.





with the mind of preuarication we haue erected this altar, let  
 23 him not keepe vs, but punish vs presently: † and if we did  
 it with that minde, that we might lay vpon it holocaustes,  
 and sacrifice, and pacifique victims, let him selte examine it  
 24 and iudge: † and not rather with that meaning and delibera-  
 tion, that we said: To morrow your children wil say to our  
 children: What haue you to doe with our Lord the God of  
 25 Israel? † Our Lord hath put a border between vs and you,  
 O ye children of Ruben, and children of Gad, the riuer Ior-  
 dan: and therefore you haue no part in our Lord. And by this  
 occasion your children shal auert our children from the feare  
 26 of our Lord. We therefore thought it better, † and said: Let  
 vs build vs an altar, :: not for holocaustes, nor to offer victi-  
 27 mes, † but for a testimonie between vs and you, and our issue  
 and your progenie, that we may serue our Lord, and it may  
 be our right to offer both holocaustes, and victims, and pa-  
 cifique hostes: and that your children to morrow say not to  
 28 our children: You haue no part in our Lord. † And if they  
 wil say so, they shal answer them: Behold the altar of our  
 Lord, which our fathers made, not for holocaustes, nor for  
 29 sacrifice, but for our testimonie and yours. † God saue vs  
 from this abomination that we should reuolt from our Lord,  
 and leaue his steppes, erecting an altar to offer holocaustes,  
 and sacrifices, and victims, beside the altar of our Lord God,  
 30 which is erected before his tabernacle. † Which thinges  
 being heard, Phinees the priest, and the princes of the lega-  
 tie, which were with him, were pacified: and they admitted  
 most willingly the wordes of the children of Ruben, & Gad,  
 31 and of the halfe tribe of Manasses. † And Phinees the priest  
 the sonne of Eleazar said to them: Now we know that our  
 Lord is with vs, because you are not culpable of this preua-  
 rication, and haue deliuered the children of Israel from the  
 32 hand of our Lord. † And he returned with the princes from  
 the children of Ruben and Gad, out of the Land of Galaad,  
 into the Land of Chanaan, to the children of Israel, and repor-  
 33 ted to them. † And the saying pleased al that heard it. And  
 the children of Israel prayesed God, and they did no more say,  
 that they would goe vp against them, and fight, and destroy  
 34 the Land of their possession. † And the children of Ruben,  
 & the children of Gad called the altar, which they had built,  
 Our testimonie, that our Lord he is God.

∴ In the law of  
 Moyse was  
 one onlie altar  
 for sacrifice,  
 for the whole  
 people of  
 God, to a-  
 uoide schisme  
 and idolatrie.  
 Now in the  
 Church (being  
 in al nations)  
 are manie altars,  
 & but one  
 onlie Sacrifice  
 prefigured by  
 al the former.  
 25 S. Augustin  
 teacheth 17.  
 c. 20 de ciuit. d.  
 1. 3. 1. 1. 1. 1.  
 Pastim.





## CHAP. XXIII.

*Iosue being old admonisheth the people to keepe Gods commandementes.  
12. and to auoide mariages, and al societie w<sup>th</sup> g<sup>nt</sup> niles, lest falling to ido-  
latric God as certainly punish them, as he hath benne beneficial, and benn-  
tiful to them.*

**A**N D when much time was passed, after that our Lord  
had geuen peace to Israel, al the nations being sub-  
dewed round about, and Iosue now verie ancient, and of a  
great age: † Iosue called al Israel, and the elders, and the  
princes and the iudges, and the maisters, and said to them:  
I am old, and farre gone in age: † and you see al thinges,  
that our Lord your God hath done to al the nations round  
about, :: how him selfe hath fought for you: † and now  
because he hath by lotte diuided to you al the Land, from the  
East part of Iordan vnto the great sea, and manie nations yet  
remain: † Our Lord your God wil destroy them, and take  
them away from your face, and you shal possesse the Land, as  
he hath promised you. † Onlie take courage, and be careful,  
that you keepe al thinges which be written in the volume of  
the law of Moyse: and decline not from them neither to the  
right hand nor to the left: † lest after that you are entred in  
to the Gentiles, which shal be among you, you sweare in the  
name of their goddes, and serue them, and adore them: † but  
cleaue to our Lord your God: which you haue done vntil this  
day. † And then our Lord God wil take away in your sight  
the great nations and very strong, and no man shal be able to  
resist you. † One of you shal pursue a thousand men of the  
enemies: because our Lord your God him self wil fight for  
you, as he hath promised. † This onlie beware very dili-  
gently before hand, that you loue our Lord your God. † But  
if you wil cleaue to the errour of these nations, that dwell a-  
mong you, and make mariages with them, and ioyne amitie:  
† euen now know ye that our Lord your God wil not destroy  
them before your face, but they shal be a pitte and a snare for  
you, and a stumbling blocke at your side, and stakes in your  
eyes, til he take you away and destroy you from this excellent  
Land, which he hath deliuered to you. † Behold I this day  
enter into the way of al flesh, and you shal know with al your  
minde that al the wordes, which our Lord promised that he  
would performe to you, one is not escaped without effect.

† Therefore





- 15 † Therefore as he hath fulfilled in deede that which he promised, and al thinges prosperous haue come: so wil he bring vpon you what euils soeuer he hath threatened, til he take you away and destroy you from this excellent Land, which  
 16 he hath deliuered to you, † because you haue transgressed the couenant of our Lord your God, which he hath made with you, and haue serued strange goddes, and adored them: quickly and in hast shal the furie of our Lord ryse against you, and you shal be taken away from this excellent Land, which he hath deliuered to you.

## CHAP. XXIIII.

*In consideration of diuers principal benefites here recited, 14. Iosue exhorteth the people to serue God sincerely, seing it is in their choise to do wel or euil. 16. they promise al true seruice and obedience to God. 25. VVherupon he reneweth the pact betwen God and them, writing it in the volume of the law, and erecting a great stone in testimonie. 29. He dieth and is buried in mount Ephraim. 32. Iosephs bones are buried in Sichem. 33. Elazar the high priest also dieth and is buried in Ephraim.*

- 1 **A**ND Iosue gathered together al the tribes of Israel into Sichem, and called the ancientes, and princes, and iudges, and maisters: and they stode in the sight of our Lord:  
 2 † and to the people he spake in this maner: Thus saith our Lord the God of Israel: Beyond the riuer did your fathers dwell from the beginning, Thare the father of Abraham, and  
 3 " of Nachor: and " they serued strange goddes. † I rooke therfore your father Abraham from the coastes of Mesopotamia: and brought him into the Land of Chanaan: and multiplied his seede, † and gaue him Isaac: and againe to him  
 4 I gaue Iacob and Esau. Of whom, to Esau I gaue mount Seir to possesse: but Iacob, and his children went downe into  
 5 Ægypt. † And I sent Moyses and Aaron, and stroke Ægypt with many signes and wonders. † And I brought you and  
 6 your fathers out of Ægypt, and you came to the sea: and the Ægyptians pursewed your fathers with chariotes and horsemen, as farre as the Red sea. † And the children of Israel  
 7 cried to the Lord: who did put darkenes betwen you and the Ægyptians, and brought the sea vpon them, & ouerwhelmed them. Your eies saw al thinges that I did in Ægypt, and you  
 8 dwelt in the wildernes a great time: † and I brought you into the Land of the Amorrite, which dwelt beyond Iordan. And when they fought against you, I deliuered them

∴ The Israelites descended also of Nachor, by Rebecca, his sonnes daughter, the wife of Isaac. Gen. 24.

R r r

into





into your handes, and you possessed their Land, and slew  
 them. † And there rose Balac the sonne of Sephor king of 9  
 Moab, and fought against Israel. And he sent and called  
 Balaam the sonne of Beor, that he might curse you: † and 10  
 I would not heare him, but contrariwise by him I blessed you,  
 and deliuered you out of his hand. † And you passed Iordan, 11  
 and came to Iericho. And the men of that citie fought against  
 you, the Amorrhite, and Pherezite and Chananeite, and the  
 Hetheite, and Gergeseite, and the Heucite, and Iebuseite:  
 and I deliuered them into your handes. † And I sent before 12  
 you hornettes: and I cast them forth out of their places, the  
 two Kinges of the Amorrhites, not in thy sword and bow.  
 † And I gaue you the Land, wherein you laboured not, and 13  
 the cities which you built not, to dwell in them: vineyardes  
 and oliue trees, which you planted not. † Now therefore 14  
 feare our Lord and serue him with a perfect and verie true  
 hart: and :: take away the goddes, which your fathers serued  
 in Mesopotamia and in Ægypt, and serue our Lord. † But 15  
 if it like you not to serue our Lord, choise is geuen you:  
 choose this day that which pleaseth you, whom you ought,  
 especially to serue, whether the goddes, which your fathers  
 serued in Mesopotamia, or the goddes of the Amorrhites,  
 in whose Land you dwell: but I and my house wil serue our  
 Lord. † And the people answered, and said: God forbid we 16  
 should leaue our Lord, and serue strange goddes. † Our 17  
 Lord God he brought vs, and our fathers out of the Land of  
 Ægypt, out of the house of seruitude: and did in our sight  
 great signes, and kept vs in al the way, by the which we  
 walked, and among al the peoples, through which we passed.  
 † And he hath cast out al the nations, the Amorrhite inha- 18  
 biter of the Land, which we haue entred. We therefore wil  
 serue our Lord, because he is our God. † And Iosue said to 19  
 the people: You can not serue our Lord: for God is holie,  
 and a mightie æmulator, neither wil he patdon your wicked-  
 nes and sinnes. † If you leaue our Lord, and serue strange 20  
 goddes, he wil turne him self, and wil afflict you, and over-  
 throw you after he hath geuen you good thinges. † And the 21  
 people said to Iosue: No, it shal not be so as thou speakest,  
 but we wil serue our Lord. † And Iosue said to the people: 22  
 You are witnesles, that your selues haue chosen to you our  
 Lord for to serue him. And they answered: Witnesles.

† Now

:: Iosue being  
 a prophet saw  
 some of their  
 hartes incli-  
 ned to idoles,  
 though exte-  
 riorly they  
 then had none  
 among them.  
*S. Aug. 9. 29.  
 in Iosue.*





renewed.

IOSEPH.

519

23 † Now therefore, quoth he, take away strange goddes out  
of the middes of you, and incline your hartes to our Lord the  
24 God of Israel. † And the people said to Iosue: We wil serue  
25 our Lord God, and wil be obedient to his preceptes. † Iosue  
therefore in that day :: made a couenant, and proposed to the  
26 people preceptes and iudgements in Sichem. † He wrote  
also al these wordes in the volume of the law of our Lord:  
and he tooke a very great stone, and put it vnder the oke, that  
27 was in the Sanctuarie of our Lord: † and said to al the people:  
Behold this stone shal be a testimonie for you, that :: it hath  
heard al the wordes of our Lord, which he hath spoken to  
you: lest perhaps hereafter you wil denie, and lye to our Lord  
28 your God. † And he dismiss the people, euerie one into their  
29 possession. † :: And after these thinges Iosue the sonne of  
Nun the seruant of our Lord died, being a hundred and ten  
30 yeares old: † and they buried him in the coastes of his pos-  
session in Thamnathshare, which is situated in the mountaine  
31 of Ephraim, on the North part of mount Gaas. † And Israel  
serued our Lord al the daies of Iosue, and of the ancientes,  
that liued a long time after Iosue, and that had knowen al  
32 the workes of our Lord which he had done in Israel. † The  
:: bones also of Ioseph which the children of Israel had taken  
out of Ægypt, they buried in Sichem, in part of the field,  
which Iacob had bought of the sonnes of Hemor the father  
of Sichem, for a hundred yong ewes, and it was in the pos-  
33 session of the sonnes of Ioseph. † Eleazar also the sonne of  
Aaron died: and they buried him in Gabaath of Phinees his  
sonne, which was geuen him in mount Ephraim.

ANNOTATIONS.

CHAP. XXIIII.

nesseth. Tradit.  
prope finem.

:: This renoua-  
tion of the  
same couenāt  
prefigured  
the law of the  
new Testa-  
ment. s. Aug.  
9. 30. in Iosue.  
:: To the more  
confusion of  
reasonable cre-  
atures wilfully  
offending, vn-  
sensible things  
are made wit-  
nesses, because  
they euer o-  
bey Gods wil,  
which is the  
best maner of  
hearing. Theod.  
9. 19. in Iosue.  
:: If Iosue writ  
the rest of this  
booke, then  
Samuel added  
these last ver-  
ses. Hist. schol.  
:: Iosephs  
Mausoleum (or  
famous sepul-  
chre) remain-  
ed in Sichem  
in S. Hieroms  
time. as he wit-  
Hebra. in Gen.

Gen. 50.  
Exo. 13.

1. They serued false goddes. ] It is euident by this place, that Thare, and some  
other progenitors of Israel sometimes serued false goddes, from which they  
were reduced but Abraham was euer preserved in true religion; and the whole  
familie of Thare was therefore persecuted in Chaldea. as S. Augustin sheweth  
b. 16. c. 13. de ciuit. Likewise Theodoret, 9. 18. in Iosue, and other both ancient  
and late writers teach the same. as is already noted. pag. 203.

Thare some-  
time serued  
false goddes,  
but Abraham  
neuer.

30. They buried. ] In that no mention is made of mourning for Iosue, S. Hie-  
rom noteth a myserie, and a special point of Christian doctrine: It semeth to  
me (sayeth he Epist. de 42. Maus. mans. 33.) that in Marie propheticke is dead, in  
Moyles and Aaron, an end is put to the law and priesthood of the Iewes. For  
so much as they could neither passe into the land of promise, nor bring  
the beleuing people out of the wilderness of this world. And (Maus 34.) Aaron  
(sayeth he) was mourned, (and so was Moyles) Iesus is not mouraed, that is, in  
the law was descent into hel (called limbus) in the Gospel is passage to paradise.

Before Christ  
none entered  
into heauen.

REK

THA





# THE ARGUMENT OF THE BOOKE OF IUDGES.

A rule for reading historical bookes.

The Iudges of Israel figures of Christs Apostles.

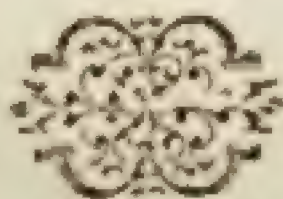
They were all finally holie men.

The Contents of this booke.

Diuided into three partes.

**S**AINT Hierom geuing this general rule (*Epist. ad Eustoch. virg.*) that in reading historical bookes of holie Scripture, the historie, as fundation of veritie, is to be loued, but the spiritual vnderstanding rather to be solowed: agreeably thereto teacheth (*Epist ad Paulin.*) that in this booke of Iudges there be as manie figures, as princes of the people. Neither doth he meane that there were no more, but for example sake affirmeth that these Iudges, raised vp after Iosue, and sent of God to deliuer the people fallen for their sinnes into afflictions, were types and figures of the Apostles and Apostolical men, sent by Christ to propagate and defend his Church of the n. w Testament. For albeit diuers of these Iudges were sometimes great offenders, yet they were reclaimed by Gods special grace, and so amending their errors did great thinges, to the singular honour of God: and are renowned among the holie Patriarces and Prophetes, particularly praised in holie Scripture, saying: And the Iudges, euerie one by his name, *Ecclesi. 46.* whose hart was not corrupt: Who were not auerted from our Lord, that their memorie may be blessed, and their bones spring out from their place, and their name remaine for euer, the glorie of holie men remaining to their children. After Iosue therfore, who it semeth guided and ruled the people 32. yeares, this booke, written (as it most probable) by Samuel, shewing the famousse Actes of these Iudges of Israel, prosecuteth the historie of the Church the space of 288. yeares more. And may be diuided into three partes. First, is described in general the state of the people, sometimes wel and sincerely seruing God, other times falling to great sinnes. in the two first chapters. Secondly, their offences, afflictions, repentance, and deliuerie from their enemies are more particularly reported. from the third chap. to the 17. Thirdly, other special accidents, which happened within the same time, are recorded. in the last five chapters.

THE






# THE BOOKE OF I V D G E S, IN HEBREW SOPHETIM.

## CHAP. I.

*Vnder a general captaine of the tribe of Iuda, assisted by the tribe of Simeon, Israel subdueth diuers cities of the gentiles ( 12. Othoniel taking Cariath Sepher possesseth it, and marrieth Calibs daughter, obtaining also addition of her dowrie ) 21. Jebusites yet dwell in Hierusalem With Benjamin, 27. and the Chananeites with diuers of the tribes.*

The first part.  
A general recapitulation of the peoples state.

- 1 FTER the death of Iosue the children of Israel  
2 consulted our Lord, saying: Who shal goe vp  
before vs against the Chananeite, and thal be  
captaine of the warre? † And our Lord said:  
3 Iudas shal goe vp: behold I haue deliuered the  
Land into his handes, † And Iudas said to Simeon his brother:  
Come vp with me into my lotte, and fight against the Chana-  
neite, that I also may goe forward with thee into thy lotte.  
4 And Simeon went with him. † And Iudas went vp, and our  
Lord deliuered the Chananeite, and the Pherezeite into their  
5 handes: and they stroke in Bezec ten thousand men. † And  
they found Adonibezec in Bezec, and fought against him,  
6 and stroke the Chananeite, and the Pherezeite. † And Adoni-  
bezec fled: whom pursewing they tooke, cutting of the ex-  
7 treme partes of his handes and feete. † And Adonibezec  
said: Seuentie kinges hauing the extreme partes of their  
handes and feete cut of, gathered vp the reliques of meates  
vnder my table: as I haue done, so hath God repayed me. And  
8 they brought him into Ierusalem, and there he died. † Ther-  
fore the children of Iudas assaulding Ierusalem, tooke it, and  
stroke it in the edge of the sword, setting the whole citie on  
9 fyre. † And afterward going downe they fought against the  
Chananeite, which dwelled in the mountaines, and south-  
10 ward, and in the champaine countries. † And Iudas going  
forward against the Chananeite, that dwelled in Hebron ( the  
name wherof was before time Cariatharbe ) stroke Sefai,  
11 and Ahiman, and Tholmai: † and departing thence went  
to the inhabitantes of Dabir, the old name wherof was Ca-  
12 riath Sepher, that is, a citie of letters. † And Caleb said: He

:: The maner  
of consulting  
our Lord was  
by the High  
priest praying  
in the taberna-  
cle. Exo. 19.  
7. 41.  
:: The first ge-  
neral captaine  
after Iosue,  
and diuers of  
the Iudges,  
were of the  
tribe of Iuda,  
but not al, as  
appeareth in  
this booke.

R R R ;

that





that shal strike Cariath Sepher, and spoile it, I wil geue him  
 Axa my daughter to wife. † And when Othoniel the sonne  
 of Cenez, the yonger brother of Caleb had taken it, he  
 gaue him Axa his daughter to wife. † Whom going on her 14  
 way her husband admonished to aske a field of her father. To  
 whom, when she had sighed sitting on her asse, Caleb said:  
 What aileth thee? † But she answered: Geue me a blessing, for 15  
 a drie land thou hast geuen me: geue me also a waterie. Caleb  
 therfore gaue her a warric ground aboue, & waterie beneath.  
 † And the children of the Cineite the cosin of Moyse went 16  
 vp from the citie of palmes, with the children of Iudas into  
 the deser of his lotte, which is at the south side of Arad, and  
 dwelt with him. † But Iudas went with Simeon his brother, 17  
 and together they stroke the Chananeite that dwelt in Se-  
 phaath, and slew him. And the name of the citie was called,  
 Horma, that is, Anathema. † And Iudas tooke Gaza with the 18  
 coastes therof, & Ascalon, and Accaron with their boundes.  
 † And our Lord was with Iudas, and he possessed the moun- 19  
 taines: neither could he destroy the inhabitantes of the  
 valley, because they had manie :: hooked chariotes. † And 20  
 they gaue to Galeb Hebron, as Moyse had said, who de-  
 stroyed out of it the three sonnes of Enac. † But the Iebu- 21  
 seite the inhabiter of Ierusalem the children of Benjamin  
 destroyed not: and the Iebuseite dwelt with the children of  
 Benjamin in Ierusalem vntil this present day. † The house 22  
 also of Ioseph went vp into Bethel, and our Lord was with  
 them. † For when they besieged the citie, which before was 23  
 called Luza, † they saw a man comming out of the citie, and 24  
 said to him: Shew vs the entrance of the citie, and we wil  
 shew thee mercie. † Who when he had shewed them, they 25  
 stroke the citie in the edge of the sword: but that man, and al  
 his kinted they dismissed. † Who being dismiss, went into the 26  
 Land of the Hetthims, and built there a citie, and called it  
 Luza: which is so called vntil this present day. † Manasses 27  
 also destroyed not Bethsan, and Thanac with their litle  
 townes, and the inhabitantes of Dor, and Iebzaam, and  
 Mageddo with their litle townes. And the Chananeite began  
 to dwell with them. † But after that Israel was waxen strong, 28  
 he made them tributaries, and would not destroy them.  
 † Ephraim also killed not the Chananeite, that dwelt in 29  
 Gazer, but dwelt with him. † Zabulon destroyed not the 30  
 inhabitantes

:: Strong weapons crooked like sickles made fast to the chariottes which cut in peeces, men, horses, and other chariottes that came in their way.





inhabitanes of Cetron, & Naalol: but the Chananeite dwelt  
 31 in the middes of him, and was made tributarie to him. † After  
 also destroyed not the inhabitanes of Accho, and of Sidon,  
 of Ahalab, and Achazib, and Helba, and Aphec, and Rohob:  
 32 † and he dwelt in the middes of the Chananeite the inhabiter  
 33 of that Land, neither did he kil them. † Nepthali also de-  
 stroyed not the inhabitanes of Bethsames, & Bethanath: and  
 he dwelt in the middes of the Chananeite the inhabiter of  
 the Land, and the Bethsamites & Bethanites were tributaries  
 34 to him. † And the Amortheite strayened the children of Dan  
 in the mountaine, and gaue them not place to goe downe to  
 35 the playne: † and he dwelt in mount Hares which is inter-  
 preted shelles, in Aialon and Salebin. And the hand of the  
 house of Ioseph was agtrauated, and he became tributarie to  
 36 him. † And the border of the Amortheite was from the As-  
 cent of the Scorpion, the rocke, and the higher places.

## CHAP. II.

*An Angel reciting manie benefites of God towards Israel, and their ingra-  
 titude, 4. they wepe for their faultes. 10. After the death of Iosue  
 and other ancientes of his time, the people often fal, and repenting are de-  
 liuered from afflictions, 19. but stil fal againe worse and worse.*

1 **A**N D the :: Angel of our Lord went vp from Galgal to :: An Angel ta-  
 the place of weepers, and said: I brought you out of king the forme  
 Egypt, and haue brought you into the Land, for the which of a man as be-  
 I swate to your fathers: and I promised that I would not fore to Iosue,  
 2 make frustrate my couenant with you for euer: † onlie so (ch. 5.) so now  
 that you should not make a league with the inhabitanes of appearing to  
 this Land, but should ouerthrow their altares: and you would spake to them  
 3 not heare my voice: why haue you done this? † For the in the name of  
 which cause I would not destroy them from before your God, whose  
 face: that you may haue enemies, and their goddes may be a messenger he  
 4 ruine vnto you. † And when the Angel of our Lord spake was.  
 these wordes to al the children of Israel: they lifted vp their  
 5 voice, and wept. † And the name of that place was called,  
 the place of weepers, or of teares: and :: there they immo-  
 6 lated hostes to our Lord. † Iosue therefore dismissed the :: By social  
 people, and the children of Israel went euerie one into his dispensation  
 7 possession, to obayne it: † and they serued our Lord al his sacrifice was  
 daies, and the daies of the ancientes, of them that liued a long sometimes  
 time after him, and knew al the workes of our Lord, which lawfully offer-  
 ed in other  
 he had





places though  
the Taberna-  
cle (and after-  
ward the Tem-  
ple) was the  
onlie place  
commanded.

*Deut. 12. Iosue.  
22. S Aug. 9 36.  
in Iudic.*

These Iudges  
were extraor-  
dinarily raised  
vp to deliuer  
the people re-  
penting, when  
they were fal-  
len into affli-  
ctions for their  
sinnes.

he had done with Israel. † And Iosue the sonne of Nun, the 8  
seruant of our Lord, died, being a hundred and ten yeares old,  
† and they buried him in the borders of his possession in 9  
Thamnathate in the mount of Ephraim, on the North side  
of mount Gaas. † And al that generation was gathered to 10  
to their fathers: and there rose others, that knew not our  
Lord, and the workes which he had done with Israel. † And 11  
the children of Israel did euil in the sight of our Lord, and  
serued Baalim. † And they left our Lord the God of their 12  
fathers, that had brought them out of the Land of Ægypt:  
and folowed strange goddes, and the goddes of the peoples,  
that dwelt round about them, and adored them: and they  
prouokéd our Lord to anger, † leauing him, and seruing 13  
Baal and Astaroth. † And our Lord being wrath against Is- 14  
rael, deliuered them into the handes of ransackers: who  
tooke them and sold them to the enemies, that dwelt round  
about: neither could they resist their aduersaries: † but whi- 15  
ther soeuer they had meant to goe, the hand of our Lord was  
vpon them, as he spake, and sware to them: and they were  
vehemently afflicted. † And our Lord ⁊ rayfed vp Iudges, 16  
that should deliuer them from the handes of the wasters: but  
neither would they heare them, † fornicating with strange 17  
goddes, and adoring them. They did quickly forsake the  
way, in the which their fathers had gone: and hearing the  
commandementes of our Lord, they did al thinges contrarie.  
† And when our Lord rayfed vp Iudges, in their daies he was 18  
moued with mercie, and heard the gronings of the afflicted,  
and deliuered them from the slaughter of the wasters. † But 19  
after the Iudge was dead, they returned, and did much worse  
things then their fathers had done, folowing strange goddes  
seruing them, and adoring them. They left not their inuen-  
tions, and the verie hard way, by which they were accusto-  
med to walke. † And the furie of our Lord was angrie a- 20  
gainst Israel, & said: Because this nation hath made my coue-  
nāt frustrate, which I had made with their fathers, & hath cō-  
temned my voice: † I also wil not destroy the nations which 21  
Iosue did let alone, and died: † that in them I may trie Israel, 22  
whether they wil keepe the way of the Lord, and walke in it,  
as their fathers kept it, or no. † Our Lord therefore left al 23  
these nations, and would not quickly ouerthrow them, nei-  
ther deliuered them into the handes of Iosue.

CHAP.





## CHAP. III.

*The people associating them selves with Gentiles, against whom they ought to fight. 8. are invaded by forraine kinges: 11. but repenting are deliuered by Othniel. 12. Falling againe, afflicted, and repenting, 15. are deliuered by Aod, 21. secretly killing Eglon their enemye. 31. After him Samgar defendeth Israel against the Philisthines.*

The second part.  
Of the common peoples often falling to idolatrie, their repentance, and deliuerie.

**T**HES E are the Nations, which our Lord left, that in them he might instruct Israel, and al that had not known the warres of the Chananeites: † that afterward their children might lerne to fight with their enemies, and to be accustomed to warre: † the five princes of the Philisthines, and the Chananeite, and Sidonian, and Heueite, that dwelt in mount Libanus, from mount Baal Hermon to the entring into Emath. † And he left them, that in them he might trie Israel, whether they would heare the commandementes of our Lord, which he had commanded their fathers by the hand of Moyse, or not. † Therefore the children of Israel dwelt in the middes of the Chananeite, and Heetheite, and Amorheite, and Pherezeite, and Heueite, and Iebuseite: † and they tooke their daughters to wiues, and them selues gaue their owne daughters to their sonnes, & serued their goddes. † And they did euil in the sight of our Lord, and forgat their God, seruing Baalim and Astaroth. † And our Lord being wrath against Israel, deliuered them into the handes of Chusan Rasathaim the king of Mesopotamia, and they serued him eight yeares. † And they cried to our Lord: who raysted them vp :: a sauiour, and deliuered them, to witte, Othniel the sonne of Cenez, the yonger brother of Caleb: † and the Spirit of our Lord was in him, and he iudged Israel. And he went forth to fight, and our Lord deliuered into his handes Chusan Rasathaim the king of Syria, and oppressed him. † And the land rested :: fourtie yeares, and Othniel the sonne of Cenez died. † And the children of Israel added to doe euil in the sight of our Lord: who strengthened against them Eglon the king of Moab: because they did euil in his sight. † And he ioyned to him the children of Ammon, and Amalec: and he went and stroke Israel, and possessed the Citie of palmes. † And the children of Israel serued Eglon the king of Moab eightene yeares: † and afterward they cried to our Lord: who raysted vp vnto them a sauiour called Aod, the sonne of Gera, the sonne of Iemini, who vsed both

:: In manie places we see the worde *serue*, and like titles geuen to men, as the seruantes and officers of God, who is the proper and principal Sauiour of al. *1. Cor. 9. 13. in Iudic.*

:: In these 40. yeares are included the eight yeares of their seruitude, *7. 8.* & so in the rest of this historie. otherwise the number of yeres agreeth not with the count. *3. Reg. 6. 7. 1.*

S I I

handes





handes for the right. And the children of Israel sent by him  
 presentes to Eglon the king of Moab, † Who made him self 16  
 a two edged sword, hauing in the middes a harte in length  
 the palme of a hand, and was girded therewith vnder his cas-  
 socke on the right thigh. † And he presented the giftes to 17  
 Eglon the king of Moab. And Eglon was exceeding grosse.  
 † And when he had presented the giftes vnto him, he 18  
 brought his felowes on the way that came with him. † And 19  
 returning from Galgal, where the Idols were, he said to the  
 King: I haue a secrete message to thee o king. And he com-  
 manded silence: and al being gone forth, that were about  
 him, † Aod went in to him: and he sate in a sommer cham- 20  
 ber alone, and he said: :: A word from God I haue to thee.  
 Who forthwith rose out of his throne. † And Aod put forth 21  
 his left hand, and tooke the dagger from his right thigh, and  
 fastened it into his bellie † so mightelyr that the harte folowed 22  
 the blade in the wound, and was closed vp fast with the  
 most fatte grease. Neither did he plucke out the dagger,  
 but as he had striken so leift it in the bodie: and forthwith by  
 the secrete partes of nature the ordure of the bellie came  
 forth. † But Aod shutting the doores of the chamber very 23  
 diligently, and locking them sure, † went out by a posterne 24  
 doore. And the kinges seruantes going in, saw the doores of  
 the chamber shut, and they said: Peradventure he purgeth  
 his bellie in the sommer chamber. † And expecting long til 25  
 they were ashamed, and seeing that no man did open, they  
 rooke a key: and opening they found their lord on the earth  
 lying dead. † But Aod, whiles they were troubled, escaped, 26  
 and passed by the Place of Idols, whence he had returned. And  
 he came into Seirath: † and forthwith the trumpet sounded 27  
 in the mount of Ephraim: and the children of Israel went  
 downe with him, him self going in the front. † Who said to 28  
 them: Follow me: for our Lord hath deliuered our enemies the  
 Moabites into our handes. And they went downe after him,  
 and occupied the fordes of Iordan, which bring ouer into  
 Moab: and they suffered no man to passe: † but they stroke 29  
 the Moabites at that time, about ten thousand, al stoute and  
 strong men, none of them could escape. † And Moab was 30  
 humbled that day vnder the hand of Israel: and the Land  
 rested eightie yeares. † After him was Samgar the sonne of 31  
 Anath, who stroke, of the Philisthines six hundred men with  
 the culter of a ploughe: and he also defended Israel.

e: Aod hauing  
 special inspi-  
 ration from  
 God to do this  
 fact, (as S. Au-  
 gustin noteth  
 vpon these  
 wordes. 9. 10.  
 in Iudic.) is not  
 to be imitated  
 by priuat men.  
 See Num. 15. 7.  
 11.





## CHAP. IIII.

*Againe the people sinning are oppressed, and crying to God, 4. by direction of Debbora a prophetesse, Barac fighteth against Sisara their enemye. 15. Who stricken with feare, and fleeing away, 17. Iahel pretending his safety killeth him in her house.*

- 1 **A**N D the children of Israel added to doe euil in the sight  
 2 of our Lord after the death of Aod, † and our Lord deli-  
 uered them into the handes of Iabin the king of Chanaan,  
 which reigned in Asor: and he had a captaine of his armie  
 3 named Sisara, and he dwelt in Haroseth of the gentiles. † And  
 the children of Israel cried to our Lord: for he had nine  
 hundred yron hooked chariottes, and for twentie yeres had  
 4 vehemently oppressed them. † And there was one Debbora  
 a prophetesse the wife of Lapidoth, which iudged the people  
 5 at that time. † And she sate vnder a palme tree, which was  
 called by her name, betwene Rama and Bethel in the mount  
 of Ephraim: and the children of Israel went vp to her for  
 6 al iudgement. † Who sent, and called Barac the sonne of A-  
 binoem of Cedec in Nepthali: and she said to him: Our  
 Lord God of Israel hath commanded thee, Goe, and lead an  
 armie into mount Thabor, and thou shalt take with thee ten  
 thousand fighting men of the children of Nepthali, and of  
 7 the children of Zabulon: † and I wil bring vnto thee in the  
 place of the Torrent Cison, Sisara the prince of the hoste of  
 Iabin, and his chariottes, and al the multitude, and wil deliuer  
 8 them in thy hand. † And Barac said to her: If thou come  
 with me, I wil goe: If thou wilt not come with me, I wil  
 9 not goe. † Who said to him: I wil goe in deede with thee,  
 but at this time the victorie shal not be imputed to thee,  
 because Sisara shal be deliuered into the hand of a woman.  
 Debbora therefore arose, and went with Barac into Cedec.  
 10 † Who calling vnto him Zabulon and Nepthali, went vp  
 with ten thousand fighting men, hauing Debbora in his com-  
 11 panie. † And Haber the Cineite was in time past departed  
 from the rest of the Cineites his brethren of Hobab, the cosin  
 of Moyse: and had pitched his tentes vnto the valley, which  
 12 is called Sennim, and was nere Cedec. † And it was told  
 Sisara, that Barac the sonne of Abinoem was gone vp into  
 13 mount Thabor: † and he gathered nine hundred yron hoo-  
 ked chariottes, and al his armie from Haroseth of the gentiles

Being a pro-  
phetesse she  
resolved hard  
and obscure  
thinges, but  
exercised no  
iurisdiction in  
anie causes, for  
that belonged  
to the council  
of Priests and  
of seuentie an-  
cients, where  
the high priest  
was the chief  
Iudge. Num. 11.  
Deut. 17. Spi-  
ritually Deb-  
bora signified  
the Church &  
Barac christian  
Princes, who  
are directed in  
their warres,  
and other a-  
ctions by spiti-  
tual superiours.  
as Origen, and  
other ancient  
writers ex-  
pound this hi-  
storie.





to the torrent Cison. † And Debbora said to Barac: Arise, for 14  
 this is the day, wherein our Lord hath deliuered Sisara into  
 thy handes: behold he is thy leader. And Barac went downe  
 from mount Thabor, and ten thousand fighting men with  
 him. † And our Lord terrified Sisara, and al his chariotes, 15  
 and al the multitude in the edge of the sword at the sight of  
 Barac: in so much, that Sisara leaping downe from his cha-  
 riote, fled a foote, †, and Barac pursued the chariotes flee- 16  
 ing, and the armie vnto Haroseth of the gentiles, and al the  
 multitude of the enemies was vtterly destroyed. † But Sisara 17  
 fleeing came to the tent of Iahel the wife of Haber the Ci-  
 neite. for there was peace betwixt Iabin the king of Asor, and  
 the house of Haber the Cineite. † Iahel therefore going forth 18  
 to meete Sisara, said to him: Come in to me my Lord, come  
 in, feare not. Who being entred into her tabernacle, and co-  
 uered of her with a cloke, † said to her: Geue me, I beseech 19  
 thee, a little water, for I am very thirstie. Who opened a bottle  
 of milke, and gaue him to drinke, and couered him. † And 20  
 Sisara said to her: Stand before the doore of the tabernacle,  
 and when any shal come asking thee, and saying: Is there  
 any man here? Thou shalt say: There is none. † Iahel ther- 21  
 fore the wife of Haber tooke a nayle of the tabernacle, ra-  
 king with a hammer also: and going in secretly, and with  
 silence she put the naile vpon the temple of his head, and stri-  
 king it with the hammer, fastened it into his braine euen to  
 the ground: who ioyning deepe sleepe and death together,  
 saynted, and died. † And behold Barac folowing Sisara 22  
 came: & Iahel going forth to meete him, said to him: Come,  
 and I wil shew thee the man whom thou seekest. Who when  
 he was entered in vnto her, saw Sisara lying dead, and the  
 nayle fastened in his temples. † Therefore God that day hum- 23  
 bled Iabin the king of Chanaan before the children of Israel:  
 † which increased daily, and with strong hand oppressed 24  
 Iabin the king of Chanaan, til they destroyed him.

## CHAP. V.

*The Canticle of Debbora and Barac geuing thanks after their victorie.*

**A**Nd Debbora and Barac the sonne of Abinoem sang in 1.  
 that day, saying:

† You that of Israel have voluntarily offered your liues to 2.  
 peril, † blesse our Lord.

† Heare

Who is this  
 woman full of  
 confidence,  
 piercing the  
 temples of the  
 enemies head  
 with a nail,  
 but the faith  
 of the Church  
 destroying the  
 diuels king-  
 domes with  
 the crosse of  
 christ? s. Aug.  
 li. 12. c. 32. cont.  
 Faust. Manich.  
 Iahel also pre-  
 figured our  
 B. Ladie who  
 crushed the  
 serpentes  
 head.

† The greater  
 blesse the lesse





- 3 † Heare your kinges, and geue eare ye princēs: I am, :: I am she, that wil sing to our Lord, I wil chaunte to our Lord the God of Israel.
- 4 † Lord when thou wentst out of Seir, and didst passe by the countries of Edom, the earth was moued, & the heauens and cloudes distilled waters.
- 5 † The mountaines melted before the face of our Lord, and Sinni before the face of our Lord God of Israel.
- 6 † In the daies of Samgar the sonne of Anath, in the daies of Iahel the pathes rested: and they that went by them, walked by bywaies.
- 7 The valiantes in Israel ceased, and rested: vntil Debbora arose, a mother rose in Israel.
- 8 Our Lord chose new warres, and the gates of the enemies, him selfe subuerted: shield and speare if there appeared among fourtie thousand of Israel.
- 9 † My hart loueth the princes of Israel: you that of your owne good wil offered your selues to danger, blisse our Lord.
- 10 † You that ride vpon your faire asses, and sitte in iudgement, and walke in the way, speake.
- 11 † Where the chariottes were frused together, and the armie of the enemie was suffocated, there let the iustices of our Lord be told, and his clemencie toward the valiantes of Israel: then did the people of our Lord goe downe to the gates, and obteyned the principalitie.
- 12 † Arise, arise Debbora, arise, arise, and speake a canticle: Arise Barac, and apprehend thy captiues thou sonne of Abinonim.
- 13 The remnant of the people is laued, our Lord hath fought in the valiantes.
- 14 Out from Ephraim he destroyed them into Amalec, and after him out from Benjamin into thy peoples O Amalec: Out from Machin there descended princes, and out from Zabulon they that led the armie to fight.
- 15 † The captaines of Issachar were with Debbora, and followed the steppes of Barac, who as it were into a headlong and bottoomeles pitte gaue himself to danger: Ruben being diuided against it self, there was found contention of courageous persons.
- 16 Why dwellest thou between the two boundes, that thou mayest heare the whistlinges of the flockes? Ruben being

by imparting spiritual benefites, to God, and superiours blisse their subiects. Men blisse God, & the lesse their betters, by geuing thankes, and prayles.

:: She inculcaterh that she must so much more praise God for this victorie, because he shewed it by her, & by her directed the general captaine Barac, lest it might be ascribed either to wisdom or valere of anie man.

:: Those that subdew their bodies to the spirit ride vpon sayre asses  
Origen, hanc. 6. in c. 3. Iudic.





diuided against it self, there was found contention of courageous men.

† Galiad rested beyond Iordan, and Dan gaue him self to 17  
shippes: Aser dwelt in the sea shore, and abode in hauens.

† But Zabulon and Nepthali offered their liues to death 18  
in their countrie of Merome.

† The kinges came and fought, the kinges of Chanaan 19  
fought in Thanac besides the waters of Mageddo, and yet  
going a praying they tooke nothing.

† From heauen they fought against them: the starres re- 20  
mayning in their order and course, fought against Sisara.

† The torrent of Cison drew their carcasses, the torrent 21  
of Cadumim, the torrent of Cison: my soule tread downe the  
strong ones.

† The hooves of the horses fel of, the strongest of the ene- 22  
mies fleeing violently, and falling downe headlong.

† Curse ye the land of Meroz, said the Angel of our Lord: 23  
Curse the inhabitantes therof, because they came not to help  
our Lord, to aide his most mightie ones.

† :: Blessed among women be Iahel the wife of Haber the 24  
Cincite, and blessed be she in her tabernacle.

† To him that asked water she gaue milke, and in the 25  
pbial of princes she offered butter.

† Her left hand she put to the naile, and her right hand to 26  
the smithes hammer, and stroke Sisara, seeking in his head a  
place for the wound, and piercing valiantly through his  
temple.

† Betwen her feete he fel: he failed, and died: he was row- 27  
led before her feete, and he lay without life and miserable.

† Looking through a window, his mother howled: & she 28  
spake out of a higher chamber: Why lingereth his chariote  
to come backe? Wherfore are the feete of his waggans slow?

† One wiser then the rest of his wiues, answered these 29  
wordes to her mother in law:

† Peradventure now he diuideth the spoyles, and the fay- 30  
rest of the women is chosen for him: garmentes of sundrie  
colours are deliuered to Sisara for a praye, and diuerse furni-  
ture is laid together to adorne the neckes.

† So perish al thine enemies O Lord: but they that loue 31  
thee, as the Sunne shineth in his ryling, so let them glitter.

† And the Land rested for fourtie yeares.

CHAP.

∴ Iahel the fi-  
gure was blef-  
ed amongst  
women: much  
more the most  
holie virgin  
mother of  
God is blessed  
aboue al we-  
men.





*The people falling againe to sinne, are oppressed by the Madianites. 12. An Angel appearing to Gedeon, sendeth him to deliuer Israel, 17. confirming his mission by miracle. 25. So he first destroyeth Baals altar. 34. then gathereth an armie against Idolaters. 36. and is assured againe of Gods protection by two miracles in a fleece of wooll.*

- 1 **A**N D the children of Israel did euil in the sight of our Lord: who deliuered them into the hand of Madian  
 2 seuen yeares, † & they were sore oppressed of them. And they made them selues dennes and caues in the mountaines, and  
 3 very wel sented places to resist. † And when Israel had sown, Madian came vp and Amalce, and the rest of the East  
 4 nations: † and pitching their tentes by them wasted al thinges as they were in the blade vnto the entring of Gaza: and they left nothing at al in Israel that pertheyned to mans life,  
 5 not sheepe, not oxen, not asses. † For they and al their flockes came with their tabernacles, and like vnto locustes filled al places, an innumerable multitude of men, and of camels, wasting whatsoeuer they touched. † And Israel was sore humbled in the sight of Madian. † And he cried to our Lord desiring helpe against the Madianites. † Who sent vnto them  
 6 a man that was a prophet, and he spake: Thus sayeth our Lord the God of Israel: I made you to come vp out of Ægypt,  
 7 and brought you out of the house of seruitude, † and deliuered you out of the handes of the Ægyptians, and of al the enemies, that afflicted you: and I cast them out at your entring, and deliuered you their Land. † And I said: I the Lord your God, seate not the goddes of the Amorrhaites, in whose  
 8 land you dwell. And you would not heare my voice. † And an Angel of our lord came, and sate vnder an oke, that was in Ephra, and pertheyned to Ioas the father of the familie of Ezri. And when Gedeon his sonne did thresh and purge  
 9 wheate in a winepresse, to flee Madian, † the Angel of our Lord appeared to him, and said: Our Lord be with thee o most valiant of men. † And Gedeon said to him: I beseech thee my Lord, if our Lord be with vs, why haue these euils apprehended vs? where are his meruelous workes, which our fathers haue told vs, and said: Out of Ægypt did our Lord bring vs? but now our Lord hath forsaken vs, and deliuered  
 10 vs into the hande of Madian. † And our Lord looked toward

∴ S. Augustin  
 (9. 11. in Iud.)  
 supposeth that  
 this messenger  
 sent from God  
 called a man &  
 a prophete (for  
 the forme,  
 wherein he appeared)  
 was the same Angel  
 which sate vnder the oke  
 and sent Gedeon to deliuer  
 Israel. 7.  
 11. 12. 13.





∴ He meant not to offer sacrifice to the Angel, but that either the Angel, or himselfe in presence of the Angel, should offer it to God and so in dede the Angel partly directed him what to do, partly executed the office himselfe, by touching the oblation with his rodde; and miraculously bringing fire to consume the sacrifice. ∴ An altar for a monument, not for sacrifice.

toward him, and said: Goe in this thy strength, and thou shalt deliuer Israel out of the hand of Madian: know that I haue sent thee. † Who answering said: I beseech thee, my Lord, wherein shal I deliuer Israel? behold my familie is the meanest in Manasses, and I the least in my fathers house. † And our Lord said to him: I wil be with thee: and thou shalt strike Madian as it were one man. † And he said: If I haue found, quoth he, grace before thee, geue me a signe that it is thou which speakest to me. † Neither depart thou hence, til I returne to thee, bringing a sacrifice, and offering to thee. Who answered: I wil tatie thy coming. † Gedeon therefore went in, and boyled a kidde, and of a bushel of flowre baked vneleuened loaves: and putting the flesh in a basket, and the broth of the flesh into a pottle, he caried al vnder the oke, and offered to him. † To whom the Angel of our Lord said: Take the flesh and the vneleuened loaves, and put them vpon that rocke, and powre out the broth thereon. And when he had done, † the Angel of our Lord stretched forth the tippe of the rodde, which he held in his hand, and touched the flesh and the vneleuened loaves: and there arose a fyre from the rocke, and consumed the flesh, and the leuened loaves: and the Angel of our Lord vanished from his eies. † And Gedeon seeing that it was the Angel of our Lord, said: Alas my Lord God: that I haue seene the Angel our Lord face to face. † And our Lord said to him: Peace be with thee: feare not, thou shalt not die. † And Gedeon built there ∴ an altar to our Lord, and called it, our Lords peace, vntil this present day. And when he was yet in Ephra, which is of the familie of Ezri, † that night our Lord said to him: Take a bullocke of thy fathers, and an other bullocke of seuen yeares, and thou shalt destroy the altar of Baal, which is thy fathers: and cut downe the groue, that is about the altar: † and thou shalt build an altar to the Lord thy God in the toppre of this rocke, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullocke, and shalt offer an holocauste vpon a pile of the wood, which thou shalt cut downe out of the groue. † Gedeon therefore taking to him ten men of his seruantes, did as our Lord had commanded him: But fearing his fathers house, and the men of that cite, he would not doe it by day, but accomplished al thinges by night. † And when the men of that towne were

risen





risen in the morning, they saw the altar of Baal destroyed, and the groue cut downe, and the other bullocke laid vpon  
 29 the altar, which then was built. † They said one to an other: Who hath done this? And when they inquired for the author of the fact, it was said: Gedcon the sonne of Ioas did al these  
 30 thinges. † And they said to Ioas: Bring forth thy sonne hither, that he may die: because he hath destroyed the altar of  
 31 Baal, and hath cut downe his groue. † To whom he answered: Why are you reuengers of Baal, that you fight for him? he that is his aduersarie, let him die before to morrow light appeare: if he be God, reuenge he him self, on him that hath  
 32 raysted his altar. † From that day Gedcon was called :: Iero. :: The strength  
 33 bael, because Ioas had said: Let Baal reuenge him self on him, of Baal, or  
 34 that hath raysted his altar. † Therefore al Madian, and stronger then  
 35 Amalec, and the east peoples were gathered together, and passing ouer Iordan, camped in the vaile Iezrael. † But the spirit of our Lord reuested Gedcon, who sounding with a trumpet after on the  
 36 called together the house of Abiezer, to folow him. † And ground signi-  
 37 he sent messengers into al Manasses, which it selfe also did fied grace and  
 38 folow him: and other messengers into Aser and Zabulon and true religion  
 39 Nepthali, which mette him. † And Gedcon said to God: If first in one peo-  
 40 thou saue Israel by my hand, as thou hast spoken, † I wil putte ple, after in al  
 this fleece of wool on the floore: if there shal be :: dew in nations. *Saint Amb. ser. 13. de Natal Dom.*  
 the fleece onlie, and on al the ground drieness, I shal know *Vener. Beda. 99. in Iudic. c. 4.*  
 that by my hand, as thou hast spoken, thou wilt deliuer Israel. *Also Christs*  
 † And it came so to passe. And rysing in the night wringing *Incarnation*  
 the fleece, he filled a vessel with the dew. † And he said *without detri-*  
 againe to God: Let not thy furie be angry against me if I tempt *ment of his*  
 once againe, seeking a signe in the fleece. I desire that the *mothers vir-*  
 fleece onlie may be drie, and al the ground wette with dew. *ginitie, of*  
 † And God did that night as he had requested: and there was *whose grace al*  
 drieness in the fleece onlie, and dew on al the ground. *are repleni-*  
*shed S. Bernard. l. 2. in distict*

## CHAP. VII.

*Gedcon marching with thirtie two thousand men, al that are fearful, and that  
 drinke water kneeling are dimissed, & onlie three hundred that drinke litle  
 remaine. 9. By a Madianites dreame Gedcon is encouraged 16. By a stratageme  
 the enemy is fobgied & ouerthrowne. 24. The Ephraimites kil Oreb and Zeb.*

**T**H E R E F O R E Ierobaal, which is also Gedcon, rysing in the night, and al the people with him, came to the fountaine that is called Harad. and the campe of Madian was

T t t

in the





in the valley on the North side of the high hill. † And our  
 Lord said to Gedeon: There is much people with thee, nei-  
 ther shal Madian be deliuered into their hand: lest Israel  
 glorie against me, and say: By myne owne force I am deliue-  
 red. † Speake to the people, and proclame in al their hea-  
 ring: He that is fearful and timorous, let him returne. And  
 they departed from mount Galaad, and there returned two  
 and twentie thousand men, and onlie ten thousand remained.  
 † And our Lord said to Gedeon: Yet there is a great multi-  
 tude, leade them to the waters, and there I wil proue them:  
 and of whom I shal tel thee that he goe with thee, let him  
 goe: whom I shal forbid to goe, let him returne. † And when  
 the people were come downe to the waters, our Lord said to  
 Gedeon: They that shal lappe the water with their tongues,  
 as dogges are wont to lappe, thou shalt separate them apart:  
 but they that shal drinke bowing downe their knees, shal be  
 on the other part. † The number therfore of them that had  
 lapped watter, their hand casting it to their mouth, was three  
 hundred men: and al the rest of the multitude had drunck  
 kneeling. † And our Lord said to Gedeon: In the three  
 hundred men, that lapped water, I wil deliuer you, and geue  
 Madian in thy hand: but let al the rest of the multitude re-  
 turne into their place. † Taking therfore victuals and trum-  
 pettes according to the number, al the rest of the multitude  
 he commanded to depart to their tabernacles: and him selfe  
 with the three hundred gaue him selfe to the batrel. And the  
 campe of Madian was beneath in the valley. † The same  
 night our Lord said to him: Arise, and goe downe into the  
 campe: because I haue deliuered them into thy hand. † But  
 if thou be afraid to goe alone, let Phara thy seruant goe  
 downe with thee. † And when thou shalt heare what they  
 speake, then shal thy handes be strengthened, and thou shalt  
 goe downe more secure to the enemies campe. He therfore  
 went downe and Phara his seruant into part of the campe,  
 where the watch was of men in armes. † But Madian and  
 Amalec, and al the East peoples lay scattered in the valley, as a  
 multitude of locustes: their camels also were innumerable, as  
 the sand that lieth in the seashore. † And when Gedeon was  
 come, one told his neighbour: a dreame: & in this manner he  
 reported that which he had seene: I saw a dreame, & there se-  
 med to me as it were a harth loafe of barlie to roll, & to come  
 into the

Observation  
 of dreames is  
 generally for-  
 bid. *Leuit. 19.*





- into the campe of Madian: and when it was come to the tabernacle, it stioke it, and ouerthrew it, and beate it al flatte  
 14 with the earth. † He to whom he spake, answered: This is no other thing, but the sword of Gedcon the sonne of Ioas the man of Israel. For the Lord hath deliuered Ma-  
 15 dian into his handes, and al their campe. † And when Gedcon had heard the dreame, and the interpretation therof, he adored: and turned to the campe of Israel, and said: Arise ye, for our Lord hath deliuered the campe of Madian into our  
 16 handes. † And he diuided the three hundred men into three partes, and gaue them trumpettes in their handes, and  
 17 † And he said to them: What you shal see me doe, that doe ye: I wil enter into part of the campe, and that which I shal  
 18 doe solo w you. † When the trumpet shal sound in my hand, doe you also sound and crie together round about the campe:  
 19 To our Lord :: and to Gedcon. † And Gedcon went in, and the three hundred that were with him, into part of the campe, the watch of midnight beginning, and rayling vp the watch  
 20 men they began to sound with their :: trumpettes, and to clappe the pitchers one against an other. † And when they  
 21 sounded in three places round about the campe, and had broken the pitchers, they held the lampes in the left handes, and with the right they sounded the trumpettes, and cried:  
 22 The sword of our Lord and of Gedcon: † standing euerie one in his place round about the enemies campe. Therefore the whole campe was trubled, and crying out and howling  
 23 they fled: † and the three hundred men neuertheles persisted sounding with the trumpettes. And our Lord sent in the sword in al the campe, and they murdered one an other,  
 24 † fleeing as farre as Bethsetta, and the brinke of Abelmehula in Tebbath. But the men of Israel of Nephthali, and Aser shouting together, and al Manasses pursued Madian.  
 25 † And Gedcon sent messengers into al mount Ephraim, saying: Come downe to meete Madian, and take the waters before them to Bethbera and Iordan. And al Ephraim shouted, and tooke the waters before them and Iordan vnto  
 26 Bethbera. † And two men that were apprehended of Madian, Oreb, and Zeb: Oreb he slew in the Rocke of Oreb, Zeb in the Presse of Zeb. And they pursued Madian, carying the heades of Oreb and Zeb to Gedcon beyond the streames of Iordan.

v. 16. *Deut. 18*  
 v. 30. yet here, and in other places, it is euident, God would haue some obserued. *See Annot. Gen. 40.*

:: These thinges were ridiculous (saith venerab. Beda c. 5. 99. in *Iudic.*) if they had not bene terrible to the enemies.

:: It is no derogation to God, that honour is also geuen to his seruantes.

:: Trumpettes signified preachers of Christ, pitchers the bodies of Martyres, & lampes their vertues and miracles. *Inter. Beda. 99. in Iudic. c. 5.*





## CHAP. VIII.

*The Ephraimites quarreling because they were not called to the warres, are pacified by Gedcon. 4. The men of Soccoth and Phaniel denying victuals for the campe, Gedcon (in the meane time (101) overthrowing the enemy) 15. renengeth their reprochful contempt. 18. killeth Zebec and Salmana. 22. refuseth dominion, 24. but receiveth as a gift, the Jewels taken in the praye. 27. maketh therof an Ephod, which turneth to the ruine of his familie, 30. Having seuentie sonnes by his wives, and one by a concubine, dieth in good old age. 33. and the people fall againe to idolatrie.*

∴ A soft answer  
breaketh anger:  
hard speech stirreth  
up furie Prov.  
25.

**A**N D the men of Ephraim said to him: What is this that thou didst meane to doe, that thou wouldest not call vs when thou didst goe to fight against Madian? chiding bitterly and almost offering violence. † To whom he answered: 2  
∴ What could I haue done like to that, which you haue done. Is not the cluster of Ephraim better then the vintages of Abiezer? † Into your handes hath our Lord deliuered the 3  
princes of Madian, Oreb and Zeb, what could I haue done the like as you haue done? Which when he had spoken, their spirit rested, wherewith they did swell against him. † And 4  
when Gedcon was come to Iordan, he passed ouer it with the three hundred men, that were with him: and for wearines, they could not pursue them that fled. † And he said to the 5  
men of Soccoth: Geue, I beseech you, bread to the people, that is with me, because they are verie faint: that we may pursue Zebec, and Salmana the kinges of Madian. † The 6  
princes of Soccoth answered: Peraduenture the palmes of the handes of Zebec and Salmana are in thy hand, & therefore thou requirest that we geue bread to thy armie. † To whom he 7  
said: When our Lord therefore shal haue deliuered Zebec and Salmana into my handes, I wil teare your flesh with the thornes, and briers of the desert. † And going vp from 8  
thence, he came into Phaniel: and he spake to the men of that place the like thinges. To whom they also answered, as the men of Soccoth had answered. † He said therefore to 9  
them also: When I shal be returned conquerour in peace, I wil destroy this towre. † But Zebec and Salmana rested 10  
with al their armie. For siftene thousand men were remayning of al the troupes of the East peoples, an hundred and twentie thousand fighting men and those that drew sword, being slayne. † And Gedcon going vp by the way of them, 11  
that





that dwelt in tabernacles, on the East side of Nobe, and  
 Iegbaa, stroke the campe of the enemies, which were secure,  
 12 and suspected no mischance. † And Zebec and Salmana fled,  
 whom Gedcon purlewing apprehended, al their hoste being  
 13 put out of aray. † And returning from the battel before  
 14 sunne rising, † he tooke a boy of the men of Soccoth: and  
 he asked him the names of the princes and ancientes of Soc-  
 15 coth, and he described seuentie seuen men. † And he came  
 to Soccorh, and said to them: Behold Zebec, and Salmana  
 concerning whom you vpbraided me, saying: Peradventure  
 the handes of Zebec and Salmana are in thy handes, and  
 therfote thou desirest that we geue bread to the men that be-  
 16 wearie, and are fainte. † He tooke therfore the ancientes of  
 the citie, and thornes and briers of the desert, and tore them  
 with the same, and cut the men of Soccoth into pieces.  
 17 † The tower also of Phaniel he ouerthrew, killing the inha-  
 18 bitantes of the citie. † And he said to Zebec and Salmana:  
 What manner of men were they, whom you slew in Thabor?  
 Who answered: Like vnto thee, and one of them as it were  
 19 the sonne of a king. † To whom he answered: They were Salmana were  
 my brethren, the sonnes of my mother. Our Lord liueth, that not of anie of  
 20 if you had saued them, :: I would not kil you. † And he said the seuen nati-  
 to Iether his eldest sonne: Arise, and kil them. Who drew not ons, whom  
 out his sword: for he was afraid, because he was yet a boy. God commaun-  
 21 † And Zebec and Salmana said: Doe thou rise, and runne ded to destroy  
 vpon vs: because acording to his age is the strength of a man. and therfore  
 Gedcon rose vp, and slew Zebec and Salmana: and he tooke Gedcon  
 the ornamentes and bosses, wherwith the neckes of kinges might haue  
 22 camels are won: to be adorned. † And al the men of Israel spared their  
 said to Gedcon: :: Rule thou ouer vs, and thy sonne, and thy lives, if he  
 sonnes sonne: because thou hast deliuered vs from the hand would.  
 23 of Madian. † To whom he said: I wil not rule ouer you, :: Kinges may  
 neither shal my sonne rule ouer you, but our Lord shal rule do anie thing  
 24 ouer you. † And he said to them: One petition I request of not contrarie  
 you: Geue me the earlettes of your praye. For the Ismalites to the law:  
 25 were accustomed to haue golden earlettes. † Who answered: but Iudges &  
 we wil geue them most willingly. And spreading a mantel Dukes may  
 on the ground, they cast on it the earlettes of the praye: onlie do ac-  
 26 † and the weight of the earlettes that he desired, was a thou- cording to the  
 sand five hundred sicles of gold, besides the ornamentes, and law, 3re. 1. Reg.  
 iewels, and purple vesture, which the kinges of Madian were

T t t ;

wont.





∴ His hand-  
maide or ser-  
uant not a har-  
lotte: to wit,  
such a one as  
had not the  
priuiledge of  
a wife. as Gen.  
25. 7. 6.

went to vse, and besides the golden chaines of the camels,  
† And Gedeon made therof an Ephod, and put it in his citie 17  
Ephra. And al Israel did fornicate in it, and it became a ruine  
to Gedeon and to al his house. † But Madian was humbled 18  
before the children of Israel, neither could they any more lift  
vp their neckes: but the land rested for fourtie yeares,  
wherin Gedeon ruled. † Ierobaal therfore the sonne of Ioas 19  
went, and dwelt in his owne house: † and he had seuentie 20  
sonnes, which came out of his rhigh, because he had manie  
wiues. † And his ∴ concubine, which he had in Sichem, 21  
bare him a sonne named Abimelec. † And Gedeon the sonne 22  
of Ioas died in a good old age, & was buried in the sepulchre  
of his father in Ephra of the familie of Ezri. † But after that 23  
Gedeon was dead, the children of Israel were auerted, and did  
fornicate with Baalim. And they made a couenant with Baal,  
that he should be their God: † neither did they remember our 24  
Lord their God, which deliuered them out of the handes of al  
their enemies round about: † neither did they mercie with 25  
the house of Ierobaal Gedeon, according to al the benefites  
that he had done to Israel.

#### CHAP. IX.

*Abimelech Gedeons concubins sonne killeth his brethren, 7. onlie the youngest  
escapeth, & by a parable expositulateth the iniurie donne to his fathers house.  
23. Shortly the Sichemites detest Abimelech. 26. Gaal conspires against  
him, but is overcome. 30. Finally Abimelech is wounded to death by a  
woman.*

∴ This sonne  
of Gedeon by  
his seruant pre-  
figured Anti-  
christ who wil  
persecute the  
Church and  
reigne for a  
while: but in  
the end shal be  
destroyed. S.  
Bedac. 6. 99 in  
Iudic.

**A**N D ∴ Abimelech the sonne of Ierobaal went into 1  
Sichem to his mothers brethren and spake to them,  
and to al the kintred of the house of his mothers father,  
saying: † Speake to al the men of Sichem: whether is better 2  
for you, that seuentie men haue dominion ouer you al the  
sonnes of Ierobaal, or that one man haue dominion ouer  
you: and withal consider that I am your bone, and your flesh.  
† And his mothers brethren spake of him to al the men of 3  
Sichem, al these wordes, and inclined their hartes after Abi-  
melech, saying: He is our brother. † And they gaue him se- 4  
uentie weight of siluer out of the temple of Baalberit. Who  
hyred therewith vnto him self needie men and vagaboundes,  
and they folowed him. † And he came into his fathers house 5  
in Ephra, and murdered his brethren the sonnes of Ierobaal  
seuentie





- seuentie men, vpon one stone: and there remayned Ioatham  
 6 the youngest sonne of Ierobaal, and was hidde. † And al the  
 men of Sichem assembled together al the families of the citie :: True pasto-  
 of Mello: and they went & made Abimelech king, beside the res in the time  
 7 oke, that stood in Sichem. † Which being told to Ioatham, of Antichrist  
 he went, :: and stode in the toppe of mount Garizim: and wil still a-  
 lifting vp his voice, he cried, and said: Heare me ye men uouch the  
 8 of Sichem, so as God may heare you. † " The trees went to right of the  
 anointe a king ouer them: and they said to the :: olue tree: Church.  
 9 Reigne ouer vs. † Which answered: Can I forsake my fat- : Oyle spiritu-  
 nes, which both goddes do vse, and men, and come to be ally signifieth  
 10 promoted among the trees? † And the trees said to the the grace of  
 11 :: figge tree: Come, and take the kingdome ouer vs. † Which the Holie  
 answered them: Can I forsake my sweetenes, and my most Ghost, making  
 sweete fruites, and go to be promoted among the other trees? peace of consci-  
 12 † And the trees spake to the :: vine: Come, and reigne ouer ence in mens  
 13 vs. † Which answered them: Can I forsake my wine, that soules toward  
 chereth God and men, & be promoted among the other trees? des God.  
 14 † And the trees said to :: the \* rhamnus: Come, and reigne :: The witness  
 15 ouer vs. † Who answered them: If in dedde you make me of Gods law  
 your king, Come, and rest vnder my shadow: but if you producing  
 meane it not, let there fyre issue forth of the rhamnus, and good workes.  
 16 deuoure the ceders of Libanus. † Now therefore, if you haue :: Contentible  
 wel, and without sinne appointed Abimelech king ouer you, in outward  
 and haue dealt wel with Ierobaal, and with his house, and shew, but bring-  
 haue requitted him the like for his benefites, who fought ing forth li-  
 17 for you, † and put his life in dangers, that he might deliuer quour of mer-  
 18 you from the hand of Madian, † who now are risen against uelous force;  
 my fathers house, and haue killed his sonnes seuentie men which sorte of  
 vpon one stone, and haue made Abimelech the sonne of his workes God is  
 handmaide king ouer the inhabitantes of Sichem, because he most deligh-  
 19 is your brother. † If therfore you haue dealt wel, and with- ted wihal :  
 out fault with Ierobaal, and his house, reioyse this day in and men most  
 20 Abimelech, and reioyse he in you. † But if vniuſly: let there admire. Psal 85  
 fyre issue forth from him, and consume the inhabitantes of :: The rham-  
 Sichem, and towne of Mello: and let there fire goe forth nus signifieth  
 from the men of Sichem, and from the towne of Mello, and bale and am-  
 21 deuoure Abimelech. † Which thinges when he had said, he bicious men.  
 fled, and went into Bera: and dwelt there for feare of Abi-  
 22 melech his brother. † Abimelech therfore reigned ouer Israel :: God doth  
 23 three yeares. † And our Lord sent :: a verie euil spirit betwen suggest only  
 Abimelech

\* briere  
bramble  
or thistle.





good cogitations: as remorse of conscience in the sechemites, for their ingratitude towards Gedeon and for so wicked and cruel a murder of his sonnes, whereupon they began to detest Abimelech and, so hatred grew between him & them, which is a most euil spirit. but their former sinne, not God, was the cause thereof. *s. Aug. 9. 45. in iudic.*

Abimelech and the inhabitantes of Sichem: Who began to detest him, † and to lay the wickednes of the murdering of 24 the seuentie sonnes of Ierobaal, and the sheading of their bloud vpon Abimelech their brother, and vpon the rest of the princes of the Sichimites, that had holpen him. † And they 25 sette an ambushment against him on the toppe of the mountaines: and whiles they taryed for his coming, they committed robberies, taking prayes of them that passed by: and it was told Abimelech. † And Gaal the sonne of Obed came 26 with his brethen, and passed into Sichem. At whole coming the inhabitantes of Sichem taking courage, † issued forth 27 into the fieldes, wasting the vineyardes, and treading the grapes: and gathering companies of musicions went into the temple of their god, and in their bankettes and cuppes cursed Abimelech, † Gaal the sonne of Obed crying: Who is Abi- 28 melech, and what is Sichem, that we should serue him? Is he not the sonne of Ierobaal, and hath made Zebul his seruant prince ouer the men of Emor the father of Sichem? Why then shal we serue him? † would God that some man would geue 29 this people vnder my hand, that I might take Abimelech out of the way. And some said to Abimelech: Gather together a multitude of an armie, and come. † For Zebul the prince of 30 the citie, hearing the wordes of Gaal the sonne of Obed, was very wrath, † and sent messengers secretely to Abimelech, 31 saying: Behold, Gaal the sonne of Obed is come into Sichem with his brethren, and rayseth the citie against thee † Arise 32 therefore in the night with the people, that is with thee, and lie hidde in the field: † and betimes in the morning at sunne 33 ryng, sette vpon the citie. And when he issueth forth against thee with his people, do to him what thou shalt be able. † Abimelech therefore arose with al his armie in the night, and 34 laide ambushmentes nere to Sichem in foure places. † And 35 Gaal the sonne of Obed went forth, & stode in the entrance of the gate of the citie. And Abimelech rose, and al his armie with him from the place of the ambushmentes. † And when 36 Gaal had seene the people, he said to Zebul: Behold a multitude cometh downe from the mountaines. To whom he answered: Thou seest the shadowes of the mountaines as it were heades of men, and with this errour thou art decieued. † Againe Gaal said: Behold there cometh downe people from 37 the nauel of the land, and one trouppes cometh by the way, that





38 that looketh to the oke. † To whom Zebul said: Where is  
 now thy mouth, wherewith thou didst speake? Who is Abi-  
 melech that we should serue him? Is not this the people,  
 which thou didst despise? Goe forth, and fight against him.  
 39 † Gaal therefore went, the people of the Sichimites looking  
 40 on, and fought against Abimelech, † who pursewed him  
 fleeing, and drue him into the citie: and there were slaine  
 41 of his part manie, vnto the gate of the citie: † and Abi-  
 melech sate in Rumia: but Zebul expelled Gaal, and his  
 companions out of the citie, neither did he suffer them to  
 42 abide in it. † Therefore the day folowing the people went  
 43 forth into the field. Which being told to Abimelech, † he  
 tooke his armie, and diuided it into three troupes, setting  
 ambushmentes in the fieldes. And seeing that the people came  
 44 out of the citie, he arose, & set vpon them † with his owne  
 troupe, oppugning and besieging the citie: and two troupes  
 45 scattered through the field pursewed the aduersaries. † More-  
 ouer Abimelech al that day oppugned the citie: which he  
 tooke, & killed the inhabitantes therof, and destroyed it, so  
 46 that he :: sowed salt in it. † Which when they had heard  
 that dwelt in the towre of Sichem, they entered into the  
 temple of their god Berith, where they had made a couenant  
 with him, and therof the place had taken his name, which  
 47 was exceeding wel fenced. † Abimelech also hearing that the  
 48 men of the towre of Sichem were gathered together, † he  
 went vp into mount Selmon with al his people: and taking  
 an axe, he cut of the bough of a tree, and laying it on his  
 shoulder & carying it, he said to his companions: That which  
 49 you see me do, doe ye out of hand. † They therefore cut-  
 ting of boughes from the trees, euerie man as fast as he could,  
 folowed their captaine. Who compassing the forte burnt it:  
 and so it came to passe, that with the smoke and the fyre a  
 thousand persons were slaine, men and women together, of  
 50 the inhabitantes of the towre of Sichem. † And Abimelech  
 departing thence came to the towne of Thebes, which com-  
 51 passing he besieged with his armie. † And there was in the  
 middes of the citie an high towre, to the which were fled  
 both men and women together, and al the princes of the  
 citie, the gate being shut very strongly, and they stand-  
 ing vpon the batlementes of the towre by the bulwarkes.  
 52 † And Abimelech coming nere the towre, fought manfully:

:: For more  
 reuenge he  
 sowed the ci-  
 tie with salte,  
 which maketh  
 ground bar-  
 ren, Theod. 9.  
 17. in lib. Iudic.

V v v

and





Evils shal  
betide the vn-  
just man to de-  
struction. *Psal.*  
139.

and approaching to the doore, endeouored to put fire vnder it:  
† and behold one woman casting from aboue a peece of a 53  
millstone, :: dashed it against the head of Abimelech, and  
brake his brayne. † Who called by and by his esquire, and 34  
said to him: Draw out thy sword, and strike me: lest perhaps  
it be said that I was slaine of a woman. Who doing as he was  
commanded slew him. † And when he was dead, al that 55  
were with him of Israel, returned into their seates: † and 56  
God repayed the euil, that Abimelech had done against his  
father, killing his seuentie brethren. † The Sichemites were 57  
also rewarded for that which they had wrought, and the  
curse of Ioatham the sonne of Ierobaal came vpon them.

## A N N O T A T I O N S.

## CHAP. IX.

Vngratful peo-  
ple render in-  
juries for be-  
nefices.

Infidels pro-  
mote wicked  
men to autho-  
ritie.

Abimelech a  
figure of An-  
tichrist.

8. *The tree went to annoint a king.*] According to the historie Ioatham Ge-  
deons youngest sonne, by a parable iustly expostulateth the iniurie donne by  
the Sichemites to his fathers house, in preferring a base bound womans sonne,  
and cruelly murdering the rest of his sonnes: who with much trauel, and manie  
dangers of his owne life, had deliuered them from seruitude. But in the spiri-  
tual sense, which (as the ancient fathers note) is chiefly intended, Idolaters and  
Heretikes are reprobued, who rather accept of vniust vsurpers, that wil serue  
their licentious appetites, and maintaine vice and wickednes, then to be ruled  
by iust and lawfull Superiors, appointed by Gods ordinance, indued with grace  
of the Holie Ghost (signified by *the olive tree*;) such as bring forth wholesome  
Iwere vertues (signified by *the figge tree*;) and are replenished with admirable for-  
titude (signified by *the vine tree*;) and in their places set vp base, ambitious,  
cruel, and crabbed spirits, signified by the bramble, or breere. Thus Nemrod,  
Abimelech, Mahomet, and innumerable other tyrantes haue benne aduanced,  
& especially Antichrist *shal be extolled about al that is called God, or is worshipped, and* 1. *Theff.*  
*shal most cruelly persecute al Chatholiques, that wil not conforme themselves* 2.  
*to his proceedings. But in fine (as here is prefigured in Abimelech) she shal rise*  
*against this bramble Antichrist, and shal denoure him and al his together.* S. Beda. 99.  
*in lib. Iudic. c. 6.*

## CHAP. X.

*Thola ruleth in Israel twentie three yeares. 3. Iair twentie two. 6. The people  
fal againe to idolatrie, & are afflicted by the Philisthines, and Ammonites.  
10. they crie to God for helpe, who biddeth them cal for helpe to the  
goddes whom they haue serued. 16. but crying still to God, and throwing  
away their idoles, he hath compassion of them.*

AFTER Abimelech there arose Ruler in Israel Thola the  
sonne of Phua the vncle of Abimelech, a man of Issa-  
char, which dwelt in Samir of mount Ephraim: † and iudged 1.  
Israel





Israel three and twentie yeares, and died and was buried in  
 3 Samir. † After him succeeded Iair the Galaadite, who iudged  
 4 Israel for two and twentie yeares, † having thirtie sonnes sit-  
 ting vpon thirtie asse coltes, & princes of thirtie cities, which  
 of his name were called Hauoth Iair, that is, the townes  
 5 of Iair, vntil this present day in the Land of Galaad. † And  
 Iair died; and was buried in the place, which is called  
 6 Camon. † But the children of Israel ioyning new sinnes to  
 their old, did euil in the sight of our Lord, & serued the Idols,  
 Baalim and Astaroth, & the goddes of Syria and of Sidon and  
 of Moab and of the children of Ammon and of the Philist-  
 7 hines: and they left our Lord, and did not serue him. † A-  
 gainst whom our Lord being wrath, deliuered them into the  
 handes of the Philisthijms and of the children of Ammon.  
 8 † And they were afflicted, and sore opressed for eightene  
 yeares, al that dwelt beyond Iordan in the Land of the  
 9 Amorrhite, which is in Galaad: † in so much, that the chil-  
 dren of Ammon passing ouer Iordan, wasted Iudas and Benia-  
 10 min and Ephraim: and Israel was afflicted exceedingly. † And  
 crying to our Lord, they said: We haue sinned to thee, be-  
 cause we haue forsaken our Lord God & haue serued Baalim.  
 11 † To whom our Lord spake: Haue not the Egyptians and  
 the Amorrhites, and the children of Ammon and the Phi-  
 12 listhijms, † the Sidonians also and Amalech and Chanaan  
 oppressed you, & you cried to me, and I deliuered you out of  
 13 their hand? † And yet you haue forsaken me, and haue wor-  
 shipped strange goddes: therefore I wil not adde to deliuer  
 14 you any more: † goe and inuocate the goddes which you  
 haue chosen: let them deliuer you in the time of distresse.  
 15 † And the children of Israel said to our Lord: We haue sinned,  
 render to vs whatsoeuer pleaseth thee: only now deliuer vs.  
 16 † In saying which thinges, :: they threw away out of their  
 coastes al the idols of strange goddes, and serued our Lord  
 17 God: who sorowed for their miseries. † Therefore the chil-  
 dren of Ammon crying together pitcht their tentes in Ga-  
 laad: against whom the children of Israel being assembled  
 18 camped in Maspha. † And the princes of Galaad said euerie  
 one to their neighbours: Who of vs shal first beginne to  
 fight against the children of Ammon, shal be the duke of the  
 people of Galaad.

:: Not euetie  
 one that say-  
 eth: Lord, Lord,  
 but he that  
 doth the wil  
 of God, &c:  
 Mat. 7.





*Iephthe rejected by his brethren, is intreated by the ancientes of Galaad to returne and fight for them against the Ammonites, 12. With whom he first pleadeth the cause of Israel by iust reasons, 26. and long prescription. But they persisting obstinate, he (30. inconsiderately vowing) 32. overthroweth them, 34. and sacrificeth his onlie daughter.*

∴ The hebrew word *Zonah* signifieth also *an in keeper.*

∴ If they had not concurred to his expulsion, it might haue sufficed to haue sent for him, but in this case the ancientes iudged it meete to goe in person, and to intreat him. So Christ was rejected by the Iewes, and returneth not to them til in the end of the world they shal seeke vnto him. *Aug. q. 49. in libro post mediu.*

**T**H E R E was at that time Iephthe the Galaadite a most valiant man and a warriour, the sonne of a woman that was an harlot, who was borne of Galaad. † And Galaad had a wife of whom he had sonnes: who after they were grown, cast out Iephthe, saying: Thou canst not be heyre in the house of our father, because thou art borne of an other mother. † Whom he fleeing and auoyding, dwelt in the Land of Tob: and there were gathered to him needie men, and the euill, and folowed him as their prince. † In those dayes the children of Ammon fought against Israel. † who pressing fore vpon them, the ancientes of Galaad went to take Iephthe out of the Land of Tob to helpe them: † and they saied to him: Come and be our prince, and fight against the children of Ammon. † To whom he answered: Are not you they that hated me, and cast me out of my fathers house, and now are come to me forced by necessitie. † And the princes of Galaad said to Iephthe: For this cause be we now ∴ come to thee, that thou goe forth with vs, and fight against the children of Ammon, and be the captaine of al that dwell in Galaad. † Iephthe also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and if our Lord deliuer them into my handes, shal I be your prince? † Who answered him: Our Lord which heareth these thinges, him selfe is mediator and witnes that we wil doe as we haue promised. † Iephthe therefore went with the princes of Galaad, and al the people made him their prince. And Iephthe spake al his wordes before our Lord in Maspha. † And he sent messengers to the king of the children of Ammon, which should say in his person: What is betwen me and thee, that thou art come against me, to wast my Land? † To whom he answered: Because Israel tooke my land, when he ascended out of Ægypt, from the coasts of Arnon vnto Iaboc and Iordan: now therefore with peace restore the same to me. † By whom Iephthe againe sent word, and commanded them that they should say to the





Numb. 10

15 to the king of Ammon: † Thus sayth Iephthe: Israel did not  
 take the Land of Moab, nor the Land of the children of Am-  
 16 mon: † but when they ascended out of Ægypt, he walked  
 through the desert vnto the Redsea, and came into Cades.  
 17 † And he sent messengers to the king of Edom, saying: Suf-  
 fer me that I may passe through thy land. Who would not  
 condescend to his requestes. He sent also to the king of Moab,  
 who also him selfe contemned to geue passage. He abode  
 18 therfore in Cades, † and compassed the Land of Edom at the  
 side, and the land of Moab: and came against the East quarter  
 of the Land of Moab, and camped beyond Arnon: neither  
 would he enter the boundes of Moab: for Arnon is the bor-  
 19 der of the Land of Moab. † Israel therfore sent messengers to  
 Schon the king of the Amorrhieues, who dwelt in Hele-  
 bon, and they said to him: Suffer me to passe through thy land  
 20 vnto the riuer. † Who also him selfe despising the wordes of  
 Israel, suffered him not to passe through his borders: but ga-  
 thering an infinite multitude went forth against him into  
 21 Iasa, and resisted strongly. † And our Lord deliuered him into  
 the handes of Israel with al his armie, and he stroke him, and  
 possessed al the Land of the Amorrhuite the inhabiter of  
 22 that countrie, † and al the coastes therof from Arnon vnto  
 23 Iaboc, & from the wildernes vnto Iordan. † Our Lord ther-  
 fore the God of Israel subuerted the Amorrhuite, his people  
 of Israel fighting against him, and wilt thou now possesse his  
 24 land? † Are not those thinges which :: Chamos thy God pos-  
 sessed, deu to thee by right? But the thinges that our Lord  
 God hath obteyned conquerour, shal come to our possession:  
 25 † vnlesse perhaps thou be better then Balac the sonne of Se-  
 phor the king of Moab: or canst shew, that he wrangled a-  
 26 gainst Israel, and fought against him, † when he dwelt in He-  
 lebou, and the litle townes therof, and in Aroer, and the tow-  
 nes therof, or in al the cities nere Iordan, for :: three hundred  
 yeares. Wherefore haue you so long attempted nothing for re-  
 27 claime? † Therefore I doe not sinne against thee, but thou  
 doest euil against me, denouncing me vniust warres. Our Lord  
 be iudge the arbiter of this day betwen Israel, and betwen the  
 28 children of Ammon. † And the king of the children of  
 Ammon would not harken to the wordes of Iephthe, which  
 29 he sent him by the messengers. † Therefore the spirite of our  
 Lord came vpon Iephthe, and circuiting Galaad, and Manasses,

:: In the opi-  
 nion of infi-  
 dels, it seemed  
 that they pos-  
 sessed coun-  
 tries by the  
 helpe of false  
 goddes, and so  
 they thought  
 them selues to  
 haue iust title.  
 Much more  
 iust is the title  
 when God al-  
 mighty ge-  
 ueth victorie  
 of conquest.  
*s. Aug. 9. 48.*  
*in Iudic.*  
 :: He argueth  
 vpon prescrip-  
 tion of 100.  
 yeares being  
 nere so much.  
 for there want-  
 ed scarce thir-  
 tie being from  
 the conquest  
 made by Moy-  
 ses (Numb. 21.)  
 til the time  
 of Iephthe a-  
 bout 270.  
 yeares.

Vvv 3

Maspha





∴ This vow  
was lawful,  
for the law  
forbiddeeth to  
offer man or  
woman in sa-  
crifice. Exo. 14.  
v 10. Deut. 12.  
v 31.

∴ In the old  
testament ma-  
riage was or-  
dinarily pre-  
ferred before  
single life but  
in the new, it  
is better to  
keepe virginity  
1. Cor. 7. v. 38.

Maspha also of Galaad, and thence passing to the children of  
Ammon, † he vowed a vow to our Lord, saying: If thou 30  
wilt deliuer the children of Ammon into my handes,  
† ∴ whosoever shal first come forth out of the doores of my 31  
house, and shal meete me returning with peace from the  
children of Ammon, him wil I offer an holocauste to our Lord.  
† And Iephthe passed to the children of Ammon, to fight 32  
against them: whom our Lord deliuered into his handes.  
† and he stroke from Aroer til thou come to Mennith, 33  
twentie cities, and as farre as Abel, which is sette with vine-  
yardes, with a very great plague. and the children of Ammon  
were humbled by the children of Israel † But Iephthe retur- 34  
ning into Maspha to his house, his onlie begotten daughter  
mette him with tymbrels and daunces. for he had not other  
children. † Whom when he saw, he rent his garmentes, 35  
and said: Wo is me my daughter thou hast deceiued me, and  
thy self art deceiued: for I haue opened my mouth to our  
Lord, and I can doe no other thing. † To whom she an- 36  
swered: My father, if thou hast opened thy mouth to our  
Lord, do vnto me whatsoeuer thou hast promised, the re-  
venge and victorie of thyne enemies being granted to thee:  
† And she said to her father: This only graunt me which I 37  
desire: Suffer me that two monethes I may goe about the  
mountaines, and ∴ bewaile my virginitie with my felowes.  
† To whom he answered: Goe. And he dismissed her two 38  
monethes. And when she was gone with her felowes and  
companions, she mourned her virginitie in the mountaines.  
† And the two monethes being expired, she returned to 39  
her father, and he did to her as he had vowed, who knew  
not man. Thence forth a fashion in Israel, and a custome was  
kept: † that after the compasse of a yeare the daughters of 40  
Israel assemble together, and mourne the daughter of Iephthe  
the Galaadite foure dayes.

## A N N O T A T I O N S.

### CHAP. XI.

39. Did he her as he had vowed. ] Whether Iephthe did wel or no in sacrificing his  
daughter, hauing vowed to offer in sacrifice whosoever (or whatsoeuer) should  
first meete him returning with victorie, as it hapened she did, is a great and hard  
question, which S. Augustin (q. 49. in lib. iude) and not easily decided, the holie  
scripture neither approuing nor reprobuing his fact. Neuertheles by conference  
of other scriptures and discouise of reason, he iudgeth it most probable that  
Iephthe



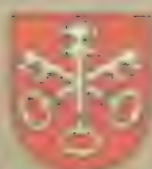


Iephthe offended in vowing without special warrant from God, to sacrifice, that vndiscreetly: which by the law was not sacrificable; yet sinned not in performing his vow, but But not in per rather pacified God therby, whose will seemed to be, that for punishment of forming his his sinne he should sacrifice his daughter, because by his diuine prouidence the vow as an- first mette him: and the omission might rather haue benne for his natural loue ent fathers towards his onlie childe, then for the vnlawfulness of the sacrifice: seeing it once thinke more pleased God to command Abraham to immolate his sonne Isaac, though when probable. it came to execution, he forbade the same, appointing an other holte in place of the childe, which here he did not. Neither was it iniurious to the daughter, seeing she, as al mankinde, must once die when God appointeth. Yes further she offered herself freely (which seemed to be by Gods instinct) willing her S. Augustin. father to do to her whatsoever he had promised to God. This is the summe of S. Augustins large discourse. Likewise S. Ambrose (li. 3. de Officiis c. 12.) supposeth assuredly that this prince Iephthe offended in vowing vnadvisedly, for S. Ambrose. it also repented him, when his daughter first mette him: yet that with godlie feare and drede he performed to his owne bitter paine that which he had promised: instituting an anniuersarie lamentation of his daughter, for a warning to posteritie of more circumspection in making vowes. S. Hierom also (li. 1. aduers. Iovinian.) approveth their opinion that say: It was Gods ordinance Iephthe S. Hierom. should feele the errour of his vnadvised vow, by the death of his daughter, for a document to others. The very same teacheth S. Chrysostom, (ho. 14. ad pop. Antioch.) that God would haue this errour to be thus punished, that others might be warned from vowing the like S. Gregorie Nazianzen (orat. de Macha- S. Chrysostom. ben) preferring the martyrdome of the seuen brothers and their mother, be- for this sacrifice of Iephthe as more aduised, and more honorable, yet condemneth S. Gregorie Nazianzen. not this, but recounteth it amongst other commendable actes. Theodoret (q. 19. in Iudic.) and al the aforesaid fathers do highly commend the daugh- Theodoret. ters promptnes in offering her self to be sacrificed, which either much exte- nuated her fathers fault, or wholly iustified his fact. Thus the ancient fathers moderate their censures. Yet a new glosser of the English Bible without scruple sayeth, that by his rash vow, and vnstedfast performance his religion was defaced; and Protestants cen- againe, that he was overcome with blinde Zele, not considering whether the vow was lawful or no.

## CHAP. XII.

*Ephraimites rising against Iephthe, fourtie two thousand of them are slaine. 8. Abiesan is Iudge. 11. After him Abialon 13. Then Abdon.*

- 1 **B**V T behold in Ephraim there arose a sedition. For they  
passing against the North, said to Iephthe: Going to fight  
against the children of Ammon, why wouldst thou not cal  
vs, that we might goe with thee? Therefore we wil burne thy  
2 house. † To whom he answered: I and my people were at  
great strife against the children of Ammon: and I called you, :: That, is ex-  
posed my self  
in danger tru-  
ping to Gods  
helpe & myn  
owne handes,  
when others  
would not af-  
3 that you should ayde me, and you would not doe it. † Which  
I seeing :: put my life in myne owne handes, and passed to  
the children of Ammon, and our Lord deliuered them into  
my handes. What haue I deserued, that you rise against me in  
4 battel. † Therefore al the men of Galaad being called to him, sist me.  
he fought





lephthe being  
of Manasses  
tribe the E-  
phraites en-  
uied his glorie  
and calumni-  
ously objected  
that he and his  
followers  
were fugitiues  
so raised a  
tumulte to  
their owne  
losse.

he fought against Ephraim: and the men of Galaad stroke Ephraim, because he had said: :: Galaad is a fugitiue of Ephraim, and dwelleth in the middes of Ephraim and Manasses. † And the Galaadites tooke the fordes of Iordan, by the which Ephraim was to returne. And when there had come to the same one of the number of Ephraim, fleeing, and had said: I beseech you let me passe: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not: † they asked him: Say then Schibboleth, which is interpreted an Eare of corne. Who answered, Sibboleth, not being able by the same letter to expresse, an eare of corne. And immediately being apprehended they killed him in the very passage of Iordan. And there fel at that time of Ephraim two and fourtie thousand. † Therefore Iephthe the Galaadite iudged Israel six yeares: and he died, and was buried in his citie of Galaad. † After him Abesän of Bethlechem iudged Israel: † who had thirtie sonnes, and as manie daughters, which he sending abroad, gaue to husbandes, and tooke wiues for his sonnes of the same number, bringing them into his house. Who iudged Israel seuen yeares: † and died and was buried in Bethlechem. † To whom succeeded Ahialon a Zabulonite: and he iudged Israel ten yeares: † and he died and was buried in Zabulon. † After him Abdon iudged Israel, the sonne of Illel a Parathonite: † who had fourtie sonnes, and of them thirtie nephewes, mounting vpon seuentie asse coltes, and he iudged Israel eight yeares: † and he died, and was buried in Parathon of the Land of Ephraim, in the mount of Amalec.

### CHAP. XIII.

*The people fall againe to idolatrie and are afflicted by the Philistims. 3. An Angel foretelleth Manue his wife, that she shal haue a sonne, and that he shal be a Nazareite from his birth. 11. confirmeth the same to Manue. 16. They offer sacrifice to God. 24. The child is borne, called Samson, and blessed of God.*

**A**Nd againe the children of Israel did euil in the sight of our Lord: who deliuered them into the handes of the Philistims fourtie yeares. † And there was a certaine man of Saraa, and of the stocke of Dan, named Manue, hauing a wife barren. † To whom an Angel of our Lord appeared, and said to her: Thou art barren and without children: but thou shalt conceiue & beare a sonne: † beware therefore that thou





- thou :: drinke not wine & sicer, nor eate any vncleane thing: :: Abstinence  
 5 † because thou shalt conceiue and beare a sonne, whose head not only from  
 the raser shall not touch: for he shall be a Nazareite of God, things vncle-  
 6 :: from his infancie, and from his mothers wombe, and he ane by the law  
 shall beginne to deliuer Israel from the handes of the Phil- wine and sicer  
 6 stijmes. † Who when she was come to her husband, said to was a prepara-  
 him: A man of God came to me, hauing an Angelical con- tion to the  
 tenance, exceeding terrible. Whom when I had asked, who childe, who  
 he was, and whence he came, and by what name he was cal- should ab-  
 7 led, he would not tel me: † but this he answered: Behold them al his  
 thou shalt conceiue and beare a sonne: beware thou drinke life.  
 not wine, nor sicer, and that thou eate not any vncleane :: Other Na-  
 thing: for the child shall be the Nazareite of God from his zerites obser-  
 infancie, and from his mothers wombe vntil the day of his ued a pres-  
 8 death. † Manue therefore prayed to our Lord, and said: I cripte rule of  
 beseech thee o Lord, that the man of God, whom thou didst abstinence for  
 send, may come againe, and teach vs what we ought to doe a time only  
 9 concerning the child, that shall be borne. † And our Lord Num. 6. but  
 heard Manue praying, and the Angel of our Lord appeared Samson al his  
 againe to his wife sitting in the field. but Manue her husband life; as a more  
 10 was not with her. Who when she had seene the Angel, † ha- perfect figure  
 stened, and ranne to her husband: and she told him, saying: of Christ.  
 Behold " the man hath appeared to me, whom I saw before.  
 11 † Who rose, and folowed his wife: and comming to the man,  
 said to him: Art thou he that didst speake to the woman?  
 12 And he answered: I am. † To whom Manue, when, sayd he, :: Manue ta-  
 thy word shall be fulfilled, what wilt thou that the child doe? king the An-  
 13 or from what shall he keepe him self? † And the Angel of gel for a holie  
 our Lord said to Manue: From al thinges, which I haue spo- prophete iust-  
 14 ken to thy wife, let him refraine him self: † and whatsoever ly thought he  
 groweth of the vineyard, let him not eate: wine and sicer would not ad-  
 let him not drinke, let him not eate any vncleane thing: and mitte, nor co-  
 whatsoever I haue commanded her, let him fulfil and keepe. mand anie  
 15 † And Manue said to the Angel of our Lord: I beseech thee thing but that  
 that thou condescend to my petitions, and let vs :: make to was lawfull.  
 16 thee a kidde of goates. † To whom the Angel answered: If And so did as  
 thou constrain me, I wil not eate thy breade: but if thou the Angel ap-  
 wilt make holocaust, offer it to our Lord. And Manue knew pointed him,  
 17 not that it was an Angel of our Lord. † And he said to him: though he was  
 What is thy name, that, if thy word shall be fulfilled, we may no priest, nor  
 18 honour thee? † To whom he answered: Why askest thou the place pro-  
 my name,

www

my name,





my name, which is merueilous? † Manue therefore tooke a 19  
 kidde of the goates, and the libamentes, and put them vpon  
 a rocke, offering to our Lord, who doeth meruelous thinges:  
 and he and his wife looked on. † And when the flame of 20  
 the altar ascended into heauen, the Angel of our Lord ascen-  
 ded together in the flame. Which when Manue and his wife  
 had scene, they fel flatre on the ground, † and the Angel of 21  
 our Lord appeared to them no more. And forthwith Manue  
 vnderstood that it was an Angel of our Lord, † and he said to 22  
 his wife: Dying we shal die, becaule we haue scene :: God.  
 † To whom his wife answered: If our Lord would haue kil- 23  
 led vs, he would not haue taken of our handes holocaustes  
 and libamentes, neither would he haue shewed vs al these  
 thinges, nor haue told vs these thinges that are to come. † She 24  
 therefore bare a sonne, and called his name Samson. And the  
 child grewe, and our Lord blessed him. † And the Spirit of 25  
 our Lord beganne to be with him in the campe of Dan  
 betwixt Saraa and Esthaol.

Though Ma-  
 nue saw not  
 God in his  
 owne person,  
 yet seeing him  
 in his messen-  
 ger feared  
 death. s. Aug.  
 9. 54. in Iudic.

## A N N O T A T I O N S.

## CHAP. XIII.

10. *The man hath appeared.* ] Al ancient fathers and Catholique writers say,  
 this was an Angel, which appeared in the forme of a man, and it is plaine by  
 the text. Yet some protestantes wil haue this person to be Christ, the eternal  
 word of God, VVho afterwarde became man. And neuertheles where by & by  
 (v. 16.) he admonissheth Manue to offer sacrifice to God, they note that he  
 sought not his owne honour but Gods, whose messenger he was: either plainly con-  
 tradicting themselues, or els teaching Arrianisme, as though the Sonne of God  
 were not God; or inferiour to God the Father.

Protestantes  
 either contra-  
 dict them-  
 selues, or teach  
 Arrianisme.

Bible  
 1603.

## CHAP. XIII.

*Samson desirous to marrie a Philisthime woman 5. by the way killeth a lion.  
 8. In whose mouth after few dayes, finding honey, 12. he proposeth therof  
 a riddle to the Philisthims for a wager: 15. which reueling to his wife,  
 she telleth it to his aduersaries. 19. He killeth and spoyleth thirtie men, so  
 payeth the wager: and his wife taketh an other man.*

SAMSON therefore went downe into Thamnatha, and 1  
 seeing there a woman of the daughters of the Philisthims,  
 † he went vp, and told his father and his mother, saying: I 2  
 saw a woman in Thamnatha of the daughters of the Phil-  
 sthims: which I beseech you take for me to wife. † To whom 3  
 his





- his father and mother said: :: Is there not a woman among the daughters of thy bretheren, and in al my people, that thou wilt take a wife of the Philisthijms, which are vncircumcised? And Samson said to his father: Take this for me: because she hath pleased mine eyes. † But his parentes knew not that the thing was done of our Lord, and he sought an occasion against the Philisthims. for at that time the Philisthims had dominion ouer Israel. † Samson therefore went downe with his father and mother into Thamnatha. And when they were come to the vineyardes of the towne, there appeared a lions whelpe cruel, and roaring, and mette him. † And the Spirit of our Lord came vpon Samson, and he tore the lion, as if he should teare a kidde into peeces, hauing nothing at al in his hand: and this thing he would not tel to his father and mother. † And he went downe and spake to the woman, that had pleased his eies. † And after some dayes returning to take her, he went aside to see the carcasle of the lion, and behold there was a swarme of bees in the mouth of the lion and a honie combe. † Which when he had taken in his handes, he did eate in the way: and coming to his father and mother, he gaue them part, who also them selues did eate: neither would he for al that tel them, that he had taken the honie from the bodie of the lion. † His father therefore went downe to the woman, and made his sonne Samson a feast. for so yong men were accustomed to doe. † When the citizens therefore of that place had seene him, they gaue him thirtie companions to be with him. † To whom Samson spake: I wil propose you a riddle, which if you shal solue me within the seuen dayes of the feast, I wil geue you thirtie sindones, and as many coates: † but if you shal not be able to solue it, you shal geue me thirtie sindones, and cotes of the same number. Who answered him: Propound the riddle, that we may heare it. † And he said to them: Out of the eater came forth meate, and out of the strong issued forth sweetenes. neither could they for three dayes solue the proposition. † And when the seuenth day was come, they said to the wife of Samson: Speake to thy husband, and vse perswasion to him, that he tel thee what the riddle signifieth. Which thing :: if thou wilt not doe, we wil burne thee, and thy fathers house: haue you therefore called vs to the bridal that you might spoyle vs? :: By threatens they made her betray her

WWW 1

† Who





husband: and  
neuertheles  
destroyed  
both her and  
her father. *cha.*  
15. v. 6. so per-  
secuters of the  
Church deale  
with such, as  
trayterously  
or of frailtie  
serue their  
turne.

† Who shed teares before Samson, and complained saying: 16  
Thou hatest me, and louest me not: therefore the probleme,  
which thou hast propounded to the sonnes of my people,  
thou wilt not expound to me. But he answered: I would not  
tel it to my father and mother: and can I tel it to thee? † The 17  
seuen daies therefore of the feast she wept before him: and at  
the length the seuenth day for that she molested him he  
expounded it. Who immediately told her countrie men.  
† And they told it him the seuenth day before the going 18  
downe of the sunne: What is sweeter then honie, and what  
stronger then a lyon? Who said to them: If you had not  
ploughed with my hayser, you had not found out my propo-  
sition. † The Spirit therefore of our Lord came vpon him, 19  
and he went downe to Ascalon, and stroke there thirtie men,  
whose garmentes being taken away he gaue to them, that  
had solved the probleme. And being exceeding wrath he went  
vp into his fathers house: † but his wife tooke a husband 20  
one of his freindes and bridal companions.

## CH A P. X V.

*Samson tying firebrandes to foxes tyles burneth the Philisthims corne. 6. they  
burne his wife and her father. 8. he beatech them and hideth him selfe. 10.  
His owne countrymen to get peace with the Philisthimes, take and bind  
him, so meaning to deliuer him. 14. but he breaketh the cordes, and with  
the iaw bone of an asse killeth a thousand of his enemies. 18. Being ex-  
ceeding drie, is refreshed with water, from the tooth of the same iaw.*

**A**N D after a certaine time, when the dayes of wheate 1  
haruest were at hand, Samson came, meaning to visite  
his wife, and he brought her a kidde of goates. And when he  
would enter into her chamber as he was wont, her father pro-  
hibited him, saying: † I thought that thou hadst hated her, 2  
and therefore I deliuered her to thy freind: but she hath a  
sister, which is yonger & fayrer then she, let this be thy wife  
in steade of her. † To whom Samson answered: From this 3  
day there shal be no fault in me against the Philisthimes: for I  
wil doe you euils. † And he went, and 4 caught three hun-  
dred foxes, and he coupled them taylor to taylor, and tyed fyre-  
brandes in the middes: † which kindling with fyre, he let 5  
them goe, that they might runne abroad hither and thither.  
Who immediately went on into the corne of the Philisthimes.  
Which

Being Iudge  
of the people  
he had helpe  
of others to  
take so manie  
foxes with  
nettes, or o-





- Which being sette on fire, both the corne now caried together, and that which yet stode in the stalke, was al burnt, in so much, that the flame consumed the vineyardes also and the oliuetes. † And the Philisthijmes said: Who hath done this thing? To whom it was said: Samson the sonne in law of the Thamnathate: because he rooke his wife, and gaue her to an other, he hath wrought these thinges. And the Philisthims went vp, and burnt both the woman and her father. † To whom Samson said: Although you haue done these thinges, notwithstanding yet wil I requite reuenge of you, and then I wil rest. † And he strooke them with a great plague, so that astonied they laid the calfe of the leg vpon the thigh. And going downe he dwelt in the caue of the rocke Etam. † Therefore the Philisthijms going vp into the Land of Iuda camped in the place, which afterward was called Lechi, that is, the iaw bone, where their armie was spred abroad. † And they of the tribe of Iuda said to them: Why are you come vp against vs? Who answered: That we may bind Samson, we are come, and may repay him the thinges that he hath wrought against vs. † There went downe therefore three thousand men of Iuda, to the caue of the flint Etam, and said to Samson: knowest not thou that the Philisthijms reigne ouer vs? Why wouldest thou doe this thing? To whom he said: As they did to me so haue I done to them. † To bind thee, quoth they, we are come, and to deliuer thee into the bandes of the Philisthijms. To whom Samson: Sweare, quoth he, & promise me that you kil me not. † They said: We wil not kil thee, but wil deliuer thee bound. And they bound him with two new cordes, and tooke him from the rocke Etam. † Who when he was come to the place of the iaw-bone and the Philisthijms shouting were come against him, the Spirit of our Lord fel vpon him: and as flax is wont to be consumed at the saueur of fyre, so the bandes wherewith he was bound, were dissipared and loosed. † And finding a iawe bone, to witte, the iawe bone of an asse, which lay there, catching it, he slewe therewith a thousand men, † and said: In the iawe bone of an asse, in the iawe of the colt of the asses haue I destroyed them, and haue strooke a thousand men. † And when he had ended these wordes singing, he threw the iaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the

therwise, being great store in that countie.

:: A notorious miracle to kil so manie with so meane a weapon without other helpe of man. And by common reason as vncredible, as the great mysteries of Catholique Religion.

W W W 3

lifting





∴ It was a greater miracle to draw water out of a drie bone, then out of the earth or stones: but all things are possible to God, which he please to do.

lifting vp of the iawbone. † And being very thirstie, he 18  
cried to our Lord, and said: Thou hast geuen in the hand of  
thy seruant this very great saluation and victorie: and behold  
I die for thirst, and shal fal into the handes of the vncircum-  
cised. † Our Lord therefore ∴ opened a great tooth in the 19  
iawe of the asse, & there issued out of it waters. which being  
drunke, he refreshed his spirit, and receiued strength againe.  
Therefore the name of that place was called: The fountaine  
of him that inuocated from the iawbone, vntil this present  
day. † And he iudged Israel in the daies of the Philisthijms 20  
twentie yeares.

## CHAP. XVI.

*Samson enuironed in a citie taketh away the gates, and carrieth them on his  
shoulders into a mountaine. 4. Is at last deceived by Dalila, 21 his eyes  
put out, and scornfully abused. 26. But finally God restoring his strength,  
he striking two pillars the house falleth, and with himself, killeth three  
thousand Philisthijms.*

∴ For such ad-  
mirable stre-  
ngth the hebr-  
nish people  
thought Sam-  
son to be Her-  
cules. 5. Aug.  
li. 18. c. 19. c. 11. But he was in  
deede farre  
stronger then  
they feared of  
Hercules, who  
they said, was  
not able to  
fight against  
two: whereas  
Samson alone  
killed a thou-  
sand with the  
iawbone of an  
asse. c. 15. v. 15.

**H**E went also into Gaza, and saw there a woman that 1  
was \* an harlot, and went in vnto her. † Which when 2  
the Philisthijms had heard, and it was bruted among them,  
that Samson was entered into the citie, they compassed him,  
keepers being sette in the gate of the citie: and there al the  
night wayting with silence, that in the morning they might  
kil him going out. † But Samson slept vntil midnigt, and 3  
then arising he ∴ rooke both the leaues of the gate, with  
their postes and locke, and laying them on his shoulders,  
caried them to the toppe of the mountaine, which looketh  
toward Hebron. † After these thinges he loued a woman, 4  
which dwelt in Valley Sorec, and she was called Dalila.  
† And the princes of the Philisthijms came to her, and said: 5  
Deceiue him, and learne of him, wherein he hath so great  
strength, and how we may be able to overcome him, and  
being bound to afflict him. which if thou shalt doe, we wil  
geue thee euerie one a thousand and an hundred peeces of  
silver. † Dalila therefore spake to Samson: Tel me, I besech 6  
thee, wherein thy greatest strength is, and what it is where-  
with being bound thou canst not breake forth. † To whom 7  
Samson answered: If I shal be bound with seuen cordes of  
sinewes not yet drie, and moyste as yet, I shal be weake as  
other men. † And the princes of the Philisthijms brought 8  
vnto

\* or, an  
Inkeeper.





- vnto her seuen cordes, as he had said: with the which she  
 9 bound him, † ambushmentes lying secretely in wayte neere  
 her, and in the chamber expecting the end of the thing, and  
 she cried to him: The Philisthijms vpon thee Samson. Who  
 brake the bandes, as if a man should breake a thread of toe  
 twyned with spittle, when it hath taken the sauer of fyre:  
 10 and it was not known wherein his strength was. † And  
 Dalila said to him: Behold thou hast deluded me, and hast  
 spoken false: now at the least tel me wherewith thou mayest  
 11 be bound. † To whom he answered: If I shal be bound with  
 new cordes, that were neuer occupied, I shal be weake, and  
 12 like to other men. † With the which Dalila againe bound  
 him, and cried: The Philisthijmes vpon thee Samson, ambu-  
 shementes being prepared in the chamber. Who did so breake  
 13 the bandes as threades of linnen cloth. † And Dalila said to  
 him againe: How long deceuest thou me, and speakest false?  
 Shew wherewith thou mayest be bound. To whom Samson  
 answered: If thou platte seuen heares of my head with a  
 heare lase, and fasten a nayle tyed round about them in the  
 14 ground, I shal be weake. † Which when Dalila had done,  
 she said to him: The Philisthijms vpon thee Samson. Who  
 ryling vp from sleepe drew out the nayle with the heares and  
 15 the heate lase. † And Dalila said to him: How dost thou say  
 that thou louest me, whereas thy mind is not with me? These  
 three times thou hast lied to me, & wouldest not tel wherein  
 16 thy greatest strength is. † And when she molested him, and  
 continually hong vpon him for many daies, not geuing him  
 space to rest, his soule faynted, and was wearied euen vnto  
 17 death. † Then opening the truth of the thing, he said to her:  
 There neuer came yron vpon my head, because I am a Naza-  
 reite, that is to say, consecrated to God from my mothers  
 wombe: if my head shal be shauen, :: my strength shal de-  
 part from me, and I shal fayle, and shal be as other men.  
 18 † And she seing that he had confessed to her al his minde,  
 sent to the princes of the Philisthijms and willed them: Come  
 vp yet once more, for now he hath opened his hart to me.  
 Who went vp taking with them the money which they had  
 19 promised. † But she made him to sleepe vpon her knees, and  
 to lay his head in her bosome. And she called a barber, and  
 shaued his seuen heares, and beganne to driue him away, and  
 thrust him from her: for immediately the strength departed  
 from

Supernatural  
 strength, or  
 grace depar-  
 teth when any  
 leaue the rule  
 of their pro-  
 fession.





from him: † and she said: The Philisthijms vpon thee Sam- 20  
son. Who arysing from sleepe, said in his mind: I wil goe  
forth as I did before, and wil shake my self, not knowing that  
our Lord was departed from him. † Whom when the Phil- 21  
sthijms had apprehended, forthwith they plucked forth his  
eies, and led him to Gaza bound with chaynes, and being  
shut vp in prison they made him grinde. † And now his hea- 22  
res had begone to grow againe, † and the princes of the 23  
Philisthijms assembled in one, that they might immolate ma-  
gnifical hostes to Dagon their god, and might feast, saying:  
Our God hath deliuered our enemy Samson into our handes.  
† Which thing the people also seing, prayesed their god, and 24  
said the same thinges: Our God hath deliuered our aduersarie  
into our handes, who destroyed our countrie, and killed yerie  
manie. † And reioysing through out their banquettes, when 25  
they had now taken their good cheere, they commanded that  
Samson should be called, and should play before them. Who  
being brought out of prison played before them, and they  
made him to stand between two pillers. † Who said to the 26  
seruant that gouerned his steppes: Suffer me to touch the  
pillers, on which al the house stayeth, and let me leane vpon  
them, and rest a litle. † And the house was ful of men and 27  
wemen, and there were al the princes of the Philisthijms,  
also from the rooffe and higher part, about three thousand of  
both sexe beholding Samson playing. † But he inuocating 28  
our Lord, said: Lord God remember me, & restore now to me  
myne old strength my God, that I may: reuenge me of myne  
enemies, and for the losse of two eies may receive one re-  
uenge. † And taking both the pillers, on which the house 29  
rested, and holding the one in his right hand, and the other in  
his left, † he said: " Let me die with the Philisthijms. And 30  
the pillers being strongly shaken, the house fel vpon al the  
princes, and the rest of the multitude, that was there: and he  
killed manie more dying, then before he had killed liuing.  
† And his brethren going downe and al his kindred, they 31  
tooke his bodie, and buried it betwixt Saraa and Esthaol in  
the sepulchre of his father Manue, and he iudged Israel  
twentie yeares.

He desired to  
be reuenged,  
not of rancour  
of mind but of  
zele of iustice.  
And so al the  
elect & glori-  
fied Sainctes  
desire reuēge.  
Luc. 18. v. 8.  
Apost. 6. v. 10.

#### ANNOTATIONS. CHAP. XVI.

Samson excu- 30. *Let me die with the Philisthijms.* ] Manie thinges do iustifie Samsons fact  
sed in killing in killing himself with the Philisthijms. First it appeareth by the miracle, that  
God





God directly and extraordinarily concurred by restoring in that moment his admirable strength, that he could pull downe two such pillars. And comfortably we may gather, that God inspired his mind to attempt this fact, and so he erred not, but obeyed God herein: as S. Augustin noteth. *b. 1. c. 21. & 16. de ciuit. Dei*. Secondly he was moued with zeale of Gods honour, hearing the Idolaters praise their false god Dagon. Thirdly, he had a good and pure intention to reuenge him selfe for Gods more glorie, praying to him for restoration of strength. Fourthly he did not directly desire to kil himselfe, but to kil the Philistines, though himselfe must also die with them. And in this act especially he was a figure of Christ, who chiefly by his death conquered his enemies. himselfe with his enemies.

Samson a figure of Christ,

## CHAP. XVII.

*Michas and his mother cause a grauen, and a molten idol to be made of siluer. 5. He maketh one of his sonnes priest for the idol, 10. and for the same purpose byreth also a Leuite.*

The third part.

Of certaine accidentes

which happened in the time of the Iudges.

:: In hebrew *pesel masselah*, in Latin *sculptile & conspabile*, a grauen & molten thing an image or forme made in mettles for a god, and so called, v. s. was in dede an idol of Gentilitie, and nothing at all against sacred Images of Christ and his Sainctes in the Catholique Church. where of more is noted. *Gen. 31.*

*Exo. 10.*

:: Anointed his handes with oyle, as was prescribed.

*Exo. 29. Lev. 8.*

But such an apostate imitation

1 **T**H E R E was at that time a certaine man of mount  
2 Ephraim named Michas, † who said to his mother:  
The thousand and hundred siluer peeces, which thou hadst  
separated to thy selfe, and concerning the which thou didst  
swear in my hearing, behold I haue, and they are with me.  
3 To whom she said: Blessed be my sonne to the Lord. † He  
therfore rendred them to his mother, who had said to him:  
I haue consecrated and vowed this siluer to the Lord, that my  
sonne may receiue it of my hand, and make :: a grauen and  
4 :: a molten (god) and now I deliuer that to thee. † He ren-  
dred them therfore to his mother: who rooke two hundred  
siluer peeces and gaue them to the siluersmith, that he might  
make of them a grauen and a molten (god) which was in the  
5 house of Michas. † Who separated also therein a litle house  
to the God, and made an Ephod, and Theraphim, that is to  
say, a priestlie vestiment, and idoles: and he :: filled the hand  
6 of one of his sonnes, and he became his priest. † In those  
daies there was not a king in Israel, but euerie one did that,  
7 which semed right to him ielf. † There was also an other  
yong man of Bethalem Iuda, of the kindred therof: and he  
8 was a Leuite, and dwelt there. † And going forth out of the  
citic of Bethlehem, he would seiourne wheresoeuer he  
should find it comodious for him. And when he was come  
into mount Ephraim, making his journey, and had turned  
9 aside a litle into the house of Michas, † he was deman-  
ded of him whence he came. Who answered: I am a Le-  
uite of Bethlehem Iuda, and I goe to dwell where I shal be  
10 able, and shal perceiue it to be profitable for me. † And

X x x

Michas





was of no value, where was neither true vocation in the anointed (for he descended not of Aaron, but of Moyses, chap. 18. v. 30.) nor authoritie in him that vled this ceremony. An Apostata Leuite was accounted more sufficient then an idolatrical priest to serue an idol. so he that is a Priest or a Deacon once catholically consecrated, is a sufficient (yea too sufficient) a minister with protestantes.

\* Their whole portio was assigned (Ios. 19) but through their owne sloth they possessed litle of it, so that hitherto the greatest part was not received.

† They ment the false god which the apostata Leuite serued.

\* The diuel answered, as his manner is

Michas said: Abide with me, and be to me a father and a priest, and I wil geue thee euerie yeare tenne silver peeces, and double luerie, and the thinges that be necessarie for victual. † He was content, and abode with the man, and was vnio him as one of his sonnes. † And Michas filled his hand, and had the yong man for a priest with him, saying: † Now I know that God wil do me good b having a priest of the Leuitical kinde.

### CHAP. XVIII.

*First sending spie to discover, 11. six hundred armed men of the tribe of Dan goe to seeke possessions. 14. By the way they take the idol, and idolatrical priest from Michas. 27. surprise the towne of Lais, 30. and there set vp idolatrit.*

**I**N those dayes there was not a king in Israel, and the tribe of Dan sought possession for it selfe, that it might dwell therein: for vntil that day it had not receiued a lotte among the other tribes. † Therefore the children of Dan sent five men of their stocke and familie most valiant from Saraa and Esthaol, that they might view the land, and diligently behold it, and they said to them: Goe, and consider the land. Who going forward when they were come into mount Ephraim, and had entered into the house of Michas, they rested there: † and knowing the voice of the yong man the Leuite, and vsing his lodging, they said to him: Who brought thee hither? What doest thou here? For what cause wouldest thou come hither? † Who answered them: These, and these thinges hath Michas done to me, & hath hyred me for wages to be his priest. † And they desired him that he would consult w<sup>th</sup> the Lord, that they might know whether they should goe on a prosperous iourney, and the thing should haue effect. † Who answered them: Goe in peace: The Lord regardeth your way, and the iourney that you goe. † The five men therefore going came to Lais, & they saw the people dwelling in it without any feare, according to the custome of the Sidonians, secure and quiet, no man at al resisting them, & of greate riches, and separated farre from Sidon and from al men. † And returning to their brethren in Saraa and Estaol, and asking what they had done they answered them: † Arise, and let vs goe vp to them: for we haue seene the Land exceeding rich and plentiful: neglect not, slacke not: let vs goe, and possesse it, it wil be no labour.

† We





obscurely, some  
times truly &  
sometimes  
falsly.

10 † We shal enter vnto them being secure, into a most large  
countrie, and our Lord wil deliuer to vs the place, wherein  
is penurie of nothing, of those thinges that grow on the  
11 earth. † There departed therefore from the kined of Dan,  
that is to say, from Saraa and Esthaol six hundred men, fur-  
12 nished with warlike armour, † and going vp they taried in  
Cariathiarim of Iuda: which place from that time tooke the  
name of the Tentes of Dan, and it is at the backe of Cariathia-  
13 rim. † Thence they passed into mount Ephraim. And when  
14 they were come to the house of Michas, † the five men, that  
before had been sent to view the Land of Laie, said to the rest  
of their brethren: You know that in these houses there is an  
Ephod, and Theraphim, and a grauen, and molten god: See  
15 what pleaseeth you. † And when they had turned a litle aside,  
they entred into the house of the yong man the Leuite, which  
was in the house of Michas: and saluted him with peaceable  
16 wordes. † And the six hundred men so as they were armed,  
17 stode before the doore. † But they, that were entred the  
house of the yong man, endeououred to take away the grauen,  
the Ephod and the idols, and molten god, and the priest stode  
before the doore, the six hundred most valiant men expecting  
18 not farre of. † They therefore that were entred tooke the gra-  
uen, the Ephod, the theraphim and molten god. To whom  
19 the priest said: What doe you? † To whom they answered:  
Hold thy peace, and put thy finger vpon thy mouth and come  
with vs, that we may haue thee for a father, and a priest. Whe-  
ther is better for thee, that thou be a priest in the house of one  
20 man, or in one tribe and familie in Israel? † Which when he  
had heard, he agreed to their wordes, and tooke the Ephod,  
21 and idols, and grauen god, and departed with them. † Who  
when they went forward, and had made the children and the  
22 cattel to goe before them, and al that was percious, † and  
were now farre from the house of Michas, the men that dwelt  
23 in the house of Michas crying out together solowed, † and  
at their backe began to shoute. Who looking backe, said  
24 to Michas: What meanest thou? Why doest thou crie? † Who  
answered: My Goddes, which I made me, you haue taken  
away, and the priest, and al that I haue, and doe you say:  
25 What aileth thee? † And the children of Dan said to him:  
Beware thou speake no more vnto vs, and there come vnto  
thee men prouoked in mind, and thou with al thy house

perish.

X x x 2





∴ Pesel, idolon,  
sculptile, the  
grauen thing,  
falsly called  
god. c. 17. v. 5.

perish. † And so they went on their iourney begone. But 16  
Michas seing that they were stronger then he, returned into  
his house. † And the six hundred men tooke the prielt, and 17  
the thinges which we spake of before, and came into Lais to  
a people that was quiet and secure, and stroke them in the  
edge of the sword: and the citie they deliuered to fyre, † no 18  
man at al bringing them succour, for that they dwelt farre  
from Sidon, and had with no men anie societie and affayres.  
And the citie was situated in the countrie of Rohob: which  
building agayne they dwelt in it, † calling the name of the 19  
citie Dan, according to the name of their father, whom Israel  
had begotten, which before was called Lais. † And they 20  
sette vp to them selues the ∴ grauen idol, and Jonathan the  
sonne of Gerson the sonne of Moyse, and his sonnes priestes  
in the tribe of Dan, vntil the day of their captiuitie. † And 21  
the idol of Michas remayned with them al the time, that the  
house of God was in Silo. In those daies there was not a king  
in Israel.

#### CHAP. XIX.

*A Leuite bringing homeward his reconciled wife, 15. at Gabaa in the tribe  
of Benjamin hardly getteth lodging. 25. his wife is there vilanously abused  
by wicked men, and in the morning found dead. 29. whereupon her hus-  
band cutteth her bodie, and sendeth peeces to euerie tribe of Israel, requi-  
ring them to reuenge the wicked fact.*

**T**H E R E was a certaine man a Leuite, dwelling on the 1  
side of mount Ephraim, who tooke a wife of Bethlechem  
Iuda: † which left him, and returned vnto her fathers house 2  
into Bethlechem, and abode with him foure monethes. † And 3  
her husband folowed her, willing to be reconciled vnto her,  
and to speake her fayre, and to bring her backe with him,  
having in his companie a seruant and two asses: who re-  
ceiued him, and brought him into her fathers house.  
Which when his father in law had heard, and had seene him,  
he mette him ioyful, † and embraced the man. And the sonne 4  
in law taried in the house of his father in law three daies,  
eating with him and drinking familiarly. † But the fourth 5  
day arising before day, he would depart. Whom his father in  
law held, and said to him: Tast first a litle bread, & strengthen  
thy stomacke, and so thou shalt depart. † And they sate to- 6  
gether, and did eate and drinke. And the father of the yong  
woman





woman said to his sonne in law: I beseech thee that thou tarie  
 7 here to day, and let vs make merie together. † But he ry-  
 sing vp, beganne as if he would depart. And neuertheles with  
 much adoe his father in law stayed him, and made him to  
 8 tarie with him. † But when morning was come, the Leuite  
 prepared to goe his iourney. To whom his father in law  
 againe: I beseech thee, quoth he, that thou take a litle meate,  
 and making thy self strong, til the day be sarder spent, after-  
 ward thou mayest depart. They did eate therfore together.  
 9 † And the yong man arose, that he might sette forward with  
 his wife and his seruant. To whom his father in law spake  
 againe: Consider that the day is more declining to the west,  
 and draweth nigh to euening: tarie with me to day also, and  
 spend the day in mirth, and to morrow thou shalt depart that  
 10 thou mayst goe into thy house. † His sonne in law would  
 not condescend to his wordes: but forthwith went forward,  
 and came ouer against Iebus, which by an other name is cal-  
 led Ierusalem, leading with him two asses laden, and his  
 11 concubine. † And now they were come nigh to Iebus and  
 the day changed into night: & the seruant said to his maister:  
 Come, I beseech thee, let vs turne into the citie of the Iebu-  
 12 seites, and tarie in it. † To whom his maister answered: I wil  
 not enter iuto the towne of a strange nation, which is not of  
 13 the children of Israel, but I wil passe as farre as Gabaa: † and  
 when I shal come thither, we wil lodge in it, or at the least in  
 14 the citie of Rama. † They passed therfore by Iebus, and went  
 on their iourney begone, and the sonne went downe to them  
 15 byside Gabaa, which is in the tribe of Benjamin: † and they  
 turned into it, that they might lodge there. Whither when  
 they were entred, they sate in the streete of the citie, and no  
 16 man would receiue them to lodge. † And behold there ap-  
 peared an old man, returning out of the field and from his  
 worke in the euening, who him self also was of mount  
 Ephraim, and dwelt as a stranger in Gabaa; but the men of  
 17 that countrie were the children of Iemini. † And lifting vp  
 his eyes, the old man saw the man sitting with his fardels in  
 the streete of the citie, and said to him: Whence comest thou?  
 18 and whither goest thou? † Who answered him: We depar-  
 ted from Bethlechem Iuda, and we goe to our place, which is  
 on the side of mount Ephraim, from whence we went into  
 Bethlechem: and now we goe to the house of God; and none

:: She was his  
 lawfull wife  
 and so called.  
 v. 1. & 9. yet  
 also is called  
 concubine be-  
 cause she had  
 no dower, nor  
 as yet enioyed  
 the priuiled-  
 ges of a mi-  
 stris in her  
 husbands  
 house.





wil receiue vs vnder his roose, † hauling straw and hay for 19  
 prouender of the asses, and bread and wine for the vse of my  
 self and of thy handmaid, and of the seruant that is with me:  
 we lacke nothing but lodging. † To whom the old man 20  
 answered: Peace be with thee, I wil geue al thinges that are  
 necessarie: only, I beseech thee, tarie not in the streete. † And 21  
 he brought him into his house, and gaue prouender to his  
 asses: and after they had washed their teete, he receiued them  
 to a bankette. † They making merie, and after the labour of 22  
 their iourney, refreshing their bodie with meate and drinke,  
 there came men of that citie, the children of Belial (that is  
 to say, without yoke) and besetting the old mans house, be-  
 ganne to knocke at the doores, crying to the maister of the  
 house, and saying: Bring forth the man, that entred into thy  
 house, that we may abuse him. † And the old man went out 23  
 to them, and said: Doe not so brethren, doe not this euil: be-  
 cause this man is entered to my lodging, and cease from this  
 folie: † I haue a daughter that is a virgin, and this man hath 24  
 a concubine, I wil bring them forth to you, that you may  
 humble them, & fulfil your lust: only, I beseeche you, worke  
 not this wickednes against nature on the man. † They would 25  
 not agree to his wordes which the man seing, he brought  
 forth his concubine to them, and instructed her to them to  
 be illuded: whom when they had abused al the night, they  
 let her goe in the morning. † But the woman, when the 26  
 darkenes departed, came to the doore of the house, where  
 her lord lodged, and there fel downe. † Morning being 27  
 come, the man arose, and opened the doore, that he might  
 finish his iourney begone: and behold his concubine lay be-  
 fore the doore, her handes spreadde on the threshold. † To 28  
 whom he, thinking that she tooke her rest, spake: Arise, and  
 let vs walke. Who answering nothing, perceiuing that she  
 was dead; he tooke her, and laid her vpon his asse, & returned  
 into his house. † Which when he was entered vnto, he tooke 29  
 a sword, and cutting the carcasse of his wife with her bones  
 into twelue partes and peeces, he sent them into al the bor-  
 ders of Israel. † Which when euerie one had seene, they 30  
 cried together: There was neuer such a thing done in Israel  
 from that day, when our fathers ascended out of Ægypt, vntil  
 this present time: geue sentence, and decree in common what  
 is needeful to be done.





*Al the other tribes fighting against Benjamin, 3. because they wil not punish the malefactors, 11. how the wife, 25. also the 1 cond time, 29. but the 3rd time the Beniamites are al slaine saving six hundred men.*

- 1 **T**HERFORE al the children of Israel went forth, and  
were gathered together, as it were one man, from Dan  
to Bersabee, and the Land of Galaad, to our Lord in Maspha:  
2 † and al the corners of the people, and al the tribes of Israel  
assembled into the church of the people of God soure hun-  
3 dred thousand footemen warriors. († Neither were the  
children of Benjamin ignorant that the children of Israel  
were come vp into Maspha.) And the Leuite the husband of  
the woman that was killed being asked, how so great wic-  
4 kednes had beene committed, † answered: I came into Gabaa  
of Benjamin with my wife, and there I tooke my lodging:  
5 † and behold the men of that citie by night besette the house  
wherein I taried, meaning to kil me, and vexing my wife  
6 with incredible furie of lust, finally she died. † Whom being  
taken I did cutte into peeces, and sent the partes into al the  
borders of your possession: because neuer was there so hei-  
7 nous an offense, and so greate an abomination done in Israel.  
8 † You are al present the children of Israel, determine what  
you ought to doe. † And al the people standing, answered as  
it were by the word of one man: we wil not depatt into our  
9 tabernacles, neither shal any man enter into his house: † but  
10 this wil we doe in common against Gabaa. † Let ten men be  
chosen of an hundred out of al the tribes of Israel, and an  
hundred of a thousand, and a thousand of ten thousand, to  
bring victuals for the armie, and that we may fight against  
Gabaa of Benjamin, & render to it for the wicked fact, which  
11 it deserueth. † And al Israel assembled to the citie, as it were  
12 one man with one minde, and one counsel: † and they sent  
messengers to al the tribe of Benjamin, which should say: Why  
13 is there soe great abomination found in you? † Deliuere the  
men of Gabaa, that haue committed this heinous fact, so that  
they may die, and the euil may be taken away out of Israel.  
Who would not heare the commandment of their brethren  
14 the children of Israel: † but out of al cities, which were of  
their lotte, they all mbl. d into Gabaa, to ayde them, and to  
15 fight against al the people of Israel. † And there were found  
five

*Omission & contempt to punish heinous crimes is a iust cause to make warre against any people.*





five and twentie thousand of Benjamin of them that drew sword, beside the inhabitantes of Gabaa, † which were 16  
 seven hundred most valiant men, so fighting with the left hand as with the right: and so directly casting stones with slinges, that they could strike a heare also, and the stroke of the stone should not be caried awry on either part. † Of the 17  
 men of Israel also, beside the children of Benjamin, were found foure hundred thousande of them that drew swordes, & were prepared to fight. † Who rising came into the house 18  
 of God, that is, into Silo: and they consulted God, and said: Who shal be in our armie general of the battel against the children of Benjamin? To whom our Lord answered: Let  
 :: Iudas be your caprayne. † And forthwith the children of 19  
 Israel arising in the morning, camped beside Gabaa: † and 20  
 thence proceeding to fight against Benjamin, beganne to assault the citie. † And the children of Benjamin issuing out 21  
 of Gabaa, slew of the children of Israel that day two and twentie thousand men. † Agayne Israel hauing confidence 22  
 :: in their strength and number, sette the armie in aray in the same place, wherein they had fought before: † yet so that 23  
 they did first goe vp and weepe before our Lord vntil night: and consulted him, and said: Shal I procede any more to fight against the children of Benjamin my brethren, or not? To whom he answered: :: Goe vp to them, and enter battel. † And when the children of Israel the next day had proceeded 24  
 against the children of Benjamin to battel, † the children of 25  
 Benjamin brake forth out of the gates of Gabaa: and meeting them they raged with so great a slaughter against them, that they ouerthrew eightene thousand men that drew sword. † For the which thing al the children of Israel came into the 26  
 house of God, and sitting wept before our Lord: and they fasted that day vntil euening, and offered to him holocaustes, and pacifique vi&times;imes, † and asked him concerning their 27  
 state. At that time the arke of the conenant of our Lord was there, † and :: Phinees the sonne of Eleazarus the sonne of 28  
 Aaron prouost of the house. They therefore consulted our Lord, and said: Shal we goe forth any more to fight against the children of Benjamin our brethren, or rest? To whom our Lord said: Goe vp, for to morrow I wil deliver them into your handes. † And the children of Israel sette ambush- 29  
 mentes round about the citie of Gabaa: † and the third time, 30  
 at once

:: One of the  
 tribe of Iuda.

:: Being farre  
 more in num-  
 ber & hauing  
 the iust cause,  
 yet had the  
 worse, because  
 they trusted in  
 their owne  
 strength.

:: God also pu-  
 nished al Is-  
 rael by this  
 ciuil warre,  
 for suffering  
 idolatrie in  
 the tribe of  
*Dan, cha. 18.*  
*v. 30.* which  
 they ought  
 to haue puni-  
 shed. *Deut. 13.*  
*v. 12.*

:: By this it ap-  
 peareth that  
 this historie  
 happened not  
 long after the  
 death of Elea-  
 zarus. *Ios. 24.*  
*v. 31.* to whom  
 his sonne Phi-





- as once and twise, they brought forth their armie against  
 31 Benjamin. † But the children of Benjamin also issued forth  
 boldly out of the citie, and pursued a long way the aduer-  
 saries fleeing, so that they wounded of them, as the first day  
 and the second, and slew them turning their backes by two  
 wayes, wherof the one went into Bethel, and the other into  
 32 Gabaa, and ouerthrew about thittie men: † for they thought  
 to kil them after their accustomed maner. Who feyning arti-  
 ficially as though they fled tooke aduise to draw them away  
 from the citie, & as it were feing to bring them to the pathes  
 33 aforesayd. † Therefore al the children of Israel rysing out of  
 their seates, sette their armie in battel aray, in the place which  
 is called Bzalthamar. The ambushmentes also, which were  
 about the citie, began by litle and litle to open them selues,  
 34 † and to proccede from the West part of the citie. Yea and  
 other ten thousand men of al Israel prouoked the inhabitan-  
 tes of the citie to skirmishes. And the battel grew sore against  
 the children of Benjamin: and they vnderstoode not that on  
 35 euerie side destruction hong ouer them. † And our Lord  
 stroke them in the sight of the children of Israel, and they  
 slew of them in that day five and twentie thousand, and an  
 36 hundred men, al warryers and that drew sword. † But the  
 children of Benjamin when they saw them selues to be infe-  
 riour, beganne to flee. Which the children of Israel seing, gaue  
 them place to flee, that they might come to the ambuthmen-  
 37 tes prepared, which they had sette neere the citie. † Who  
 when they had sodenly risen out of their denues, and Benia-  
 min turned their backes to the sleaers, they entred the citie,  
 38 and stroke it in the edge of the sword. † And the children of  
 Israel had geuen a signe to them, whom they had laid in the  
 ambushmentes, that after they had taken the citie, they  
 should kindle a fire: that the smoke ascending on high, they  
 39 might shew that the citie was taken. † Which when the  
 children of Israel saw being in the verie sight (for the chil-  
 dren of Benjamin thought that they fled, and pursued more  
 40 instantly, hauing slaine thirtie men of their armie.) † and  
 they saw as it were a pillar of smoke to rise vp from the citie.  
 Benjamin also looking backe, when he saw the citie taken,  
 41 and the flames caried on high: † they that before had feyned  
 as if they fled, turning their face resisted more manfully.  
 Which when the children of Benjamin had sene, they were

neesucceeded  
 in the spiritual  
 Supremacie of  
 the Church.

Y y y

turned





turned into flight, † and beganne to goe the way of the de- 41  
sert, the aduersaries pursewing them thither also. But they  
also that had fyled the citie, mette them † And so it came to 43  
passe, that on both sides they were slaine of the enemies, nei-  
ther was there any rest of men dying. They fel, and were  
ouerthrowen on the east side of the citie of Gabaa. † And 44  
there were that were slaine in the same place, eightene thou-  
sand men, al most valiant warryers. † Which when they had 45  
scene, that were remayning of Benjamin, they fled into the  
wildernes, and went on to the rocke, the name wherof is  
Remmon. In that flight also stragling, and going diuers  
waies, they slew fye thousand men. And whereas they went  
farder, they pursewed them, and slew also other two thou-  
sand. † And so it came to passe, that al which were slaine of 46  
Benjamin in diuerse places, were fye and twentie thousand  
one hundred fighting men, most prompt to warres. † There 47  
remayned therfore of al the number of Benjamin that could  
escape, and flee into the wildernes, six hundred men: and  
they abode in the Rocke Remmon foure monethes. † But 48  
the children of Israel retyring, stroke al the remaines of the  
citie with the sword from men euen to beastes, and al the  
cities and villages of Benjamin the deuouring flame did  
consume.

## CHAP. XXI.

*The tribe of Benjamin is repayred, 8. by foure hundred virgins reserved in  
the slaughter of Iabes Galaad. 19. and by other virgins taken, that come  
forth of Silo to daunce.*

**T**H E children of Israel were also in Maspha, and said: 1  
None of vs shal geue of his daughters to the children of  
Benjamin to wife. † And they came al to the house of God 2  
in Silo, and sitting in his sight vntil euening, listed vp their  
voice, and with great wayling beganne to weepe saying:  
Wherfore o Lord God of Israel is this euil done in thy people,  
that this day one tribe should be taken away out of vs?  
† And on the morrow rising early, they built an altar: and 4  
offered there holocaustes, and pacifique victimes, and said:  
† Who hath not ascended in the hoste of our Lord of al the 5  
tribes of Israel? For they had bound them selues with a great  
othe, when they were in Maspha, that they should be slayne  
which had beene wanting. † And the children of Israel being 6  
moued





- 6 moved with repentance vpon their brother Benjamin, :: Lest either  
 beganne to say: One tribe is taken away out of Israel, iustice be ouer  
 7 † whence shal they take wiues? For we haue al sworne in sharpe, or  
 common, that we wil not geue our daughters to them. mercie too  
 8 † Therefore they said: Who is there of al the tribes of Israel, relaxe, with  
 that went not vp to our Lord into Maspha? And behold the great art of  
 inhabitantes of Iabes Galaad were found not to haue bene in discretion,  
 9 that armie. ( † At that time also when they were in Silo, gouernours  
 none of them was found there.) † They sent therefore ten must obserue  
 10 thousand the strongest men, and commanded them: Goe, mercifully ad-  
 and strike the inhabitantes of Iabes Galaad in the edge of the uising, and disci-  
 11 sword, as wel their wiues as their litle ones. † And this shal pline piously cha-  
 be it which you shal obserue: Al of the male kinde, and we- sticing. 3. Greg. li.  
 men, that haue knowen men, kil ye, but the virgins reserue. 1. Epist. 24.  
 12 † And there were found of Iabes Galaad foure hundred vir-  
 gins, that knew not mans bedde, and they brought them to  
 13 the campe in Silo, into the Land of Chanaan. † And they  
 sent messengers to the children of Benjamin, that were in  
 14 Rocke Remmon, and commanded them that they should  
 receiue them in peace. † And the children of Benjamin came  
 at that time, and there were geuen vnto them wiues of the  
 15 daughters of Iabes Galaad: but others they found not, which  
 they might geue them in like maner. † And al Israel was  
 16 very sorie, and repented for the killing of one tribe out of  
 Israel. † And the ancientes said: What shal we doe to the  
 17 rest, that haue not taken wiues? For al the women in Benia-  
 min are dead. † And we must very carefully, and with great  
 studie prouide, that one tribe be not destroyed out of Israel.  
 18 † For our owne daughters we can not geue them, being  
 bound with an oath and a curse, wherby we said: Cursed be  
 he that shal geue to Benjamin anie of his daughters to wife.  
 19 And they tooke counsaile, and said: Behold there is an anni-  
 uersaire solemnitie of our Lord in Silo, which is situate on  
 the North of the citie of Bethel, on the East side of the way,  
 that goeth from Bethel to Sichem, and on the South of the  
 20 towne of Lebona. † And they commanded the children of  
 Benjamin, and said: Goe, and lie hidde in the vineyardes.  
 21 † And when you shal see the daughters of Silo come forth  
 after the maner to lead daunses, isue forth sodenly out of the  
 vineyardes, and catch of them euerie one his wife, and goe  
 22 into the Land of Benjamin. † And when their fathers shal  
 Y y y 1 come,





In the time of the Iudges the people presumed more to do that seemed to them selves right, or good, though it was nought; which afterwards the kinges more restrained and punished.

come, and their brethren, and shal beginne to complaine against you, and to chide, we wil say to them: Have pittie on them: for they tooke them not away by the right of warryers and conquerours, but when they desired to receiue them, you gaue them not, and on your part the fault was committed. † And the children of Benjamin did, as it had beene 23 commanded them: and according to their number, they tooke away to them selues of those that ledde the daunses, euerie one his wife: and they went into their possession, building cities, and dwelling in them. † The children of Israel 24 also returned by their tribes, and families into their tabernacles. In those daies there was not a King in Israel: but euerie one did that :: which seemed right to him selfe.

## THE ARGUMENT OF THE BOOKE OF RUTH.

The historie of Ruth is registered in holie Scripture, for the genealogie of David, and especially of our Saviour Christ.

**A**MONGST other thinges that happened to the people of Israel, in the time of the Iudges, this historie of Ruth, to Wilt, her coming from Meab, her conuersion to true Religion, godlie conuersation, and mariage with Booz of the tribe of Iuda, is recorded, as a more principal matter. For that not onlie king David, but consequently also our SAVIOUR, the Redemer of mankind descended from her. Wherby was forefigured, that as saluation thus proceeded from the Gentiles together with the Iewes: so the Gentiles are made partakers of the same grace. More clerly prophesied, as S. Hierom noteth, by Isai (cap. 16.) saying: Send forth o Lord the lambe, the Ruler of the earth, from the Rocke of the desert to the mount of the daughter of Sion. That is, from Ruth the gentile to Hierusalem, or rather to the Church. This mariage of Ruth came to passe about the time of Abesan Iudge. The booke was written, as is most probable, by Samuel: and is divided into foure chapters; whose contents follow in their places.

1 iudic. 32.

THE





# THE BOOKE OF RUTH.

## CHAP. I.

*By occasion of famine Elimelech of Bethleem going with his wife Noemi, and two sonnes, into the Land of Moab, there dieth. 4. His sonnes marrie wiues of that countrie, and die without issue. 6. Noemi returning homewardest hardly perswadeth one of her daughters in law, to part from her. 15. The other, called Ruth, wil needes goe with her, professing the same God and Religion. 19. So these two arrive in Bethleem.*

1 **I**N the dayes of one Iudge, when the Iudges ruled,  
there came a famine in the Land. And there went  
2 a man of Bethleem Iuda, to seiourne in the land of  
Moab with his wife, and two children. † him self  
was called Elimelech, and his wife, Noemi: and his two  
sonnes, the one Mahalon, and the other Chelion, Ephraites  
of Bethleem Iuda. And entring into the countrie of Moab,  
3 they abode there. † And Elimelech the husband of Noemi  
4 died: and she remained with her sonnes. † Who tooke wiues  
of the Moabites, of the which one was called Orpha, and the  
5 other Ruth. And they abode there ten yeares, † and both died,  
to witte, Mahalon and Chelion: and the woman remayned de-  
6 stitute of her two children & her husband. † And she arose to  
goe into her countrie with both her daughters in law from  
the countrie of Moab: for she had heard that our Lord had  
7 respected his people, & had geuen them victuals. † She ther-  
fore went forth from the place of her peregrination, with  
both her daughters in law: and being now sette in the way  
8 to returne into the Land of Iuda, † she said to them: Goe into  
your mothers house, our Lord doe mercie with you, as you  
9 haue done with the dead and with me. † Grant he vnto you  
to find rest in the houses of your husbandes, which you shal  
take. And she kissed them. Who lifting vp their voice beganne  
10 to weepe, † & to say: We wil goe on with thee to thy people.  
11 † To whom she answered: Returne my daughters, why come  
you with me? shal I haue sonnes any more in my wombe, that  
12 you may hope for husbandes of me? † Returne my daugh-  
ters, and goe your wayes: for I am now spent with old age,  
and not fitte for wedlocke. Although I might conceiue this

Yyy;

night,





night, and beare children, † if you would expect til they 13  
grow, and be of mans age, you shal be old women befor you  
marrie. Doe not so my daughters, I besech you: for your di-  
stresse doth the more greue me, and the hand of our Lord is  
come forth against me. † Therefore lifting vp their voice, they 14  
beganne to weepe agayne, Orpha kissed her mother in law,  
and returned: Ruth cleaued to her mother in law. † to whom 15  
Noemi said: Behold thy kinswoman is returned to her peo-  
ple, and :: to her goddes, goe with her. † Who answered: 16  
Be not against me, to the end that I should leaue thee and de-  
part: for whither soeuer thou shalt goe, I wil goe: and where  
thou shalt abide, I also wil abide. Thy people my people, and  
thy God my God. † The land that shal receiue thee dying, in 17  
the same wil I die: and there wil I take a place for my burial.  
These thinges doe God to me, & these thinges adde he, if death  
onlie shal not separate me and thee. † Noemi therefore seing, 18  
that Ruth with a stidfast mind had determined to goe for-  
ward with her, would not be against it, nor perswade her any  
more to returne to her frendes: † and they went forth 19  
together, and came into Bethlehem. Who being entered into  
the citie, a brute was quickly spred among them: and the  
women said: This is that Noemi. † To whom she said: Cal 20  
me not Noemi (that it to say, beautiful) but cal me Mara  
(that is to say, bitter) because with bitternes hath the Al-  
mightie very much replenished me. † I went forth :: ful, 21  
and our Lord hath brought me backe emptie. Why therefore  
doe you cal me Noemi whom our Lord hath humbled, and  
the Almighty hath afflicted? † Noemi therefore came with 22  
Ruth the Moabite her daughter in law, from the Land of her  
peregrination: and returned into Bethlehem, when barley  
was first reaped.

## CHAP. II.

*Ruth gathering eares of corne in Booz field, & he kindly biddeth her tarie  
with his seruantes. 17. At night she returneth carying good quantitie  
of corne, and part of the meate, which they gaue her, to her mother in law.*

**A**N D Elimelech her husband had a colin, a mightie man, 1  
and of great riches, named Booz. † And Ruth the 2  
Moabite said to her mother in law: If thou command, I wil  
goe into the field, and gather the eares of corne, that shal  
escape the handes of the reapers, where soeuer I shal find the  
grace

¶ Noemi per-  
swaded not to  
idolatre, but in  
fluenced that  
if Ruth would  
not returne to  
her countrie,  
she must also  
leane the false  
goddes. And  
so she answe-  
red, that she  
would serue  
the same true  
God of Israel.

¶ She had a  
husband and  
two sonnes,  
and sufficient  
prouision, but  
now was bere-  
ued of them  
all.





- grace of the father of the house fauorable towarde me. To  
 3 whom she answered: Goe my daughter. † She went therefore  
 and gathered the eares of corne after the backes of the reapers.  
 And it chanced that the owner of the same field was  
 4 Booz, who was of the kinred of Elimelech. † And behold,  
 he came out of Bethlehem, and said to the reapers: :: Our  
 Lord be with you. Who answered him: Our Lord blesse thee.  
 5 † And Booz said to the yongman, that was ouerseer of the  
 6 reapers: Whose maide is this? † To whom he answered: :: The Church  
 vseth this sa-  
 lutation in the  
 holie sacrifice  
 and other di-  
 uine office.  
 This is that Moabite, which came with Noemi, from the  
 7 countrie of Moab, † and she desired that she might gather  
 the eares of corne that remayne, folowing the steppes of the  
 reapers: and from morning vntil now she stayeth in the field,  
 and not so much as for a very moment hath she returned  
 8 home. † And Booz said to Ruth: Heare me daughter, goe not  
 into an other field to gather, neither depart thou from this  
 9 place: but ioyne thy selfe to my maides, † and where they  
 haue reaped, folow. For I haue commanded my seruantes,  
 that no man molest thee: but if thou shalt thirst also, goe  
 to the fardels, and drinke the waters, wherof the seruantes  
 10 also doe drinke. † who falling on her face and adoring vpon  
 the ground, said to him: Whence cometh this to me, that  
 I should find grace before thine eies, and that thou woul-  
 11 dest voutsafe to know me a strange woman? † To whom he  
 answered: Al thinges haue beene told me, which thou hast  
 done to thy mother in law after the death of thy husband:  
 and that thou hast leift thy parentes, and the land wherein  
 thou wast borne, and art come to a people, which before  
 12 thou knewest not. † Our Lord :: render vnto thee for thy  
 worke, and God grant thou mayest receiue :: a ful reward of  
 our Lord the God of Israel, to whom thou art come, & vnder  
 13 whose winges thou art fled. † Who said: I haue found grace  
 in thine eies my lord, which hast comforted me, and hast spo-  
 ken to the hart of thy handmaide, which am not like to one  
 14 of thy maides. † And Booz said to her: When the houre shal  
 come to eate, come hither, and eate bread, and dippe thy  
 morsel in the vinagre. She therefore sate at the side of the reapers,  
 and she heaped to her selfe polent, and did eate and was  
 15 filled, and tooke the leauinges. † And from thence she arose,  
 to gleane the eares of corne after her maner. And Booz com-  
 manded his seruantes, saying: Yea and if she wil reape with  
 you,

:: Booz doubted not but reward was due to good workers.  
 :: Yea a full reward, answerable to Ruth pietie: Vvhich must be spiritual and eternal.





you, forbid her not: † and of your owne handfuls also cast 16  
 forth of purpose, and let them remaine, that she may gather  
 them without bashefulnes, and gathering let no man con-  
 trowle her. † She gleaned therefore in the field vntil euening: 17  
 & that which she had gathered beating with a rodde & thre-  
 shing she found of barley as it were the measure of an ephi,  
 that is, three bushels. † Which carying she returned into 18  
 the citie, and shewed to her mother in law: moreouer she  
 brought forth, and gaue her of the remaynes of her meate,  
 wherwith she had beene filled. † And her mother in law said 19  
 to her: Where hast thou gathered to day, and where hast thou  
 wrought? blessed be he that hath had mercie on thee. And  
 she told her with whom she had wrought: and she told the  
 mans name, that he was called Booz. † To whom Noemi 20  
 answered: Be he blessed of our Lord: because the same grāce,  
 which he had shewed to the liuing, he hath kept also to the  
 dead. And agayne she said: The man is our nigh cosin. † And 21  
 Ruth, This also, quoth she, he commanded me, that so long  
 I should ioyne my self to the reapers, til al the corne were  
 reaped. † To whom her mother in law said: It is better my 22  
 daughter, that thou goe forth with his maides to reape, lest  
 in an other mans field some may resist thee. † She therefore 23  
 ioyned her self to the maides of Booz: and so long reaped  
 with them, til the barley and the wheate were layd vp in  
 the barnes.

## CHAP. III.

*Ruth instructed by her mother in law sleepest at Boozs feete, 3. and signifying  
 that she pertyneth to him by the law of affinitie, receiveth a good answer,  
 14. and six measures of barley.*

**B**V T after that she was returned to her mother in law, 1  
 she heard of her: My daughter, I wil seeke thee rest, and  
 wil prouide that it may be wel with thee. † This Booz, to 2  
 whole maides thou art ioyned in the field, is our nigh  
 kinsman, and this night he wynoweth the barne floore of the  
 barley. † Wash therefore and annoynte thy self, and put on 3  
 thy better garmentes, and goe downe into the barne floore,  
 let no man see thee, til he shal haue ended eating & drinking.  
 † And when he shal goe to sleepe, make the place wherein 4  
 he sleepeth: and thou shalt come, and discouer the mantel  
 wherwith he is couered toward his feete, and shal cast thy  
 self





self downe and lie there: :: and he wil tel thee what thou  
 5 must doe. † Who answered: Whatsoever thou shalt com-  
 6 mand, that wil I doe. † And she went downe into the barne  
 floore, and did al the thinges which her mother in law had  
 7 commanded her. † And when Booz had eaten, & drunken,  
 and was made pleasant, and was gone to sleepe by the heape  
 of sheaves, she came closely, and discovering the mantel, at  
 8 his feete, layd her self downe. † And behold, when it was  
 now midnight the man was afrayd, and trubled: and he saw  
 9 a woman lying at his feete, † and said to her: Who art thou?  
 And she answered: I am Ruth thy handmaide: spred thy  
 mantel vpon thy seruant, because thou art nigh of kinne.  
 10 † And he said: Blessed art thou of our Lord my daughter,  
 and the former mercie thou hast passed with the later: be-  
 cause thou hast: not folowed yong men either poore or rich.  
 11 † Feare not therfore, but whatsoever thou shalt say to me,  
 I wil doe to thee. For al the people that dwelleth within the  
 gates of my citie, knowe, that thou art a woman of vertue.  
 12 † Neither doe I denie my self nigh of kinne, but there is an  
 13 other neerer then I. † Rest this night: and when morning is  
 come, if he wil retayne thee by the right of nigh of kindred,  
 the thing is wel done, but if he wil not, I wil take thee with-  
 14 out al doubt, our Lord liueth, sleepe vntil morning. † She  
 slept therfore at his feete til the night was gone. Therfore she  
 arose before men could know one an other, and Booz said:  
 Beware lest any man know that thou camest hither. † And  
 15 agayne, Spred, quoth he, thy mantel, wherwith thou art  
 couered, and hold it with both handes. Who spredding and  
 holding it, he measured six measures of barley, and put it  
 16 vpon her. Who carying it entred into the citie, † and came  
 to her mother in law. Who said to her: What hast thou done  
 daughter? And she told her al thinges, that the man had done  
 17 to her. † And she said: Behold six measures of barley hath  
 he geuen me, and he said: I wil not haue thee returne emptie  
 18 to thy mother in law. † And Noemi said: Expect daughter  
 til we see what end the thing wil haue. For the man wil not  
 cease vntil he haue accomplished that which he hath spoken.

:: The event  
 shewed that  
 Noemi was  
 inspired by  
 God to geue  
 such direction  
 to Ruth, & to  
 foretel what  
 Booz would  
 doe.

:: It was very  
 comendable  
 that she loued  
 her first hus-  
 band and mo-  
 ther in law:  
 but more ver-  
 tue in fleing oc-  
 casion of sinne  
 with young  
 men, and see-  
 king to marie  
 according to  
 the law of God  
 with her for-  
 mer husbands  
 kinsman. *Deut.*  
 25.

## CHAP. IIII.

Booz before the ancientes of the citie (the neerer kinsman refusing) possesseth  
 the inheritance of Elimelech, 10. and marieth Ruth. 13. Hath by her a

Z z z

sonne,





*sonne, the grandfather of David. 18. Whose genealogie by this occasion is recited, from Phares the sonne of Iudas the patriarch.*

**B**O O Z therefore went vp to the gate, and sate there. And 1  
when he had seene the nigh kinsman passe by, of whom  
the talke was had before, he said to him: Turne in a litle  
while, and sitte here: calling him by his name. Who turned  
in, and sate. † And Booz taking ten men of the citie, said to 2  
them: Sitte ye here. † Who sitting downe, he spake to the 3  
nigh kinsman: Noemi, who is returned from the countrie  
of Moab, wil sel the part of the field belonging to :: our bro-  
ther Elimelech. † Which I would thee to vnderstand, and 4  
would tel thee before al that sitte, and the ancientes of my  
people. If thou wilt possesse it by the right of nigh kindred:  
bye, and possesse it. but if it please thee not, tel me the same,  
that I may know what I ought to doe. For there is no nigh  
kinsman sauing thee, which art first, and me, who am se-  
cond. But he answered: I wil bye the field. † To whom, 5  
Booz said: When thou shalt bye the field at the womans  
hand, thou must take also Ruth the Moabite, which was  
the wife of the deceased: that thou mayest rayse vp the  
name of thy kinsman in his inheritance. † Who answered: 6  
I yeld my right of nigh kindred: for I may not abolish the  
posteritie of myne owne familie. Doe thou vse my priui-  
ledge, which I professe that I doe willingly forgoe. † And 7  
:: this in old time was the maner in Israel betwen kinsmen,  
that if at any time one yelded to an other his right: that the  
graunt might be sure, the man put of his shoe, and gaue it  
to his neighbour. this was a testimonie of yelding in Israel.  
† Booz therefore said to his kinsman: Take of thy shoe. 8  
Which immediatly he loosed from his foote. † But to the an- 9  
cientes, and the whole people he said: You are witnesses this  
day, that I haue purchased al thinges which were Elimelechs,  
and Chelions and Mahalons, Noemi deliuering them: † and 10  
haue taken in mariage Ruth the Moabite, the wife of Ma-  
halon, that I may rayse vp the name of the deceased in his in-  
heritance, lest his name be abolished out of his familie and  
brethren and people. You, I say, are witnesses of this thing.  
† Al the people that was in the gate answered, and the an- 11  
cientes: We are witnesses: Our Lord make this woman,  
which entereth into thy house, as Rachel, and Lia, which  
builded

Booz calleth  
his kinsman  
brother, as A-  
braham called  
Lot his bro-  
ther. Gen. 13.  
being his Ne-  
phew.

See Deut. 25.  
noting here  
withal, that  
the penaltie  
was lesse, when  
an other  
kinsman vn-  
dertaking the  
marriage, the  
woman was  
preuented from  
complayning  
before the  
iudge.





builded the house of Israel: that she may be an example of  
 vertue in Ephrata, and may haue a famous name in Bethle-  
 12 hem: † and that thy house may be, as the house of Phares,  
 whom Thamar bare to Iudas, of the seede which our Lord  
 13 shal geue thee of this yong woman. † Booz therfore tooke  
 Ruth, and had her to wife: and went in vnto her, and our  
 14 Lord gaue her to conceiue, and to beare a sonne. † And the  
 women said to Noemi: Blessed be our Lord, which hath not  
 suffered that there should fayle a successor of thy familie:  
 15 that his name should be called in Israel. † And thou shoul-  
 dest haue one that may comfort thy soule, and cherish thy  
 old age. For of thy daughter in law is he borne, which wil  
 loue thee: and much better is she to thee, then if thou hadst  
 16 seuen sonnes. † And Noemi taking the child put it in her  
 bosome, and did the office of a nource and of one that should  
 17 carie him. † And the women her neighbours congratulating  
 her, and saying: There is a sonne borne to Noemi: called his  
 name Obed: this is :: the father of Isai, the father of Dauid.  
 18 † These are the generations of Phares: Phares begat Esron,  
 19 20 † Esron begat Aram, Aram begat Aminadab, † Aminadab  
 21 begat Nahasson, Nahasson begat Salmon, † Salmon begat  
 22 Booz, Booz begat Obed, † Obed begat Isai. Isai begat Dauid.

Here appea-  
 reth the final  
 cause of writ-  
 ting this histo-  
 rie, to shew the  
 Genealogie of  
 King Dauid  
 from Iudas  
 the Patriarch,  
 of whom  
 Christ should  
 descend, so  
 prophesied:  
 Gen. 49. and  
 shewed to be  
 performed;  
 Mat. 1.

## THE ARGVMENT OF THE BOOKES OF KINGES AND PARA- LIPPOMENON IN GENERAL.

AFTER the booke of Iudges (wherunto Ruth is annexed) rightly follow  
 the bookes of Kinges: signifying that after the general Iudgement co-  
 49 in 1. meth the euertlasting Kingdome. As venerable Beda expoundeth this con-  
 2. 2. 3. nexion of bookes, wherein he also explicateth manie other Mysteries of Christ &  
 the Church prefigured in these histories. Likewise S. Gregorie teacheth that beside  
 the historical & moral sense expressed in the simplicitie of the let-  
 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 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1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 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1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2



Priesthood to Samuel and Sadock, and of the Kingdome, to David and his Successors, prefigured the new Priesthood, and new Kingdome of Christ the old ceasing which were shadowes therof. So these two great Doctors S. Gregorie and S. Beda, insisting in the steppes of other lerned holie Fathers, that had gone before them, expound these histories not only historically but also mystically. The historie first setteth forth the changing of the forme of gouernment from Iudges to Kinges: and then at large what Kinges did reigne ouer the Hebrew people, as wel in one intire Realme, as ouer the same people diuided into two kingdomes; their more principal Actes; their good and euil behaviour; also the prosperitie, declinations, and final captiuities of both the Kingdomes. At which is contained in foure bookes of Kinges, With other two partly repeting that was saied before, but especially supplying thinges omitted in the whole sacred historie from the beginning of the world, called Paralippomenon. The two first are also called the Bookes of Samuel, though be writ not one of them wholly, for he died before the historie of the former ended; but they goe both vnder his name, because he annointed the two first Kinges, and writ a great part of their Actes. Wherto the rest was added either by David and Salomon, as some thinke, or by Nathan and Gad, as is probably gathered, 1. Paralip. 29. v. 29. The authors also of the third and fourth bookes of Kinges, and of the two of Paralippomenon are vncertaine; yet al haue euer bene receiued and held for Canonical Scripture.

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## THE ARGUMENT OF THE FIRST BOOKE OF KINGES.

Contents of the first booke, diuided into foure partes.

**T**HIS first booke may be diuided into foure partes. First are recorded the gouernmentes of Heli & Samuel, with the occasions of changing the state of that commonwealth into a Kingdome. in the eight first Chapters. Secondly, the election and gouernment of Saul their first King. from the 9. chap. to the 16. Thirdly, Davids annointing, his vertues, troubles, and persecutions. from the 16. chap. to the 28. Fourthly, the ruine of Saul and exaltation of David. in the foure last Chapters.



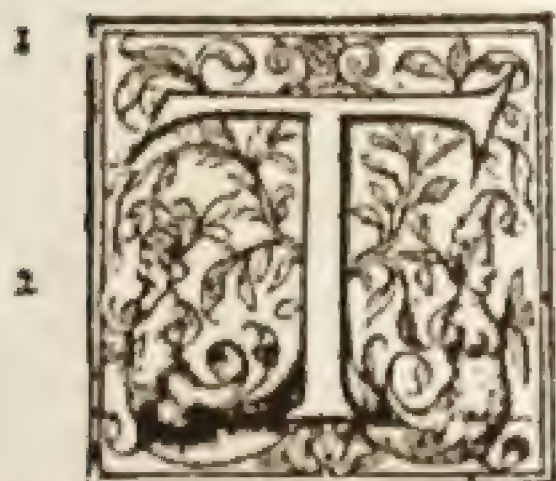


# THE FIRST BOOKE OF SAMVEL, WHICH WE CAL THE FIRST OF KINGES.

## CHAP. I.

*Elcana hauing two wiues, the one called Anna, is barren, and for the same is reproched by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiveth and beareth a sonne, calleth him Samuel: 24. and presenteth him to the seruice of God in Silo.*

These bookes are read at Mattins from the feast of the B Trinitie vntil the first sundaie of August.



1 **T**HERE WAS a man of Ramathaimso-  
2 phim, of mount Ephraim, & his name  
Elcana, the sonne of Ieroham, the sonne  
of Eliu, the sonne of Thohu, the sonne  
of Suph, an Ephraime: † and he had  
two wiues, the name of one was Anna,  
and the name of the second Phenenna.  
Phenenna had children: but Anna had  
3 not children. † And that man went vp from his citie vpon or-  
dinarie dayes, to adore and sacrifice vnto the Lord of hostes in  
Silo. And there were the two ionnes of Heli, Ophni and Phi-  
4 nees, priestes of our Lord. † The day came therfore, & Elcana  
immolated, and gaue to Phenenna his wife, & to al her sonnes  
5 and daughters partes: † but to Anna he gaue one part with  
heauie cheere, because he loved Anna. And our Lord had shut  
6 her matrice. † Her aduersarie also afflicted her, and vexed  
her sore, in so much that she vpbrayded her, that our Lord had  
7 shut her matrice: † and so did she euerie yeare, when the  
time returned, that they went vp to the temple of our Lord:  
and so she prouoked her: moreouer she wept, and tooke not  
8 meat. † Elcana therfore her husband said to her: Anna, why  
weepest thou? and why doest thou not eate? and wherfore  
doest thou afflict thy hart? Am not I better to thee, then

The first part.  
Of the go-  
urnments of  
Heli and Sa-  
muel: and of  
changing the  
state into a  
kingdome.

Zzz 3

tenne





tenne children? † And Anna arose after she had eaten and  
 drunke in Silo. And Heli the priest sitting vpon a Stoole be-  
 fore the postes of the house of our Lord, † whereas Anna had  
 a heauie hart, she praied to our Lord, weeping abundantly,  
 † and she vowed a vowe, saying: O Lord of hostes, if regar-  
 ding thou wilt behold the affliction of thy seruant, and wilt  
 be mindeful of me, and not forgette thy handmaide, and wilt  
 geue vnto thy seruant a man childe: I wil geue him to our  
 Lord al the daies of his life, & the rasour shal not come vpon  
 his head. † And it came to passe, when she multiplied praiers  
 before our Lord, that Heli obserued her mouth. † Moreo-  
 uer Anna spake in her hart, and onlie her lippes moued, and  
 voice there was not heard at al. Heli therefore thought her to  
 be drunke, † and sayd to her: How long wilt thou be drunke?  
 digest a litle the wyne, wherewith thou art wette. † Anna  
 answering, Not so, quoth she, my lord: for I am an exceeding  
 unhappie woman, and wine and whatsoeuer may inebriate,  
 I haue not drunke, but I haue powred out my soule in the  
 sight of our Lord. † Account not thy handmaide as one of  
 the daughters of Belial: for of the multitude of my sorrow  
 and heauines haue I spoken vntil this present. † Then Heli  
 saied to her: Goe in peace: and the God of Israel geue thee  
 thy petition, which thou hast asked him. † But she sayd:  
 Would God thy handmaide may find grace in thyne eyes. And  
 the woman went on her way, and did eate, and her counte-  
 nance was no more changed otherwise. † And they rose in  
 the morning, and adored before our Lord: and they retur-  
 ned, & came into their house to Ramatha. And Elcana knew  
 Anna his wife: and our Lord remembred her. † And it came  
 to passe after a certaine compasse of dayes, Anna conceiued &  
 bare a sonne, and called his name Samuel: because she asked  
 him of our Lord. † And Elcana her husband went vp, and al  
 her house, to immolat vnto our Lord the solemne holte, and  
 his vowe, † and Anna went not vp: for she sayd to her hus-  
 band: I wil not goe til the infant be weaned, and til I may  
 bring him, that he may appeare before the sight of our Lord,  
 and may remayne there continually. † And Elcana her hu-  
 sband sayd to her: Doe that which seemeth good to thee, and  
 tatie til thou weane him: and I pray that our Lord fulfil his  
 word. The woman therefore taried, and gaue her sonne sucke,  
 til she remoued him from the milke. † And she brought him  
 with

:: This childe  
 being of the  
 tribe of Leui,  
 though not of  
 Aarons stock,  
 was lawfully  
 vowed to the  
 seruice of the  
 tabernacle, by  
 his parentes  
 during his  
 childhood,  
 but coming to  
 yeares of dis-  
 cretion he was  
 at his owne  
 electio to con-  
 tinew, or to  
 depart. If he  
 had bene of  
 anie other  
 tribe, he must  
 haue bene re-  
 demed. *Leuit.*  
 27.





with her, after she had weaned him, with three calues, & three  
 bushels of meale, and a flagon of wine, and she brought him  
 to the house of our Lord in Silo. But the childe was yet a litle  
 25 infant: † and they immolated a calfe, and offered the childe  
 26 to Heli. † And Anna said: I beseech thee my lord, thy soule  
 liueth my lord: I am that woman, which stood before thee  
 27 here praying our Lord. † For this childe did I pray, and our  
 28 Lord hath geuen me my petition, which I asked him. † There-  
 fore I also haue geuen him to our Lord al the daies, which he  
 shal liue, that he may be applied to our Lord. And they ado-  
 red our Lord there. And Anna prayed, and sayd:

## CHAP. II.

*Anna geueth thanks in a Canticle. 11. the sonnes of Heli greuously sinning  
 are reprehended, but not duly corrected, by their father. 21. Anna beareth  
 three sonnes more, and two daughters. 27. Heli is threatened, 34. and the  
 death of his two sonnes foretold.*

1 **M**Y hart hath reioysed in our Lord, and my horne is  
 exalted in my God: my mouth is dilated vpon myn ene-  
 mies: because I haue ioyed in thy saluation.

The Canticle  
 at Laudes on  
 weensday.

2 † There is none holie as our Lord is: for neither is there an  
 other beside thee, and there is none so strong as our God.

3 † Doe not multiplie to speake high thinges, boasting: :: let  
 old matters depart from your mouth: because our Lord is a  
 God of al knowlege, and to him cogitations are prepared.

:: Lesue of to  
 praiſe idoles,  
 as ye haue ac-  
 customed to  
 doe.

4 † The bow of the strong men is overcome, and the weake  
 are girded with strength.

5 † They that before were filled haue hyred out them selues  
 for bread: and the hungrie are filled, vntil :: the barren wo-  
 man bare verie manie: and :: she that had manie children,  
 was weakened.

:: The Church  
 of Gentiles.  
 :: The Syna-  
 gogue of the  
 Iewes. 3. Aug.  
 li. 17. c. 4. c. 11.

6 † Our Lord mortifieth and quickeneth, bringeth downe  
 to hel and fetcheth backe agayne.

7 † Our Lord maketh poore and enricheth, humbleth and  
 lifteth vp.

8 † He rayseth the needie man from the dust, and from the  
 dung he lifteth vp the poore: that he may sitte with princes,  
 and hold the throne of glorie. For the poles of the earth are  
 our Lords, and vpon them he hath sette the world.

9 † The feete of his Saintes he wil keepe, and the impious  
 shal be silent in darknes: because in his owne force man shal  
 not be





not be strengthened. † Our Lord shal his aduersaries scare: 10  
and vpon them shal he thunder in the heauens: our Lord shal  
iudge the endes of :: the Earth, and shal geue empire to his  
king, and shal exalt the horne of his Christ.

† And Elcana went into Ramatha, vnto his house: but the 11  
childe ministered in the sight of our Lord before the face  
of Heli the priest. † Moreover the sonnes of Heli, were the 12  
sonnes of Belial, not knowing our Lord, † nor the office of 13  
priestes to the people: but whosoever had immolated a vi-  
ctime, the seruant of the priest came, whiles the flesh was in  
boyling, and had a flesh hooke with three teeth in his hand,  
† and thrust it into the kettle, or into the caudron, or into 14  
the pottle, or into the panne: and al, that the flesh hooke  
brought vp, the priest tooke to him selfe. so did they to al  
Israel that came into Silo. † Yea before they burnt the fatte, 15  
the seruant of the priest came, and sayd to him that immola-  
ted: Geue me flesh, that I may boyle it for the priest: for I wil  
not take flesh of thee sodde, but raw. † And he that immola- 16  
ted sayd to him: Let the fatte first be burnt to day according  
to the maner, and take vnto thee how much soeuer thy soule  
desireth. Who answering said to him: Not so: for thou shalt  
geue it now, or els I wil take it away by force. † Therefore 17  
the sinne of the yong men was exceding great before our  
Lord: because men detracted from the sacrifice of our Lord.  
† But Samuel ministred before the face of our Lord: a child, 18  
girded with an ephod of linnen. † And his mother made 19  
him a litle tunike, which she brought vpon the ordinarie  
daies, going vp with her husband, to immolate the solemne  
host. † And Heli blessed Elcana and his wife: and he saied to 20  
him: Our Lord render thee seede of this woman, for the  
vsurie that thou hast geuen our Lord. And they went into  
their place. † Our Lord therefore visited Anna, and she con- 21  
ceiued, and bare three sonnes, and two daughters: and the  
childe Samuel was magnified before our Lord. † And Heli 22  
was very old, and heard al thinges which his sonnes did to al  
Israel: and how they slept with the women that wayted at the  
doore of the tabernacle: † and he sayd to them: Why doe 23  
you these kinde of thinges, which I heare, very naughtie  
thinges, of al the people? † Doe not so my sonnes: for it is 24  
not a good report, which I doe heare, that you make the peo-  
ple of our Lord to transgresse. † If man shal sinne against 25  
man,

Neither Da-  
uid nor Salo-  
mon, much  
lesse another  
King, possessed  
or iudged the  
endes of the  
earth: but  
Christe coheri-  
tance reacheth  
to the endes of  
the earth. P/41.  
2. 7. 18.





man, God may be pacified toward him: but if a man shall sinne against our Lord :: who shall pray for him? And they heard not the voice of their father, :: because our Lord would kill them. † But the childe Samuel prospered, and grew, and pleased both our Lord and men. † And there came a man of God to Heli, and said to him: Thus sayth our Lord: Was not I openly reueled to thy fathers house, when they were in Egypt in the house of Pharao? † and I chose him of al the tribes of Israel for my priest, that he might ascend to my altar, and burne to me incense, and might carie the ephod before me: and I gaue to thy fathers house al thinges of the sacrifices of the children of Israel. † Why haue you with your heele reiected my victime, and my giftes which I commanded to be offered in the temple: and hast rather honoured thy sonnes then me, that you would eate the first frutes of euerie sacrifice of Israel my people? † Therefore sayeth our Lord the God of Israel: Speaking I speake that thy house, and the house of thy father should minister in my sight, for euer. But now sayeth our Lord: Be this farre from me: but whosoever shall glorifie me I wil glorifie him: and they that contemne me, shall be base. † Behold the daies come: and I wil cut of thy arme, and the arme of thy fathers house, that there may not be an old man in thy house. † And thou shalt see :: whom thou enuiest in the temple, in al prosperities of Israel and there shall not be an old man in thy house for euer. † Notwithstanding I wil not altogether take away a man of thee from myn altar: but that thyne eyes may fayle, and thy soule melt: and a great part of thy house shall die when it is come to mans age. † And this shall be a signe to thee, which shall come vpon thy two sonnes, Ophni, and Phinees: In one day they shall both die. † And I wil rayse vp vnto me a faithful priest, which shall doe according to my hart, and my soule: and I wil build him a faythful house, and the same shall walke before my Christ al daies. † And it shall come to passe, that whosoever shall remayne in thy house, shall come that he may be prayed for, and shall offer a peece of siluer, and a manchet of bread, and shall say: Leauē me I beseech thee to one priestly part, that I may eate a morsel of bread.

sinnes directly against God, and that hinder his seruice, are more hardly remitted: but none at al are irre-missible before death, be-cause during life euerie one may truly re-pent, if he wil: and to al true penitētes God promisseth remission of sinnes Ezech. 33. :: Gods deter-mination to punish tooke not away their freewil, but for their obsti-nacie he leife them to them selues, with-out his grace, and so iustly punished them. See S. Aug. li. 5. cont. Iulian. c. 3. :: This was fulfilled as in the figure in Samuel, not wholly, for priesthood still remained in the line of Aaron, as appeareth in Achias, Abiathar & Sadoc. ch. 14. 32. & 27. 2. reg. 8. but perfectly in Christ





## CHAP. III.

*Samuel is first called vpon in sleepe by vision from God, repaireth to Heli,  
10. the fourth time our Lord reueleth to him the euil, that shal fall to  
Heli, and his house. 16. Which he, being requested, declareth to Heli.*

∴ Rare thinges  
are called pre-  
cious, and so  
the gift of  
prophecie is  
here termed,  
which was  
then granted  
to few.  
∴ This vision  
happened ear-  
ly in the mor-  
ning, before  
the time of  
dressing the  
lamps, when  
some were put  
out and others  
light.

**A**N D the childe Samuel ministred to our Lord before 1  
Heli, and the word of our Lord was ∴ precious in those  
daies, there was no vision manifest. † It came to passe ther- 2  
fore on a certayne day Heli lay in his place, and his eies were  
become dimme, neither could he see. † ∴ before the lampe 3  
of God was extinguished, Samuel slept in the temple of our  
Lord, where the arke of God was. † And our Lord called 4  
Samuel. Who answering, said: Loe here I am. † And he  
ranne to Heli and said: Loe here I am: for thou didst cal me.  
Who said: I did not cal thee: returne and sleepe. And he  
went and slept. † And our Lord added againe to cal Samuel. 6  
And Samuel rising vp went to Heli, and said: Loe here I am:  
because thou didst cal me. Who answered: I did not cal thee  
my sonne: returne and sleepe. † Moreouer Samuel did not 7  
yet know our Lord, neither had the word of our Lord beene  
reueled to him. † And our Lord added, and called Samuel 8  
yet the third time. Who rising vp went to Heli, † and said: 9  
Loe here I am: because thou didst cal me. Heli therefore vnder-  
stood that our Lord called the childe, and said to Samuel: Goe,  
& sleepe: & if he shal cal the hereafter, thou shalt saie: Speake  
Lord, for thy seruant heareth. Samuel therefore went & slept  
in his place. † And our Lord came, and stood: and he called, 10  
as he had called twise, Samuel, Samuel. And Samuel sayd:  
Speake Lord for thy seruant heareth. † And our Lord said to 11  
Samuel: Behold I doe a thing in Israel: which whosoever shal  
heare, both his eares shal tingle. † In that day wil I rayse vp 12  
against Heli al thinges which I haue spoken touching his  
house: I wil beginne, and accomplish it. † For I haue fore- 13  
told him that I would iudge his house for euer, because of ini-  
quitie, for that he knewe that his sonnes did wickedly, and  
hath not corrected them. † Therefore haue I sworne to the 14  
house of Heli, that the iniquitie of his house can not be expia-  
ted with victimes and giftes for euer. † And Samuel slept 15  
vntil morning, and opened the doores of the house of our  
Lord. And Samuel feared to tel the vision vnto Heli. † Heli 16  
therefore called Samuel, and said: Samuel my sonne: Who  
answering





17 answering, said: Here I am. † And he asked him: What is  
the word, that our Lord hath spoken to thee? I beseech thee  
conceale it not from me. These things doe God to thee, and  
these doe he adde, if thou shalt hide from me a word of al the  
18 wordes, which were said to thee. † Samuel therefore told him  
al the wordes, & did not hide them from him. And he answered:  
It is our Lord: let him doe that which is good in his eyes.  
19 † And Samuel grewe, and our Lord was with him, and there  
20 fel not of his wordes vpon the ground. † And al Israel knewe  
from Dan to Bersabee, that faithful Samuel was the prophet  
21 of our Lord. † And our Lord added to appeare in Silo, be-  
cause our Lord had bene reueled to Samuel in Silo, according  
to the word of our Lord. And the word of Samuel came to  
passe to al Israel.

## CHAP. IIII.

*The Israelites are beaten in battle by the Philisthijms. 3. Who for their better  
protection and comfort, fetch the Arke of God into the campe: 10. but  
are beaten againe, the Arke taken, and with manie others the two sonnes  
of Heli are slaine. 13. At which Heli vnderstanding falleth from his  
seate, and breaketh his neck: 19. also his daughter in law presently traveling  
of childe is deliuered of a sonne.*

1 **A**N D it came to passe in those daies, the Philisthijms  
assembled together to fight: and Israel went forth to  
meete the Philisthijms into battle, & camped beside the Stone  
2 of helpe. Moreouer the Philisthijms came into Aphec, † and  
put their armie in aray against Israel. And after they had ioy-  
ned battle, Israel turned their backes to the Philisthijms: and  
there were slaine in the fight here and there through the fiel-  
3 des, as it were foure thousand men. † And the people retur-  
ned to the campe: and the ancientes of Israel said: Why hath  
our Lord stricken vs to day before the Philisthijms? :: Let vs  
fetch vnto vs the arke of the couenant of our Lord from Silo,  
and let it come into the middes of vs, that it may saue vs from  
4 the hand of our enemies. † The people therefore sent into  
Silo, and they tooke from thence the arke of the couenant of  
the Lord of hostes sitting vpon the Cherubims: and the two  
sonnes of Heli were with the arke of the couenant of  
5 God, Ophni and Phinees. † And when the arke of the  
couenant of our Lord was come into the campe, al Israel made  
6 a shoute with a great crie, and the earth sounded. † And

:: Their confi-  
dence of helpe  
from God, by  
presence of  
the arke was  
good and com-  
mendable, but  
their sinnes  
deserued to be  
punished.





the Philisthims heard the voice of the crie, and said: What is this voice of a great crie in the campe of the Hebrewes? And they knewe that the arke of our Lord was come into the campe. † And the Philisthijms were afrayd, saing: God is 7 come into the campe. And they mourned, saing: † Woe to vs: 8 for there was not so great reioysing yesterday and the day before: woe to vs. Who shal keepe vs from the hand of these high Goddes? these be the Goddes, that stricke Ægypt with al plague, in the desert. † Take courage, and be men, ye Philisthijms: lest you be seruantes to the Hebrewes, as they also haue serued you: take courage and fight. † The Philisthijms 10 therfore fought, and Israel was slaine, and euerie man fled into his tabernacle: and there was made an exceeding great plague: and there fel of Israel thirtie thousand footemen. † And the arke of God was taken: the two sonnes also of 11 Heli died, Ophni and Phinees. † And a man of Benjamin 12 running out of the battle aray, came into Silo that day; his garment rent, and sprinkled on his head with dust. † And 13 when he was come, Heli sat vpon a stoole ouer against the way looking. For his hart was fearful for the arke of God. And that man after he was entred in, told it to the citie: and 14 al the citie howled. † And Heli heard the sound of the crie, 14 and said: What is this sound of this same tumult? But he hastened, and came, and told Heli. † And Heli was nintie and 15 eight yeares old, and his eyes were dimme, and he could not see. † And he said to Heli: I am he that came from the battle, 16 and I he that fled out of the field this day. To whom he said: What is done my sonne? † And he brought the newes answering: 17 Israel, quoth he, is fled before the Philisthijms, and a great raine is made in the people: moreouer also thy two sonnes are dead, Ophni and Phinees: and the arke of God is 18 taken. † And when he had named the arke of God, he fel from his stoole backward beside the doore, & his necke being broken he died. For he was an old man, and of a great age: and he iudged Israel fourtie yeares. † And his daughter in 19 law, the wife of Phinees was great with childe, and nigh to be deliuered: and hearing the reporte that the arke of God was taken, and her father in law was dead, and her husband, she bowed her self and was deliuered: for sudden paynes were fallen vpon her. † And in the very moment of her 20 death, they said to her that stode about her: Feare not because

⁂ This zeale of religion in Heli towards the arke, is a great signe that he died in good state though he was temporally punished for not correcting his sonnes,





because thou hast borne a sonne. Who answered them not,  
 21 nor gaue heede to it. † And she called the childe Ichabod,  
 saing: The glorie is translated from Israel, because the arke  
 of God is taken, and for her father in law, and for her hus-  
 22 band; † and she said: The glorie is translated from Israel,  
 for that the arke of God was taken.

CHAP. V.

*Dagon falleth downe twice in presence of the Arke, his head and handes  
 broken of. 6. The Philistijms being sore plagued in al their cities where  
 the arke cometh, 11. determine to send it backe to the Israelites.*

1 **A**ND the Philistijms tooke the arke of God, and caried  
 2 it from the Stone of helpe into Azotus. † And the  
 Philistijms tooke the arke of God, and brought it into the  
 3 temple of Dagon, and sette it beside Dagon. † And when  
 the Azotians had risen early the next day, behold :: Dagon :: So soone as  
 lay flatte on the ground before the arke of our Lord: and Christs Gospel  
 4 they tooke Dagon, and restored him into his place. † And or Testament  
 agayne early the next day rising vp, they found Dagon lying came among  
 vpon his face on the earth before the arke of our Lord: and the Gentiles,  
 the head of Dagon, and the two palmes of his handes were al false goddes  
 5 cutte of vpon the threshold: † moreover the bodie only & idolatry fel  
 of Dagon was remayning in his place. For this caule the downe. S. Beda.  
 priestes of Dagon, and al that enter into his temple, tread 99 in 1. Reg. c. 3.  
 not vpon the threshold of Dagon in Azotus vntil this day.  
 6 † And the hand of our Lord was heauie vpon the Azotians,  
 and he plagued them, and stroke Azotus and the coastes  
 thereof in the secreete part of the fundament. And the tow-  
 nes and fieldes bubbled forth in the middes of that country,  
 and there came forth mise, and there was confusion of great  
 7 death in the citie. † And the men of Azotus seing this maner  
 of plague, said: Let not the arke of the God of Israel tarie  
 with vs: because his hand is sore vpon vs, and :: vpon Dagon :: The arke be-  
 8 our God. † And sending they gathered together al the prin- ing a holie  
 ces of the Philistijms to them, and said: What shal we doe thing, as Re-  
 with the arke of the God of Israel? And the Getheites answe- liques are, was  
 red: Let the arke of the God of Israel be caried about, and terrible to  
 9 they caried about the arke of the God of Israel. † And they the diuel, so  
 carying it about, the hand of our Lord was made through the Reliques  
 euerie citie by an exceeding great slaughter: and it strake the of S. Babilas  
 men of euerie city, from litle vnto great, & they had emeroides ouerthrew the  
 false god Apol  
 in their





10. as 3. Chry-  
sost. testifieth  
at large. 16.  
cont. Gentiles,  
20. 5.

in their secrete partes. And the Gethaites tooke counseil, and  
made themselves stooles of skinnes. † They sent therfore the  
arke of God into Accaron. And when the arke of God was  
come into Accaron, the Accaronites cryed out, saying: They  
haue brought vnto vs the arke of the God of Israel, to kil vs &  
out people. † They sent therfore & gathered together al the  
princes of the Philistijms: who sayd: Dimisse the arke of the  
God of Israel, & let it returne into his place, & not kil vs with  
our people. † For there was made the feare of death in euery  
citic, & the hand of God exceding greuous. the men also that  
had not died, were stricken in the secrete part of the but-  
rockes: and the howling of euery citie went vp into heauen.

## CHAP. VI.

*The Arke is sent backe with five emeroids and five mise of gold, vpon a new  
Wayne drawne by two milch kye. 13. Which coming directly to Bethsames  
are sacrificed, the wayne seruing for fire, the Leuites kepe the Arke. 19.  
Many others are slaine looking of curiositie into it.*

**T**HEREFORE the arke of God was in the country of  
the Philistijms seuen monethes. † And the Phil-  
istijms called the priestes and soothsaiers, saying: What shal  
we doe with the arke of the Lord? tel vs how we may send it  
backe into his place. Who said: † If you send back the  
arke of the God of Israel, send it not away emptie, but that  
which you owe render vnto it for sinne, and then you shal  
be cured: and you shal know why his hand departeth not  
from you. † Who answered: What is that which we ought  
to render vnto it for sinne? And they answered: † Accord-  
ing to the number of the prouinces of the Philistijms  
you shal make five golden emroides, and five golden mise:  
because there hath bene one plague to you, and to your  
princes. And you shal make the similitudes of your eme-  
roides, and the similitudes of the mise, that haue destroied the  
land, and you shal geue glorie to the God of Israel: if perhaps  
he wil lighten his hand from you, and from your goddes and  
from your land. † Why doe you harden your hartes, as Æ-  
gypt and Pharao did harden their hart? did not he after he  
was stricken, then dimisse them, and they departed? † Now  
therfore take and make one new wayne: and two kine ha-  
uing calued, on which there hath no yoke beene put, couple  
in the wayne, and shut vp their calues at home. † And you  
shal

Obstinate  
sinners doe  
harden their  
owne hartes,  
not God, but  
by suffering  
them so to do.  
see Amos,  
1. 7.





shal take the arke of the Lord, and put it in the wayne, and  
 the vessels of gold, which you haue payed him for sinne,  
 you shal put into a litle casket at the side thereof: and di-  
 9 misse it that it may goe. † And you shal looke: and if so be  
 that it shal goe vp by the way of his coastes against Bethsa-  
 mes, he hath donne vs this great euil: but if not: we shal  
 know that his hand hath not touched vs, but it hath happe-  
 10 ned by chance. † They therefore did in this maner: and ta-  
 king two kine, that had sucking calues, yoked them to the  
 11 wayne, and shut vp their calues at home. † And they layd  
 the arke of God vpon the wayne, and the litle casket, that had  
 12 the golden mife and the similitudes of emeroides. † And the  
 kine went directly by the way, that leadeth to Bethsames,  
 and they went one way, going forward and lowing: and they  
 declined not neither to the right hand nor to the left: but  
 the princes also of the Philistijms folowed vnto the borders  
 13 of Bethsames. † Moreouer the Bethsamites reaped wheat  
 in the valley: and lifting vp their eies, they saw the arke, and  
 14 were gladd when they had seene it. † And the wayne came  
 into the field of Iosue the Bethsamite, and stode there. And  
 there was a great stone, and they did cut the wood of the  
 wayne, and layed the kine vpon it an holocaust to our  
 15 Lord. † And the Leuites tooke downe the arke of God,  
 and the litle casket, that was at the side of it, wherein were  
 the vessels of gold, and they put it vpon the great stone.  
 The men also of Bethsames offered holocaustes, and immo-  
 16 lated victimes that day to our Lord. † And the five p[ri]nces  
 of the Philistijms saw, and returned into Accaron that day.  
 17 † And these are the golden emeroides, which the Philistijms  
 rendred for sinne to our Lord: Azotus one, Gaza one, Ascalon  
 18 one, Geth one, Accaron one: † and the golden mife accor-  
 ding to the number of the cities of the Philistijms, of the five  
 prouinces, from walled citie vnto towne that was without  
 wal, and vnto Abel the great, wherupon they put the arke of  
 our Lord, which was vntil that day in the field of Iosue the  
 19 Bethsamite. † But he stroke of the men of Bethsames, for  
 that they had seene the arke of our Lord: and he stroke of  
 the people seuentie men, and fiftie thousand of the common  
 people. And the people mourned, because our Lord had stri-  
 20 ken the common people with a great plague. † And the men  
 of Bethsames sayd: Who shal be able to stand in the sight of  
 our

:: As the arke  
 was terrible to  
 the infidels,  
 (chap. 5.) so  
 also to those  
 that beleued  
 right but vied  
 it not reue-  
 rently.





our Lord God this holie one? and to whom shal he goe vp from vs? † And they sent messengers to the inhabitantes of 21 Caria Thiarim, saying: The Philistijms haue brought backe the arke of our Lord, come downe & fetch it backe vnto you.

## CHAP. VII.

*The Arke is brought to the house of Abinadab in Gabaa, 3. By Samuels exhortation, the people cast away the idols and serue only God. 10. Samuel offering sacrifice and praying, Israel preuaileth against the Philistijms.*

These men knowing that the presence of the arke was good for them (though the Bethsamites had benne punished for their irreuerence towards it) feared not to receiue and kepe it.

**T**HEREFORE the men of Caria Thiarim came, and 1  
brought backe the arke of our Lord, and caried it into  
the house of Abinadab in Gaaba: And Eleazar his sonne they  
sanctified, that he might keepe the arke of our Lord. † And 2  
it came to passe, from the day that the arke of our Lord  
abode in Caria Thiarim the dayes were multiplied (for it was  
now the twentieth yeare) and al the house of Israel rested  
after our Lord. † And Samuel spake to al the house of Israel, 3  
saying: If you turne to our Lord in al your harts, take away  
the strange goddes out of the middes of you, Baalim, and  
Astaroth: and prepare your hartes to our Lord, and serue him  
only, and he wil deliuer you from the hand of the Phil-  
sthijms. † Therefore the children of Israel tooke away Baalim 4  
and Astaroth, and serued our Lord only. † And Samuel sayd: 5  
Gather together al Israel into Masphath, that I may pray our  
Lord for you. † And they assenbled into Masphath: and 6  
they drew water, and powred it out in the sight of our Lord,  
and they fasted that day, and sayd there: We haue sinned to  
our Lord. And Samuel iudged the children of Israel in Mas-  
phath. † And the Philisthijms heard that the children of 7  
Israel were gathered together into Masphath, and the princes  
of the Philisthijms went vp to Israel. Which when the chil-  
dren of Israel had heard, they were afrayde at the face of the  
Philisthijms. † And they said to Samuel: cease not to crie to 8  
our Lord God for vs, that he saue vs from the hand of the Phi-  
listhijms. † And Samuel tooke one sucking lambe, and offered 9  
it a whole holocauste to our Lord: and Samuel cried to our  
Lord for Israel, and our Lord heard him. † And it came to 10  
passe, when Samuel offered the holocauste, the Philisthijms  
beganne battel against Israel: but our Lord thundered with  
a great noise in that day vpon the Philisthijms, and terrified  
them, and they were slaine before the face of Israel. † And 11  
the men





the men of Israel issuing out of Masphath pursued the Philistijms, and stroke them vnto the place, that was vnder  
 12 Bethcar. † And Samuel tooke one stone, and layd it betwen  
 1 Masphath and Sen: and he called the name of that place, The  
 stone of helpe. And he sayd: Thus farre hath our Lord hol-  
 13 pen vs. † And the Philistijms were humbled, neither added  
 they any more to come into the borders of Israel. Therefore  
 the hand of our Lord was made vpon the Philistijms, al the  
 14 dayes of Samuel. † And the cities, which the Philistijms had  
 taken from Israel, were rendred to Israel, from Accaron vnto  
 Geth, and their borders: and he deliuered Israel from the  
 hand of the Philistijms, and there was peace betwen Israel  
 15 and the Amorrhite. † Samuel also iudged Israel al the  
 16 daies of his life: † and he went euerie yeare circuiting Bethel  
 and Galgala and Masphath, and iudged Israel in the foresaid  
 17 places. † And he returned into Ramatha: for there was  
 his house, and there he iudged Israel: he built also there an  
 altar to our Lord.

That is to say, the Philistijms, who were one of the seven nations of Chanaan, which God commanded his people to destroy, commonly called the Amorrhites.

CHAP. VIII.

*Samuel growing old, and his sonnes for bribes perverting iudgement, the people require to haue a king. 7. To whom by Gods commandment, Samuel forsbeueth the law of a king, to make them cease from their demand; 19. but they persist therein.*

1 **A**N D it came to passe when Samuel waxed old, he ap-  
 2 poynted his sonnes iudges ouer Israel. † And the name  
 of his first begotten sonne was Ioel: and the name of the se-  
 3 cond Abia, iudges in Bersabee. † And his sonnes walked not  
 in his waies: but they declined after auarice, & tooke bribes,  
 4 and peruerred iudgement. † Therefore al the ancientes of  
 5 Israel being assembled, came to Samuel into Ramatha. † And  
 they sayd to him: Behold thou art old, and thy sonnes walke  
 not in thy wayes: appoynt vs a king, that he may iudge vs, as  
 6 also al nations haue. † And the word was misliked in the eyes  
 of Samuel, because they had sayd: Geue vs a king, that he  
 7 may iudge vs. And Samuel prayed to our Lord. † And our  
 Lord sayd to Samuel: Heare the voice of the people in al  
 thinges which they speake to thee. for they haue not  
 8 † According to al their workes, which they haue done from  
 the day that I brought them out of Egypt vntil this day: as  
 they

Heli his sonnes grievously offending in their office before (chap. 1.) and now Samuels sonnes also perverting iudgement gaue occasion to the people, to demand a king to iudge their temporal causes rightly not declining to wrong for bribes.

B b b b





2: Misphat sig-  
nifieth manner,  
fashion, or pro-  
ceeding.

they haue forsaken me, and serued strange goddes, so doe they  
also vnto thee. † Now therefore heare their voice: but yet 9  
testifie to them, and foretel them the right of the king, that  
shal reigne ouer them. † Samuel therefore spake al the wordes 10  
of our Lord to the people which had desired a king of him,  
† and sayd: This shal be the right of the king, that shal reigne 11  
ouer you: Your sonnes he wil take, and put in his chariotes,  
and wil make them vnto him the horsemen, and running  
footmen before his chariotes, † and wil appoynt them his 12  
tribunes, and centurions, and the plowers of his fieldes, and  
mowers of his corne, and makers of his armour and of his  
chariotes. † Your daughters also wil he take to make ointe- 13  
mentes, and to be cookes, and bakers. † Your fieldes also, 14  
and vineyardes, and the best oliuetes he wil take away, and  
geue to his seruantes. † Yea and your corne also, and the 15  
reuenues of your vineyardes he wil tithe, to geue his eu-  
nuches and seruantes. † Your seruantes also and handmaidens, 16  
and goodliest yong men, and asses he wil take away, and put  
in his worke. † Your flockes also wil he tithe, you shal be 17  
his seruantes. † And you shal etie in that day from the face 18  
of the king, which you haue chosen you: and our Lord wil  
not heare you in that day, because you desired vnto your  
selues a king. † But the people would not heare the voice 19  
of Samuel, but sayd: Not so: for there shal be a king ouer  
vs, † and we also wil be as al nations: and our king shal 20  
iudge vs, and shal goe forth before vs, and shal fight our  
battels for vs. † And Samuel heard al the wordes of the 21  
people, and spake them in the eares of our Lord. † And our 22  
Lord said to Samuel: Heare their voice, and appoynt a king  
ouer them. And Samuel sayd to the men of Israel: Let euerie  
man goe into his citie.

2: God alwaies  
heareth those  
that truly re-  
pent for their  
sinnes, but  
doth not al-  
wayes deliuer  
them from  
afflictions,  
which are due  
for offences,  
or profitable  
for probation  
and merite of  
his children.

## ANNOTATIONS.

### CHAP. VIII.

Why the peo-  
ples demand  
to haue a king  
is disliked.

7. *Reiected me*] For so much as God had chosen Israel a peculiar people to  
him self, and himselfe ruled the same by his Priestes established among them,  
and by Iudges extraordinarily raised vp, and sent by him, to deliuer them in  
their distresses, their demand now to haue a King, who (after the manner of other  
nations) should be their Lord, and haue more dignitie, and authoritie ouer  
them, then Dukes or Iudges had, is interpreted, as in effect to reiect God: in  
that they disliked, & sought to change his forme of gouernment. And therefore  
this request of the people iustly displeased both Samuel and God himself.

*Exod. 19.  
Dint. 17.  
Iudic. 2.  
7. 16.*

22. *The*





11. *The right of the King.* ] Samuel hereby Gods appointment, to disuade the people from their desire of a king, at least to admonish them before hand, what they are like to find by experience, reciteth such thinges, as Kinges abusing their powre do oftentimes practise, by reason of their high dignitie, and little feare of controulment, but violently and unlawfully; according to the doctrine of ancient Fathers. Amongst others. S. Cyprian calleth the exactions of kinges here recited, *gravis iniuria*. S. Hierom *inra imperia, & servitutem*. rigorous or cruel governmentes, and servitude. S. Gregorie proueth the same by two contrarie examples. Seing (sayeth he) that which is here foretold, was punished in Achab and Isebel (1. Reg. 21.) it sheweth, that it was not right by diuine iudgement, which they exacted. And when the elect King David was to build an altar to our Lord (1 Paral. 21.) he would not take part of Ornans field, except he payed a iust price for it. Moreover the law prescribing the dutie of Kinges (Deut. 17. 16. &c.) commandeth them not to multiplie horses, not to heare riches, not to take high courage, that their hartes be not lifted vp into pride over their brethren. Neuertheles Kinges haue great prerogatives (more then Duker, and Iudges) besides, and aboue, but neuer contrarie to the law; that albeit they can not take their subiectes landes or goodes, neither for themselves, nor to geue to their seruantes at their pleasure: yet in diuers cases subiectes are bound, to contribute of their private goodes, to supplie the necessitie of the King, or of the commonwealth, as by nature enerie part must suffer damage, or danger in defence of the principal member, or whole bodie. And if anie refuse so to do, they may iustly be compelled.

Kinges sometimes oppress their subiectes by Gods sufferance, but violently.

Kinges haue prerogatives aboue, but not contrarie to the lawes.

Furthermore in case Kinges or other Princes commit excesses, and oppress their subiectes, yet are they not by and by to be deposed by the people, nor commonwealth, but must be tolerated with patience, peace, and meeknes, til God by his soueraine authoritie, left in his Church, dispose of them: which his diuine wisdom and goodnes often differreth to do, as here he expressly forewarneth, saying: (1. 18.) *You shall rise in that day, from the face of your King, and our Lord will not heare you*. And the reason is, because he wil punish the sinnes of the people, by suffering euil princes to reigne. Job. 34. 7. 30.

Euil princes may be deposed by God & the Church: but not by the people only.

Of which important difficultie, falling sometimes betwen Princes and their subiectes, who so desireth, may seatch the iudgement of ancient Fathers, and see S. Thomas, and other schole Doctours, 2. 2. q. 12. 4. 2. Here only for better vnderstanding of this present text, these brief pointes may be obserued. First, the people of their owne wil desired to haue a King. Secondly, they requested the same at the handes of Samuel their present Superiour. Thirdly, this demand displeased both Samuel and God himself. Fourthly, yet God condescended to grant their suite, but with an admonition, and forewarning of the inconueniences, which they should finde and feele. Fifthly, God himself designed the person that should be King, reueled him by vision, and commanded Samuel to annoint him. Sixthly, God neuertheles by guiding the lotte, more manifestly declared, and confirmed his election. Seuently, God deposed the same King, for transgressing his law, chap. 13. 7. 13. and disobeying his commandment. chap. 15. 7. 12. appointing an other, by the ministerie of Samuel. chap. 16. Eightly, notwithstanding his deposition, he remained in his dignitie til his death, which happened by other meanes. chap. 17. By al which it appeareth, that God constituted Saul the first King of the Iewes, the people suing to haue a King; but deposed him for euil behauiour, the people desiring no such thing, and Samuel the Prophet much lamenting the same. Yet was he not actually de-  
riued of the crowne and kingdom during his life.

Pointes obserued in the constitution and deposition of King Saul.

1. 1.
3. 4.
- 5.
- 6.
- 7.
- 8.





*Saul by occasion of seeking his fathers asses cometh to Samuel. 15. Who had a reuelation of his coming, and a commandment to annoint him. 22. He is entertained and lodged with Samuel.*

The second  
part.

The election,  
annointing, &  
gouvernement  
of King Saul.

et One that by  
diuine inspira-  
tion foreseeth  
things too-  
come.

AND there was a man of Benjamin named Cis, the sonne  
of Abiel, the sonne of Seor, the sonne of Bechorath, the  
sonne of Aphia, the sonne of a man of Iemini, valiant in  
strength. † And he had a sonne called Saul, chosen & good: 2  
and there was not a man of the children of Israel better then  
he: from the shoulder and vppward he appeared aboue al the  
people. † And the asses of Cis the father of Saul were lost: 3  
and Cis said to Saul his sonne: Take one of the seruants with  
thee, and rising goe, and seeke the asses. Who when they had  
passed by mount Ephraim, † and by the land of Salisa, and 4  
had not found, they passed also through the land of Salim,  
and they were not: yea and by the Land of Iemini, and found  
them nor. † And when they were come into the Land of 5  
Suph, Saul saide to the seruant that was with him: Come let  
vs retorne, lest perhaps my father hath let alone the asses, and  
be careful for vs. † Who sayd to him: Behold a man of God 6  
is in this citie, a famous man: al that he speaketh, cometh to  
passe without doubte. now therefore let vs goe thither, if per-  
haps he may tel vs of our way, for which we are come. † And 7  
Saul sayd to his seruant: Loe we wil goe: what shal we carie  
to the man of God? The bread is spent in our males: and pre-  
sent we haue none to geue vnto the man of God, nor any  
thing els. † Agayne the seruant answered Saul and sayd: Be- 8  
hold there is found in my hand the fourth part of a ficle of  
siluer, let vs geue it to the man of God, that he may tel vs our  
way. † (For in time past in Israel so euery man spake, going  
to consult God, Come, and let vs goe to the Seer. For he that  
at this day is called a Prophete, in time past was called: a  
Seer.) † And Saul sayd to his seruant: Thy word is very good, 10  
come let vs goe. And they went into the citie, wherein the  
man of God was. † And when they went vpp the ascent of the 11  
citie, they found maides coming forth to draw water, and  
sayd to them: Is the Seer here? † Who answering sayd to 12  
them: Here he is. Loe before thee, make hast now: for this  
day he came into the citie, because this day there is a sacrifice  
of the people in the excelse. † Entering into the citie imme- 13  
diatly





- diarly you shal find him, before he goe vp into the excelle to  
 eate. for the people wil not eate til he come: because he wil  
 blesse the Hoste, and afterward they shal eate that are inui-  
 ted. Now therefore goe vp, because this day you shal finde  
 14 him. † And they went vp into the citie. And when they  
 walked in the middes of the citie, Samuel appeared coming  
 15 forth against them, to goe vp into the excelle. † And our  
 Lord had reueled the care of Samuel one day before Saul  
 16 came, saying: † This very houre, that now is, to morrow  
 wil I send to thee a man of the Land of Benjamin, and thou  
 shalt annoint him ruler ouer my people of Israel: and he shal  
 saue my people from the hand of the Philistijms: because I  
 haue respected my people, for :: their crie is come to me. :: Oppression  
 17 † And when Samuel had beheld Saul, our Lord sayde to of innocentes  
 him: Behold the man, of whom I told thee, this man shal rule crieth to hea-  
 18 ouer my people. † And Saul came to Samuel in the middes uen.  
 of the gate, and sayd: Shew me, I pray thee, where is the house  
 19 of the Seer? † And Samuel answered Saul, saying: I am the  
 Seer, goe vp before me into the excelle, that you may eate  
 with me to day, and I wil dimisse thee in the morning: and  
 20 al thinges that are in thy hart, wil I tel thee. † And concer-  
 ning the asses, which thou didst lose three dayes agoe, be not  
 careful, because they are found. And whose shal be al the  
 best thinges of Israel? not to thee and to al thy fathers house?  
 21 † And Saul answering, sayd: Am not I the sonne of Iemini  
 of the least tribe of Israel, and my kindred the last among al  
 the families of the tribe of Benjamin? Why therefore hast thou  
 22 spoken this word to me? † Samuel therefore taking Saul  
 and his seruant, brought them into the parlour, and gaue  
 them a place in the chiefe rowme of them that were inuited.  
 23 for there were about thirtie men. † And Samuel sayd to the  
 cooke: Geue the portion, which I gaue thee, and commanded  
 24 that thou shouldest lay it vp apart with thee. † And the cooke  
 lifted vp a shoulder, and sette it before Saul. And Samuel said:  
 Behold that which hath remayned, sette it before thee, and  
 eate: because of purpose it was kept for thee, when I called  
 25 the people. And Saul did eate with Samuel that day. † And  
 they descended from the excelle into the towne, and he spake  
 with Saul in the toppc of the house: and he prepared a bed for  
 26 Saul in the highest rowme, & he slept. † And when they were  
 risen in the morning, and it beganne now to be light, Samuel  
 called





called Saul in the high chāber, saying: Arise that I may dismisſe thee. And Saul aroſe: and they went both forth: to witte, he and Samuel. † And when they came downe in the vttermoſt 17 part of the citie, Samuel ſaid to Saul: Speake to the ſervant that he goe before vs, and paſſe: but ſtay thou a litle while, that I may tel thee the word of our Lord.

## CHAP. X.

*Saul is annointed king, and confirmed by ſignes that his ordinance is of God. 10. He prophecie. b, which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the lotte falleth on Saul. 25. and the law of the king is againe mentioned.*

as S. Gregorie here noteth, that ſuch as are placed in height of government, are annointed with oyle, which ſignifieth mercie, light, and cuſing of others. But the litle veſſel ſhewed that Saul not perſeuering in grace, ſhould be depoſed from his kingdom. *1. 4. c. 5. in 1. Reg. 10.*

**A**N D Samuel tooke: a litle veſſel of oyle, and powred vpon his head, and kiſſed him, and ſayd: Behold, our Lord hath annointed thee vpon his inheritance to be prince, and thou ſhalt deliuer his people out of the handes of their enemies, that are round about them. And this ſhal be a ſigne vnto thee, that God hath annointed thee to be prince. † When 2 thou ſhalt be departed from me this day, thou ſhalt finde two men beſide the ſepulchre of Rachel in the borders of Benjamin, in the South, and they ſhal ſay to thee: The aſſes are found, which thou diſt goe to ſeek: and thy father letting goe the aſſes, is careful for you, and ſayeth: What ſhal I doe concerning my ſonne? † And when thou ſhalt depart thence, 3 and paſſe iarder, and ſhalt come to the oke Thabor, three men going vp to God into Bethel ſhal finde thee there, one carying three kiddes, and an other three manchettes of bread, and an other carying a ſagon of wine. † And when they 4 haue ſaluted thee, they wil geue thee two loanes, and thou ſhalt take them of their hand. † After theſe thinges thou ſhalt come into the hil of God, where the garrifon of the Philiftiines is: and when thou ſhalt be entered there into the citie, thou ſhalt meete there a flocke of prophetes coming downe from the excelle, and before them: pſaltetic and tymbrel, and ſhalme, and harpe, and themſelues proph- 5 cying. † And the Spirit of our Lord ſhal ſeaſe vpon thee, 6 and thou ſhalt prophecie with them, and ſhalt be changed into an other man. † Therefore when al theſe ſignes ſhal 7 chance to thee, doe whatſoeuer thy hand ſhal finde, becauſe our Lord is with thee. † And thou ſhalt goe downe before 8 me into Galgala (for I wil come downe to thee) that thou mayeſt





- mayest offer oblation, and immolate pacifique viſtimes: ¶ le-  
 uen daies ſhalt thou expect, til I come to thee, and I wil ſhew  
 9 thee what thou muſt doe. † Therefore when he had turned a-  
 way his ſhoulder to depart from Samuel, God :: changed vnto  
 10 him another hart, and al theſe thinges came in that day. † And  
 they came to the foreſaid hil, and behold a troupe of prophe-  
 tes meeting him: & the :: Spirit of our Lord ſeate vpon him.  
 11 and he propheſied in the middes of them. † And al that had  
 knowen him yeſterday and the day before, ſeing that he was  
 with the propheſes, & did propheſie, ſaid to eeu other: What  
 thing hath happened to the ſonne of Cis? what is Saul alſo  
 12 among the propheſes? † And one answered an other, ſaying:  
 And who is :: their father? therefore it was turned into a pro-  
 13 uerbe: What is Saul alſo among the propheſes? † And he cea-  
 14 ſed to propheſie, and came to the excelle. † And Sauls vn-  
 cle ſayd to him, and to his ſervant: Whither went you? who an-  
 ſwered: To ſecke the aſſes: which when we had not found,  
 15 we came to Samuel. † And his vn-  
 16 cle ſayd to him: Tel me what Samuel ſayd to thee. † And Saul ſayd to his vn-  
 cle: He told vs that the aſſes were found. But concerning the word of the  
 kingdom which Samuel had ſpoken to him, he told him not.  
 17 † And Samuel called together the people to our Lord in Maſ-  
 18 pha: † And ſayd to the children of Iſrael: Thus ſayth our  
 Lord the God of Iſrael: I brought Iſrael out of Ægypt, and  
 deliuerd you from the hand of the Ægyptians, and from the  
 19 hand of al the kinges which afflicted you. † But you this day  
 haue reiected your God, who only hath ſaued you out of  
 your euils and tribulations: and you haue ſaid: Not ſo: but  
 appoint a king ouer vs. Now therefore ſtand before our Lord  
 20 by your tribes, and by your families. † And Samuel brought  
 al the tribes of Iſrael, and the :: lotte ſel on the tribe of  
 21 Benjamin. † And he brought the tribe of Benjamin and  
 the kindreds thereof, and it ſel vpon the kindred of Metri,  
 and it came vnto Saul the ſonne of Cis. They therefore ſought  
 22 him, and he was not found, † And after theſe thinges they  
 conſulted our Lord whether he would come thither. And  
 23 our Lord answered: Behold he is hid at home. † They ranne  
 therefore and tooke him from thence: and he ſtood in the  
 middes of the people, and he was higher then al the people  
 24 from the ſhoulder and vpward. † And Samuel ſaid to al the  
 people: Certes you ſee whom our Lord hath choſen, that  
 there

Samuel en-  
 ioyneth obe-  
 dience to Saul  
 to trie his hu-  
 militie. 3. Reg.  
 10. 4. c. 5. in 1.  
 Reg. 10.  
 :: God gaue  
 him peculiar  
 grace for exe-  
 cuting the of-  
 fice of a king.  
 :: By and by  
 alſo the gift  
 of propheſie.  
 :: Their ſupe-  
 rious.

By lotte the  
 people were  
 aſſured that  
 the election  
 was of God. 1.  
 Greg. ibidem.





there is not the like to him in al the people. And al the people  
cried, and sayd: God saue the King. † And Samuel spake to 25  
the people the law of the kingdom, and wrote it in a booke,  
and layd it vp before our Lord: and Samuel dismissed al the  
people, euerie one into his owne house. † But Saul also de- 26  
parted vnto his house into Gabaa: and there went with him  
part of the armie, they whose hartes God had touched. † But 27  
the children of Belial sayd: What shal this fellow be able to  
saue vs? and they despised him, and brought him not pre-  
sentes: but he dissembled as though he heard not.

## CHAP. XI.

*Ammonites fighting against Iabes Galaad, and the citie readie to yelde, 5.  
Saul gathereth an armie, 11. ouerthroweth the enimie, 14. and is esta-  
blished King.*

**A**N D it came to passe as it were a moneth after, Naas 1  
the Ammonite ascended, and began to fight against  
Iabes of Galaad. And al the men of Iabes sayd to Naas: Make  
a league with vs, and we wil serue thee. † And Naas the 2  
Ammonite answered them: In this wil I make a league with  
you, that I may plucke out the right eyes of you al, and may  
make you a reproch in al Israel. † And the ancientes of Iabes 3  
sayd to him: Graunt vnto vs seuen daies, that we may send  
messengers vnto al the coastes of Israel: and if there shal not  
be that may defend vs, we wil come forth to thee. † The 4  
messengers therefore came into Gabaa of Saul: and they  
spake these wordes, in the hearing of the people: and al the  
people lifted vp their voice, and wept. † And behold Saul 5  
came, folowing oxen out of the field, and sayd: What ayleth  
the people that they weepe? And they told him the wordes  
of the men of Iabes. † And the Spirit of our Lord leased on 6  
Saul, when he had heard these wordes, and his furie was ex-  
ceeding wrath. † And taking both the oxen, he cutte them 7  
into peeces, and sent them into al the coastes of Israel by mes-  
sengers, saying: Whosoever shal not goe forth, and folow  
Saul and Samuel, so shal it be done to his oxen. Therefore  
the feare of our Lord inuaded the people, and they went  
forth as it were one man. † And he numbered them in Bezec: 8  
and there were of the children of Israel three hundred thou-  
sand: and of the men of Iuda thirtie thousand. † And they 9  
sayd to the messengers that came: Thus shal you say to the  
men,





men, that are in Iabes Galaad: To morow, when the sunne  
shal waxe hote, you shal haue relife. The messengers there-  
fore came, and told the men of Iabes: Who were glad. † And  
they said: In the morning :: we wil come forth to you: and  
you shal doe to vs whatsoeuer shal please you. † And it came  
to passe, when the morow was come, Saul sette the people  
into three pattes: and entered into the middes of the campe  
in the morning watch, and stroke Anmon vntil the day  
waxed hote, and the rest were dispersed, so that there were  
not left among them two together. † And the people sayd  
to Samuel: Who is this that said: what shal Saul reigne ouer  
vs? Geue vs the men and we wil kil them. † And Saul sayd:  
No man shal be killed this day, because our Lord this day hath  
relzued Israel: † And Samuel said to the people: Come and  
let vs goe into Galgal, and let vs renewe there a kingdome.  
† And al the people went into Galgal, and there they made  
Saul king before our Lord in Galgal, & they immolated there  
pacifique victimes before our Lord. And Saul reioysed there,  
and al the men of Israel exceedingly.

CHAP. XII.

*Samuel being iustified by the people for his good behauiour, 6. chargeth them  
with ingratitude towards God, 14. admonishing them, and shewing by a  
signe, that they offended in demanding a king. 20. Exhorteth them now  
to serue God, promisetb to pray for them, and forwarneith that they shal  
receiue as they deserue.*

As the men  
of Iabes delu-  
ded their eni-  
mies by equi-  
uocation, so  
speaking that  
they were o-  
therwise vn-  
derstood then  
they meant: so  
the seruantes  
of God being  
tempted with  
concupiscence  
of gluttonie (si-  
gnified by  
Nas) must de-  
ceiue their  
carnal appe-  
tite, by promi-  
sing to satisfie  
the desire of  
the flesh, but  
indeede kepe  
such tempe-  
rance, as they  
may kil the  
cōcupiscence,  
and not be kil-  
led by it. s.  
Greg. li. 5. c. 1.  
in 1. Reg. 11.

1 **A**N D Samuel sayd to al Israel: Behold I haue heard your  
voice according to al thinges which you haue spoken  
2 to me, and I haue appointed a king ouer you. † And now  
the king goeth before you: and I am waxen old and haue  
gray heares: moreouer my sonnes are with you: therefore ha-  
uing conuersed with you from my youth vntil this day, loe I  
3 am readie. † Speake of me before our Lord, and before his  
Christ, whether I haue taken any mans ox, or asse: If I  
haue calumniated any man, if I haue oppressed any man, if  
I haue taken gift of any mans hand: and I wil contemne  
4 that same this day, and wil restore it to you. † And they  
said thou hast not calumniated vs, nor oppressed vs, nor  
5 taken ought of any mans hand. † And he sayd to them: Wit-  
nes is our Lord against you, and witnes is his :: Christ in :: The annoin-  
this day, that you haue not found any thing in my hand. And red king.  
Cccc they





1: They ment  
 that they  
 would not be  
 ruled and pro-  
 tected as hi-  
 therto they  
 had bene, by  
 Dukes & Iud-  
 ges ordained  
 and sent im-  
 mediately by  
 God, but  
 would haue a  
 king to reigne  
 ouer them, ima-  
 geing that so  
 they should be  
 better prote-  
 cted, and de-  
 fended from  
 forraigne ene-  
 mies wherein  
 they preferred  
 their owne  
 conceite and  
 iudgement be-  
 fore Gods dis-  
 position, and  
 therefore this  
 sinne is often  
 here inculca-  
 red, and much  
 reprehended.  
*S. Greg. li. 5. c.*  
*2. in 1. Reg. 12.*  
 2: They feared  
 God so much  
 the more, be-  
 cause they fea-  
 red alio his  
 seruant.  
 3: For sinners  
 so come be-

they said: Witnes. † And Samuel said to the people: Our Lord 6  
 who made Moyles and Aaron, and brought our fathers out of  
 the Land of Ægypt is present. † Now therefore stand, that I 7  
 may contend in iudgement against you before our Lord, con-  
 cerning al the mercies of our Lord, which he hath done with  
 you, and with your fathers: † how Iacob entred into Ægypt, 8  
 and your fathers cried to our Lord: and our Lord sent Moyles  
 and Aaron, and brought your fathers out of Ægypt: and pla-  
 ced them in this place. † Who forgot our Lord their God, and 9  
 he deliuered them in the hand of Sisara master of the hoste  
 of Hasor, and in the hand of the Philisthijmes, and in the  
 hand of the king of Moab, and they fought against them.  
 † But afterward they cried to our Lord, and said: We haue 10  
 sinned, because we haue forsaken our Lord, and haue serued  
 Baalim and Astaroth: now therefore deliuer vs from the hand  
 of our enemies, and we wil serue thee. † And our Lord sent 11  
 Ierobaal, and \* Badan, and Iepte, and Samuel, and deliuered  
 you from the hand of your enemies round about, and you  
 dwelt securely. † But you seing that Naas, king of the chil- 12  
 dren of Ammon was come against you, you said to me: " Not  
 so, but a king shal reigne ouer vs: whereas our Lord your God  
 did reigne among you. † Now therefore your king is readie, 13  
 whom you haue chosen and desired: behold our Lord hath  
 geuen you a king. † If you shal feare our Lord, and serue him, 14  
 and heare his voice, and not exasperat the mouth of our Lord:  
 both you, and the king which reigneth ouer you, shal be fo-  
 lowers of our Lord your God. † but if you wil not heare the 15  
 voice of our Lord, but shal exasperat his wordes, the hand of  
 our Lord shal be vpon you, and vpon your \* fathers. † But 16  
 now also stand, and see this great thing which our Lord wil  
 doe in your sight. † Is it not wheate haruest to day? I wil 17  
 cal vpon our Lord, & he wil geue \* noyses and rayne: and you  
 shal know, and see that you haue done great euil to your  
 selues in the sight of our Lord, desiring a king ouer you. † And 18  
 Samuel cried to our Lord, and our Lord gaue noyses and raine  
 in that day. † And al the people feared exceedingly our Lord 19  
 and :: Samuel. And al the people said to Samuel: Pray for thy  
 seruantes to our Lord thy God, that we die not. for we haue  
 added euil to al our sinnes, that we desired vnto vs a king.  
 † And Samuel sayd to the people: Feare not, you haue done 20  
 al this euil: but yet depart not from the :: backe of our Lord,  
 but

mightie  
 Samson.

gaue  
 raires.  
 S. Greg.  
 thunder.





- 21 but serue our Lord in al your hart. † And decline not after  
vaine thinges, which shal not profite you, nor deliuer you,  
22 because they are vaine. † And our Lord wil not forsake his  
people for his great name: because our Lord hath sworne  
23 to make you a people to him self † And farre from me be  
this sinne in our Lord, that I should cease to pray for you,  
24 and I wil teach you the good and right way. † Therefore  
feare our Lord, and serue him in truth and from your whole  
hart. for you haue scene the great workes which he hath done  
25 among you. † But if you shal perseuer in malice: both you  
and your king shal perish together.

fore Gods face  
were presum-  
ption, not to  
come to his  
back or to de-  
part from  
thence, were  
desperation.  
So Marie Mag-  
dalen with  
feare and hope  
approched &  
taried at  
Christs back:  
Luc. 7. S. Greg.  
loco citato.

CHAP. XIII.

*Saul and Ionathas preuaile in battel against the Philisthijms. 5. Who increa-  
sing their forces, the Israelites for feare flee away and hid th inselues, 8.  
Samuel not coming to the campe, Saul presumeth to offer sacrifice, 11. for  
which Samuel reproveth him, and declarith that his kingdom shal be tran-  
slated to an other. 17. The Philisthijms oppresse the Israelites. and deprive  
them of armour.*

- 1 **A** CHILD of :: one yeare was Saul when he began to  
2 reigne, and :: two yeares he reigned ouer Israel. † And  
Saul chose to him selfe three thousand of Israel: and there  
were with Saul two thousand in Machmas, and in the mount  
of Bethel: and a thousand with Ionathas in Gabaa of Ben-  
iamin, moreouer the rest of the people he sent backe euerie  
3 man into their tabernacles. † And Ionathas stroke the gar-  
rison of the Philisthijms, which was in Gabaa. Which when  
the Philisthijms had heard, Saul sounded with the trumpet  
4 in al the land, saying: Let the Hebrewes heare. † And al  
Israel heard this maner of brute: Saul hath stricken the gatti-  
son of the Philisthijms: and Israel tooke courage against the  
Philisthijms. The people therefore cried after Saul in Galgal.  
5 † And the Philisthijms were gathered together to fight against  
Israel, thirtie thousand chariotes, and six thousand horsemen,  
and the rest of the common people, as the land which is in the  
sea shore very much. And going vp they camped in Machmas  
6 at the East of Bethlauen. † Which when the men of Israel  
had scene them selues put in a streit (for the people was af-  
flicted) they hid them selues in caues, and in secreete places,  
7 in rockes also, and in dennes, and in cisternes. † And the

:: Saul begin-  
ning to reigne  
was innocent  
and humble as  
a child of one  
yeare.  
:: And in that  
state reigned  
the first two  
yeares. S. Greg.  
in hunc locum.





Hebrewes passed Iordan into the Land of Gad and Galaad.  
 And when Saul was yet in Galgal, al the people was sore  
 afrayd, which folowed him. † And he expected seuen daies 8  
 according to the appointment of Samuel, and Samuel came  
 not into Galgal, and the people slipt away from him. † Saul 9  
 therfore said: Bring me the holocauste, and the pacifiques.  
 And he offered the holocauste. † And when he had finished 10  
 offering the holocauste, behold Samuel came: and Saul went  
 forth to mete him & salute him. † And Samuel spake to him: 11  
 What hast thou done? Saul answered: Because I saw that the  
 people slipt from me, and thou wast not come according to  
 the dayes appointed, moreouer the Philisthijms were gathe- 12  
 red together into Machmas, † I said: Now wil the Phili-  
 sthijms come downe to me into Galgal, & I haue not pacified  
 the face of our Lord. Compelled by necessitie, I offered the  
 holocauste. † And Samuel said to Saul: Thou hast done so- 13  
 lithly, neither hast thou kept the commandementes of our  
 Lord thy God, which he commanded thee. Which :: if thou  
 hadst not done, euen now had our Lord prepared thy king-  
 dom ouer Israel for euer, † but thy kingdom shal no farther 14  
 arise. Our Lord hath sought him a man according to his hart:  
 and him hath our Lord commanded to be prince ouer his  
 people, because thou hast not obserued the thinges which  
 our Lord commanded. † And Samuel arose and went vp from 15  
 Galgal into Gabaa of Benjamin. And numbered the people,  
 which were found with him, as it were six hundred men.  
 † And Saul and Ionathas his sonne, and the people that 16  
 were found with them, was in Gabaa of Benjamin: more-  
 ouer the Philisthijms had pitched in Machmas. † And there 17  
 issued forth to praye from the campe of the Philisthians three  
 companies. One compaine went on against the way of Ephra  
 to the Land of Saul. † Moreouer an other went by the way 18  
 of Bethhoron, & the third had turned it self to the way of the  
 border, in the valley Seboim against the desert. † Moreouer 19  
 there was not found an yron smith in al the Land of Israel.  
 for the Philisthijms had so prouided, lest perhaps the He-  
 brewes should make sword or speare. † Al Israel therefore 20  
 went downe to the Philisthijms, that euerie man might  
 whette his plough culter, and spade, & axe, and rake. † There- 21  
 fore the edges of the shares, and spades, & forkes with three  
 teeth, and axes, were blunt, euen to the godeprick, which  
 was

He offended  
 In offering sa-  
 crifice being  
 neither a  
 priest, nor ex-  
 traordinarily  
 allowed to do  
 that office, and  
 for this and  
 other faultes  
 was deposed.  
 Gods fore-  
 sight of sinne,  
 and perordina-  
 tion to punish  
 it, taketh not  
 away freewill,  
 nor possibilitie  
 of wel doing,  
 nor of reward.  
 s. Aug. li. 3. c. 4.  
 de lib. arbit.





21 was to be mended. † And when the day was come to fight,  
there was not found sword and speare in the hand of al the  
people, that was with Saul and Ionathas, except Saul and Io-  
24 nathas his sonne. † And the station of the Philistijms went  
forth, to passe vp into Machmas.

CHAP. XIII.

*Ionathas trusting in God, accompanied with one man, his father not know-  
ing, goeth into the Philistijms campe; killeth twentie men and trou-  
bleth their whole armie. 16. Saul vnderstanding the same, apprehendeth  
with his armie, and they gette a great victorie. 24. But Saul hauing com-  
manded vnder paine of death, that none should eate til night, Ionathas for  
taising a little hoxie (though ignorant of the prohibition) is iudged to  
die. 45. But the people oppose themselves, and deliuer him from death. 47.  
Saul prospereth in his kingdom, with his familie.*

1 **A**ND it chanced on a certeine day that Ionathas the  
sonne of Saul sayd to the yong man that bare his ar-  
mour: Come, & let vs passe to the garison of the Philistijms,  
which is beyond yonder place. But to his father he told not  
2 this same thing. † Moreover Saul abode in the vtmost part  
of Gabaa vnder the pomegranate tree, which was in Magron:  
3 and the people with him was about six hundred men. † And  
Achias the sonne of Achitob the brother of Ichabod the  
sonne of Phinees, which was borne of Heli the priest of our  
Lord in Silo, bare the ephod. But the people also was igno-  
4 rant whither Ionathas was gone. † And there were between  
the ascentes, by the which Ionathas endeouored to passe  
vnto the garison of the Philistijms, rockes standing vp on  
both sides, and as it were in maner of reeth stiepe broken  
rockes on either side, the name of one Boles, and the name  
5 of the other Sene: † one rocke standing out toward the  
North ouer against Machmas, and the other to the South,  
6 against Gabaa. † And Ionathas sayd to the yong man that  
bare his armour: Come, let vs passe to the station of these vn-  
circumcised, if haply our Lord wil make for vs: because it is  
not hard for our Lord to saue either in manie, or in few.  
7 † And his esquier sayd to him: Doe al thinges which please  
thy minde: goe whither thou desirest, and I wil be with thee  
8 wheresoeuer thou wilt. † And Ionathas sayd: Behold we  
9 passe to these men. And when we shal appeare to them, † If  
they shal speake to vs in this maner: Tarie til we come to

Cccc 3

you:





∴ Ominous  
speeches are  
proved by this  
and some o-  
ther examples  
to be some-  
times of God,  
though some-  
times this  
kind of obser-  
uation is su-  
perstitious. As  
before is no-  
ted. Gen. 24.

∴ Pray no  
more nor ex-  
pect no longer.  
So they proce-  
ded to battel  
withou fur-  
ther warrant.

you: let vs stand in our place, and not goe vp to them. † But 10  
if they shal say: Come vp to vs: let vs goe vp, because our  
Lord hath deliuered them in our handes, ∴ this shal be a signe  
vnto vs. † Both of them therefore appeared to the station of 11  
the Philistims: & the Philistims sayd: Behold the Hebrewes  
come out of the caues, wherein they were hid. † And the 12  
men of the garnison spake to Ionathas and to his esquier, and  
sayd: Come vp to vs, and we wil shew you a thing. And Iona-  
thas sayd to his esquier: Let vs goe vp, folow me: for our Lord  
hath deliuered them into the handes of Israel. † And Iona- 13  
thas went vp on his handes & seete creeping, and his esquier  
after him. Therefore some fel before Ionathas, other some  
his esquier folowing slewe. † And the first slaughter, with 14  
which Ionathas & his esquier made, was as it were oftwentie  
men in the halfe part of an aker, which a yoke of oxen is  
wont to plough in a day. † And there was made a miracle in 15  
the campe, through the fieldes: yea and al the people of their  
garrison, which had gone to take prayes, was astonied, and  
the land was troubled: and it happened as a miracle from God.  
† And the watchemen of Saul, which were in Gabaa, of 16  
Benjamin looked, & loe a multitude ouerthrowen, & fleeing  
hither and thither. † And Saul sayd to the people, which was 17  
with him: Enquire, and see who is gone from vs. And when  
they had sought, it was found that Ionathas was not present  
and his esquier. † And Saul sayd to Achias: Bring the arke 18  
of our Lord. ( for the arke of God was there that day with  
the children of Israel. ) † And when Saul spake to the priest, 19  
there arose a great tumult in the campe of the Philistims:  
and it grewe by litle and litle, and sounded more cleerely.  
And Saul sayd to the priest: ∴ Draw together thy hand. † Saul 20  
therefore and al the people that was with him, shouted toge-  
ther, and they came to the place of the sight: and behold  
euerie mans sword had beene turned to his neighbour, and  
a slaughter exceeding great. † But the Hebrewes also which 21  
had bene with the Philistims yesterday and the day before,  
and went vp with them in the campe, returned to be with  
Israel, which were with Saul and Ionathas. † Al the Israeli- 22  
tes also which had hid themselves in mount Ephraim, hea-  
ring that the Philistims were fled, ioyned them selues with  
their fellows in battel. And there were with Saul as it were  
ten thousand men. † And our Lord in that day saued Israel. 23  
and





- 24 and the fight reached as farre as Bethauen. † And the men of Israel were ioyned among themselves in that day: and Saul adiured the people, saying: Cursed be the man, that shal eate bread vntil euening, til I be reuenged of myne enemies. And
- 25 the whole people did eate no bread: † and al the common people of the land came into a forest, wherein was honie
- 26 vpon the face of the field. † The people therefore entred into the forest, and there appeared dropping honie, and no man put his hand to his mouth. for the people feared the oath.
- 27 † But Ionathas had not heard when his father adiured the people: and he put forth the tippe of the rod, which he had in his hand, and dipped it into a honie combe: and he turned
- 28 his hand to his mouth, and his eies were illuminated. † And one of the people answering, sayd: Thy father hath bound the people with an oath, saying: Cursed be the man that shal
- 29 eate bread this day. ( and the people was faynt ) † And Ionathas sayd: :: My father hath troubled the land: your selues haue seene that myn eies are illuminated, because I haue tasted a litle of this honie: † how much more if the people had
- 30 eaten of the praye of their enemies, which they found? had there not beene made a greater plague in the Philistijms? :: Ionathas was excused by ignorance, & by necessitie; and therefore was iustly deliuered by the people; and his father offended, in not excepting the case of necessitie, & through more eggre zeale of reuēge, then he had warrant from, God, whose answer he would not expect 7. 19.
- 31 † They stroke therefore in that day the Philistijms from Machmas vnto Ailon. And the people was wearied exceedingly: † and being turned to the praye tooke sheepe, and oxen, and calues, & slew them on the ground: and the people
- 32 did eate :: with bloud. † And they told Saul saying that the people had sinned to our Lord, eating with bloud. Who sayd: You haue transgressed: Roule to me euen now a great stone.
- 33 † And Saul sayd: Disperse your selues among the common people, and tel them that euerie man bring me his ox and ramme, and kil ye them vpon this same, and eate, and you shal not sinne to our Lord eating with bloud. Al the people therefore brought euerie man his ox in his hand vntil night:
- 34 and slewe them there. † And Saul built an altar to our Lord, and then first did he beginne to build an altar to our Lord. :: VVherof followed also another sinne, that the people fainting for lacke of meate did eate flesh with the blood, contrarie to the law.
- 35 † And Saul sayd: Let vs fall vpon the Philistijms by night, and let vs spoyle them til it waxe light in the morning, neither let vs leaue a man of them. And the people sayd: Doe al that semeth good in thyn eies. And the priell sayd: Let vs approach
- 36 hither to God. † And Saul consulted our Lord: Shal I pursue the Philistijms? wilt thou deliuer them into the handes of Israel?





Before, v. 19.  
Saul would  
not expect  
Gods answer:  
now therefore  
God will not  
answer him.

Jonathas was  
found to haue  
transgressed  
the vnaduised  
commandment,  
but Saul him  
self was in a  
greater fault  
of rash proce-  
ding, and vn-  
discrete com-  
manding.

of Israel? And he answered him not in that day. † And Saul 38  
sayd: Bring hither al the corners of the people: and know,  
and see by whom this sinne hath chanced to day. † Our Lord 39  
the sauour of Israel liueth, that if it were done by Ionathas  
my sonne, he shal die without reuoking. Whereunto none of  
the people gaynesayed him. † And he sayd to al Israel: Be you 40  
seperated into one side, and I with Ionathas my sonne wil be  
on the other side. And the people answered Saul: Doe what  
semeth good in thyn eies. † And Saul sayd to our Lord: Lord 41  
God of Israel, geue a signe: and Ionathas was caught and  
Saul, and the people went forth. † And Saul sayd: Cast ye lotte 42  
betwen me, and Ionathas my sonne. And Ionathas was ra-  
ken. † And Saul sayd to Ionathas: Tel me what thou hast 43  
done. And Ionathas told him, and sayd: Tasting I tasted in  
the tippe of the rod, which was in myn hand a litle honie, and  
behold I die. † And Saul sayd: These thinges doe God 44  
to me, and these thinges adde he, that dying thou shalt die Io-  
nathas. † And the people said to Saul: Shal Ionathas then 45  
die, which hath made this great saluation in Israel? this is vn-  
lawful: our Lord liueth, if there shal fal a heare from his head  
vpon the ground, because with God hath he wrought to day:  
The people therefore deliuered Ionathas, that he should not  
die. † And Saul retyred, neither did he persew the Philistjims: 46  
moreouer the Philistijms departed into their places. † And 47  
Saul, his kingdom being established ouer Israel, fought round  
about against al his enemies, against Moab, and the children  
of Ammon, and Edom, and the kinges of Soba, and the Phi-  
listians: and whither soeuer he turned him self, he ouercame.  
† And gathering together an armie, he stroke Amalec, and 48  
deliuered Israel from the hand of the spoylers thereof. † And 49  
the sonnes of Saul, were Ionathas and Iesui, and Melchisea:  
and the names of his two daughters, the name of the first  
borne Merob, and the name of the yonger Michol. † And 50  
the name of Sauls wife, Achinoam the daughter of Achimaas:  
and the name of the prince of his host Abner, the sonne of  
Ner, the cosin german of Saul by the father. † Moreouer 51  
Cis was the father of Saul, and Ner the father of Abner, the  
sonne of Abiel. † And there was mightie battel agaynst the 52  
Philisthians al the dayes of Saul. For whomsoeuer Saul had  
seene a valiant man, and fitte for battel, he ioyned him to  
him self.

CHAP.





*Saul is commanded utterly to destroy the Amalecites. 8. but he taking Agag their king spareth his life, & cheefe of the praye. 10. For which disobedience (20. though pretending that the best things were reserved for sacrifice) he is deposed from his kingdom. 24. Then acknowledgeth his fault. 32. Samuel cutteth Agag in peeces 35. and mourneth for Saul.*

- 1 **A**ND Samuel said to Saul: Our Lord sent me to annointe  
thee king ouer his people Israel; now therefore heare  
2 the voice of our Lord: † Thus sayth the Lord of hostes: I  
haue recounted whatsoeuer Amalec hath done to Israel: how  
he resisted them in the way when they came vp out of Ægypt.  
3 † Now therefore goe, and :: strike Amalec, and :: destroy :: Amalec is  
al that he hath: spare him not, and couet not ought of his stricken when  
things: but kil from man vnto woman, both childe & suck. the flesh is  
4 ling, oxe and sheepe, camel and asse. † Saul therefore com- chastised by  
manded the people, and numbered them as it were lambes: :: Destroyed  
two hundred thousand fooremen, & ten thousand of the men when the  
5 of Iuda. † And when Saul was come vnto the citie of Ama- mind is restrai-  
6 lec, he laid ambushementes in the torrent. † And Saul said to ned from vn-  
the Cineite: Goe ye, retyre and depart from Amalec: lest per- cleane cogita-  
haps I wrappe thee in with him. for thou hast done mercie tions. s. Grig  
with al the children of Israel, when they descended out of li. 6. c. 1. in 1.  
Ægypt. And the Cineite departed out of the middes of Amalec. Reg. 15. .  
7 † And Saul stroke Amalec from Heuila, vntil thou come to  
8 Sur, which is ouer against Ægypt. † And he apprehended  
Agag the king of Amalec alive: but al the comon people he  
9 slewe in the edge of the sword. † And Saul and the people  
spared Agag, and the best flockes of sheepe and heardees, and  
the garmentes and rammes, and al thinges, that were fayre,  
neither would they destroy them: but whatsoeuer was vile  
10 and refuse, that they destroyed. † And the word of our Lord  
11 was made to Samuel, saying: † It repenteth me that I haue  
made Saul king: because he hath forsaken me, & hath not ful-  
filled my wordes in worke. And Samuel was strooken sadde,  
12 and cried to our Lord al the night. † And when Samuel had  
risen in the night, to goe to Saul in the morning, it was told  
Samuel, that Saul was come into Carmelus, and had erected  
to him selfe a triumphant arch, and returning was passed, and  
gone into Galgal. Samuel therefore came to Saul, and Saul  
offered an holocaust to our Lord of the first of the prayes,  
Dddd which





which he had brought from Amalec. † And when Samuel 13  
 was come to Saul, Saul sayd to him: Blessed be thou to our  
 Lord, I haue fulfilled the word of our Lord. † And Samuel 14  
 sayd: And what is this voice of flockes, which soundeth in  
 myne eares, and of hearde, which I heare? † And Saul said: 15  
 They haue brought them from Amalec: for the people hath  
 spared the better sheepe and hearde that they might be im-  
 molated to our Lord thy God, but the rest we haue slaine.  
 † And Samuel said to Saul: Suffer me, and I wil shew thee 16  
 what our Lord hath spoken to me this night. And he sayd  
 to him: Speake. † And Samuel said: When thou wast a little 17  
 one in thine owne eyes, was thou not made chief in the  
 tribes of Israel? And our Lord annointed thee to be king  
 ouer Israel, † and our Lord sent thee on the way, and sayd: 18  
 Goe, and kil the sinners of Amalec, and thou shalt fight  
 against them vntil the viter destruction of them. † Why there 19  
 fore hast thou not heard the voice of our Lord: but art turned  
 to the praye, and hast done euil in the eies of our Lord? † And 20  
 Saul said to Samuel: Yea I haue heard the voice of our Lord,  
 and haue walked in the way by which our Lord sent me, and  
 haue brought Agag the king of Amalec, and Amalec I haue  
 slaine. † But the people tooke of the praye sheepe and oxen, 21  
 the principal of those thinges which were slaine, to immo-  
 late to our Lord their God in Galgal. † And Samuel said: 22  
 Why wil our Lord haue holocaustes and victimes, and not  
 rather that the voice of our Lord be obeyed? For: **BETTER**  
 is obedience then victimes: and to harken rather then to offer  
 the fatte of rammes. † Because it is as it were the sinne of 23  
 enchantment, to resist: and as it were the wickednes of idola-  
 trie, to refuse to obey. For as much therefore as thou hast re-  
 iected the word of our Lord, our Lord hath reiected thee that  
 thou shalt not be king. † And Saul said to Samuel: I haue 24  
 sinned, because I haue transgressed the saying of our Lord,  
 and thy wordes, fearing the people, and obeying their voice.  
 † But now beare I besech thee my sinne, and returne with 25  
 me, that I may adore our Lord. † And Samuel sayd to Saul: 26  
 I wil not returne with thee, because thou hast reiected the  
 word of our Lord, and our Lord hath reiected thee that thou  
 shalt not be king ouer Israel, † And Samuel turned him selfe 27  
 to depart: but he caught the hemme of his cloke, which also  
 did rent. † And Samuel said to him: Our Lord hath rent the 28  
 kingdom

¶ When Saul  
 was humble  
 he was exal-  
 ted, now being  
 proud he is  
 reiected.

¶ By ordinarie  
 sacrifices, we  
 geue our ex-  
 ternal goudes  
 to God, by o-  
 bedience we  
 geue our sel-  
 ues. *J. Greg. li.  
 6. c. 2. in 1. Reg.  
 22.*





kingdom of Israel from thee this day, and hath delivered it  
 29 to thy neighbour better then thou. † Moreover the Trium-  
 pher in Israel wil not spare, and he wil not be turned with  
 30 repentance: for neither is he a man that he may repent. † But  
 he said: I haue sinned: howbeit now honour me before the  
 ancientes of my people, and before Israel, and returne with  
 31 me, that I may adore our Lord thy God. † Samuel therefore  
 32 returning folowed Saul: and Saul adored our Lord. † And Sa-  
 muel said: Bring vnto me Agag the king of Amalec. And Agag  
 was presented to him very late, trembling. And Agag sayd:  
 33 Doth bitter death thus separat? † And Samuel said: As thy  
 sword hath made women without children, so shal thy mo-  
 ther among women be without children. And Samuel hewed  
 34 him into peeces before our Lord in Galgal. † And Samuel  
 departeth into Ramatha: but Saul ascended vnto his house  
 35 into Gabaa. † And Samuel saw Saul no more vnto the day  
 of his death: but yet Samuel lamented Saul because it :: re-  
 pentet our Lord that he had appoynted him king ouer Israel.

:: God is said  
 improperly to  
 repent, when  
 he altereth the  
 thing, that he  
 did before. 8.  
 Amb. l. de Rem-  
 ed. 4.

CHAP. XVI.

*Samuel by Gods commandment annointeth David King. 14. Gods spirite  
 parteth from Saul, and a wicked spirite vexeth him. 16. the vexation is  
 mitigated by Davids playing on a harpe*

The third  
 part.  
 Davids an-  
 noucing, his  
 vertues, and  
 persecution.

1 **A**N D our Lord said to Samuel: How long doest thou  
 mourne Saul, whom I haue reiectet that he rule not  
 ouer Israel? fil thy horne with oile, and come, that I may send  
 thee to Isai the Bethlehemite: for I haue prouided me a king  
 2 among his sonnes. † And Samuel said: How shal I goe? for Saul  
 wil heare of it, and wil kil me. And our Lord said: A calfe of  
 the heard shalt thou take in thy hand, and shalt say: I am come  
 3 to immolate vnto our Lord. † And thou shalt cal Isai to the  
 victime, and I wil shew thee what thou must doe, and thou  
 4 shalt annointe whomsoever I shal shew to thee. † Samuel  
 therefore did as our Lord spake to him. And he came into Be-  
 thlehem, and the ancientes of the citie merueled, meeting  
 5 him, and they said: Is thy entrance peaceable? † And he said:  
 Peaceable: I am come to immolate vnto our Lord, be ye san-  
 ctified. and come with me that I may immolate. He therefore  
 sanctified Isai and his sonnes, and called them to the sacrifice.  
 6 † And when they were entered in, he saw Eliab, and said: Is  
 7 there before our Lord his Christ? † And our Lord said to Sa-  
 muel. Respect not his countenance, nor the talnes of his stature:

Dddd 2

because





because I haue reiected him, neither doe I iudge according to  
the looke of man: for man seeth those thinges which ap-  
peare, but our Lord " beholdeth the hart. † And Isai called 8  
Aminadab, and brought him before Samuel. Who said:  
Neither this hath our Lord chosen. † And Isai brought 9  
Samma, of whom he sayd: This also hath not our Lord  
chosen. † Isai therefore brought his seauen sonnes before 10  
Samuel: and Samuel sayd to Isai: Our Lord hath not chosen  
of these. † And Samuel sayd to Isai: Are al thy sonnes now 11  
fully come? Who answered: Yet there is left a litle one, and  
he feedeth sheepe. And Samuel sayd to Isai: Send, and bring  
him: for neither wil we sitte downe til he come hither. † He 12  
sent therefore, and brought him. And he was reade and beau-  
tiful to behold, and of a comelic face. And our Lord said:  
Arise, and annoint him, for he it is. † Samuel therefore tooke 13  
the horne of oile, and annointed him in the middes of his  
brethren: and the Spirit of our Lord from that day, and so  
forward was directed vpon David: and Samuel rising went  
into Ramatha. † And the Spirit of our Lord departed from 14  
Saul, and a wicked spirit vexed him, :: from our Lord.  
† And the seruantes of Saul said to him: Behold an euil spirit 15  
of God vexeth thee. † Let our lord command, and thy ser- 16  
uantes which are before thee, wil seeke a man skilful to  
:: play on the harpe, that when the euil spirit of our Lord shal  
take thee, he may play with his hand, and thou beare it more  
it more easily. † And Saul sayd to his seruantes: Prouid me 17  
therefore some man that playeth wel, and bring him to me.  
† And one of the seruantes answering, sayd: Behold I haue 18  
scene the sonne of Isai the Bethlehemite skilful to play, and  
very valiant in strength, and a watlike man, and wise in his  
wordes, and a beautiful man: and our Lord is with him. † Saul 19  
therefore sent messengers to Isai, saying: Send vnto me David  
thy sonne, which is in the pastures. † Isai therefore tooke 20  
an asse loaden with loaves, and a flagon of wine, and one  
kidde of the goates, and sent it by the hand of David his sonne  
to Saul. † And David came to Saul, and stood before him: 21  
but he loued him exceedingly, & was made his esquier. † And 22  
Saul sent to Isai, saying: Let David stand in my sight: for he  
hath found grace in myn eies. † Therefore whensoever the 23  
euil spirit of our Lord caught Saul, David tooke his harpe, &  
strooke with his hand, and Saul was refreshed, and waxed  
better. for the euil spirit departed from him.

:: Be Gods per-  
mission. s.

Aug. 12. q. 1.  
ad romolican  
s. Bede. 99. in 1  
Reg. c. 5.

:: Naturally (as  
these men tru-  
ly iudged) mu-  
sique helpeth  
some il dispo-  
sition of hu-  
mores, and  
draweth also  
the mind from  
so vehement  
apprehension  
of afflictions:  
but here it se-  
meth more  
probable, that  
God superna-  
turally reliued  
Saul by Davids  
playing on the  
harpe, toge-  
ther with his  
sincere deuo-  
tion, for more  
manifest con-  
demnation of  
the one, and  
iustification of  
the other. Glos.  
ordin. s. Greg.





## ANNOTATIONS.

## CHAP. XVI.

7: *Beholdeth the hart.* ] It is proper to God to see the secreete cogitations of mens hartes, of himselfe and by his owne powre. And glorified Sainctes know our cogitations by seing God, in whom al thinge appeare, that pertaine to their state, and for the profite of others. 3. *Aug. li. de cura pro mortuis, c. 13.* 5. *Greg. li. 12. c. 13. Moral.* Prophetes being yet mortal, by inspiration do also see secreete cogitations. 1. *Reg. 2. 3. Reg. 14. &c.* How Sainctes and Prophetes know mens thoughtes.

## CHAP. XVII.

*Goliath a Philistian chalengeb anie one of Israel to combate. 12. David being sent by his father to visit his breithren. 23. and hearing al Israel so reprochfully prouoked, offereth to undertake the challenge: 34. shewing by former actes that he dare accept it. 37. And so by Gods special helpe wherein he trusteth, 49. overthroweth the challenger with a stone of his sling, and cutteth off his head with his owne sword. 51. the Philistijms fleeing are slaine, and David bringeth the mans head to Saul.*

- 1 **A**N D the Philistijms gathering together their compa-  
nies vnto battel, assembled into Socho of Iuda: and  
camped betwē Socho & Azeca in the borders of Dommim.  
2 † Moreouer Saul and the children of Israel being gathered  
together came into the Valley of terebinth, and they put the  
3 armie in aray to fight against the Philistijms. † And the Phi-  
listijms stode vpon the mountaine on this side, and Israel  
stode vpon the mountaine on the other side: and the valley  
4 was betwē them. † And there came forth a man that was  
a bastard from the campe of the Philistians named :: Goliath, :: This bold  
5 of Geth, in height six cubites and a palme: † and a helmet and impudent  
of brasse vpon his head, and he was clothed with a cote of challenger si-  
6 mayle linked. moreouer the weight of his cote of mayle was gnifieth the  
7 five thousand sicles of brasce: † and he had brassen bootes diuel, or anie  
8 on his thighes, and a target of brasce covered his shoulders. arch heretike,  
9 † And the shaft of his speare was as it were a weauers beame. Church of  
and the verie yron of his speare had six hundred sicles of God. but is  
yron: and his esquier went before him. † And standing he overcome by  
cried against the bandes of Israel, and sayd to them: Why the humble of  
came you prepared to fight? Am not I a Philistian, and you hart and confi-  
the seruantes of Saul? Choose out a man of you and let him dent in God,  
descend to fight hand to hand. † If he shal be able to fight & slaine with  
his owne wea-  
pon.

Dddd 3

with





with me, and strike me, we wil be seruantes to you: but if  
 I shal preuaile, and shal beate him, you shal be seruantes, and  
 shal serue vs. † And the Philistian sayd: I haue defyed the 10  
 bandes of Israel this day: Geue me a man, and let him fight  
 with me hand to hand. † And Saul and al the Israelites hea- 11  
 ring such wordes of the Philistian were astonied, and feared  
 exceedingly. † And there was David the sonne of a man that 12  
 was an Ephratheite, of whom there was mention before, of  
 Bethlehem Iuda, whose name was Isai, who had eight sonnes,  
 and he was in the dayes of Saul an old man, and aged among  
 men. † And his three elder sonnes went after Saul into 13  
 battel: and the names of his three sonnes, which went to  
 battel, were Eliab the first begotten, and the second Abina-  
 dab, the third also Samma: † and David was the yongest. 14  
 The three elder therefore hauing folowed Saul, † David 15  
 went, and returned from Saul, to feede his fathers flocke in  
 Bethlehem. † But the Philistian came forth morning and 16  
 euening, and stode fourtie dayes. † And Isai sayd to David 17  
 his sonne: Take for thy brethren an ephi of polent, and these  
 ten loaves, and runne into the campe to thy brethren, † and 18  
 these ten litle cheeses thou shalt carie to the tribune: and  
 shalt visite thy brethren, if they doe wel: and learne with  
 whom they are placed. † And Saul, and they, and al the 19  
 children of Israel fought in the Valley of terebinth against  
 the Philistijms. † David therefore arose in the morning, and 20  
 commended the flocke to the keeper: and he went loaded as  
 Isai had commanded him. And he came to the place Magala,  
 and to the host, which issuing out to fight had made a shoute  
 in the battel. † For Israel had put themselves in aray, and the 21  
 Philistijms on the contrarie side were prepared. † David 22  
 therefore leauing the vessels which he had brought, vnder the  
 hand of him, that was keeper at the baggage, ranne to the place  
 of the battel and asked if al thinges went wel with his bre-  
 thren. † And when he yet spake to them, that man the ba- 23  
 stard appeared coming vp, named Goliath, the Philistian of  
 Geth, coming vp from the campe of the Philistians: and he  
 speaking these self same wordes, David heard them. † And 24  
 al the Israelites when they had sene the man, fled from his  
 face, fearing him exceedingly. † And some one of Israel sayd: 25  
 Haue you seene this man that came vp, to defye Israel he  
 came vp? The man therefore: that shal strike him, the King  
 wil

Christ over-  
 coming the  
 diuel received  
 the Church to  
 his spouse. s.  
 Greg.





wil geue him his daughter, and he wil make his fathers  
 26 houle without tribute in Israel. † And David spake to the  
 men that stood with him, saying: What shal be geuen to the  
 man that shal beate this Philistian, and shal take away the  
 reproch from Israel? For who is this vncircumcised Philis-  
 tian, which hath vpbraided the armies of the liuing God?  
 27 † And the people reported vnto him the self same worde,  
 saying: These thinges shal be geuen to the man, that shal  
 28 strike him. † Which when Eliab his eldest brother had heard,  
 when he spake with others, he was angrie against David, and  
 sayd: Wherefore camest thou? and why hast thou left those  
 few sheepe in the desert? I know thy pride, and the wicked-  
 nes of thy hart: that to see the battel thou art come downe.  
 29 † And David sayd: What haue I done? is there not cause to  
 30 speake? † And he went a litle aside from him to an other:  
 and sayd the self same word. And the people answered him as  
 31 before. † And the wordes which David spake were heard, and  
 32 told in the sight of Saul. † To whom when he was brought,  
 he spake vnto him: Let not any mans hart be discoura-  
 ged in him: I thy seruant wil goe, and wil fight against the  
 33 Philistian. † And Saul sayd to David: Thou art not able to  
 resist this Philistian, nor to fight against him, because thou  
 34 art a childe, but he is a man of warre from his youth. † And  
 David sayd to Saul: Thy seruant did feede his fathers flock,  
 and there came a lyon, or a beare, and tooke a ramme out of  
 35 the middes of the flocke: † and I pursued them, and stroke  
 them, and plucked them out of their mouth, and they arose  
 vp against me, and I caught their chinne, and I strangled and  
 36 slew them. † For :: both the lyon and the beare did I thy  
 seruant kil: therefore this vncircumcised Philistian also, shal  
 be as it were one of them. Now wil I goe and take away the  
 reproch of the people: for who is this vncircumcised Philis-  
 tian, which hath beene so hardie to curse the host of the li-  
 37 uing God? † And David sayd: Our Lord which hath deli-  
 uered me from the hand of the lion, and of the beare, he wil  
 deliuer me from the hand of this Philistian. And Saul sayd to  
 38 David: Goe, and our Lord be with thee. † And Saul clothed  
 David with his rayments, and put an helmet of brasce vpon  
 39 his head, and vested him with a coate of maile. † David there-  
 fore being girded with his sword ouer his rayment, beganne  
 to proue if he could goe armed: for he was not accustomed.

:: He that hath  
 overcome the  
 spirit of pride,  
 and of car-  
 nallitie (signi-  
 fied by a lion,  
 and a beare) is  
 able also to o-  
 uercome the  
 diuel.

And





And Dauid sayd to Saul: I can not goe so, because I am not  
 vsed, and he layd them of. † And he tooke his staffe, which 40  
 he had alwaies in his handes: & he chose him fve most bright  
 stones out of the torrent, and cast them into the shepherds  
 skrippe, which he had with him, and he tooke a sling in his  
 hand, and went forth against the Philistian. † And the Phi- 41  
 listian went, going, and approching against Dauid, and his  
 esquier before him. † And when the Philistian had scene, 42  
 and beheld Dauid, he despised him. And he was a yong man  
 redde, and beautiful to behold. † And the Philistian sayd 43  
 to Dauid: Why am I a dogge, that thou comest to me with a  
 staffe? And the Philistian cursed Dauid in his goddes. † and 44  
 sayd to Dauid: Come to me, and I wil geue thy flesh to the  
 foules of the ayre and the beastes of the earth. † And Dauid 45  
 sayd to the Philistian: Thou comest to me with a sword, and  
 speare, and sheeld, but I come to thee in the name of the  
 Lord of hosts, the God of the bandes of Israel, whom thou  
 hast defied † this day, and our Lord shal geue thee in my 46  
 hand, and I shal strike thee, and take away thy head from  
 thee: and I shal geue the carcasses of the campe of the Phi-  
 listijms this day, to the fowles of the ayre, and to the beastes  
 of the earth: that al the earth may knowe that there is a God  
 in Israel. † And al this assemblie shal know, that not in sword, 47  
 nor in speare, doth our Lord saue, for it is his battel, and he  
 wil deliuer you into our handes. † When the Philistian there- 48  
 fore was risen vp, and came and approched against Dauid,  
 Dauid made hast, & ranne to the battel against the Philistian.  
 † And he put his hand into his skrippe, and tooke one stone, 49  
 and cast it with the sling, and fetching it about stroke the  
 Philistian in the forehead, and he fel on his face vpon the  
 earth. † And Dauid preuailed agaynst the Philistian with 50  
 sling and stone, and he stroke, and slew the Philistian. And  
 whereas Dauid had no sword in his hand, † he ranne, and 51  
 stood vpon the Philistian, and tooke his sword, and drew it  
 out of the scabard, and slew him, and cut of his head. And  
 the Philistijms seing, that the strongest of them was dead, did  
 flee. † And the men of Israel and Iuda rising vp shouted, and 52  
 pursued the Philistians til they came into a valley to the gates  
 of Accaron, and there fel wounded of the Philistijms in the  
 way of Saraim, as farre as Geth, & as farre as Accaron. † And 53  
 the children of Israel returning, after they had pursued the  
 Philistians,

∴ Pride hauing  
 impudencie of  
 the forehead, is  
 overthrowne  
 by humilitie  
 of Christs  
 crosse. whose  
 signe therefore  
 we carie in our  
 forehead. s.  
 Aug. li. 50.  
 hamel. li. 31.





54 Philistians, invaded their campe. † And David taking the  
head of the Philistian brought it into Ierusalem: but his ar-  
55 mour he layd in his tabernacle. † And at the same time that  
Saul saw David going forth against the Philistian, he sayd to  
Abner the prince of the armie: :: Of what stocke is this yong : : Saul knew  
man descended, Abner? And Abner sayd: Thy soule liueth o not David, be-  
56 king, if I know. † And the king sayd: Aske thou, whose sonne ing perhaps in  
57 this yong man is. † And when David was returned, after the a shepwards  
Philistian was slaine, Abner tooke him, and brought him in he had not  
before Saul, hauing the head of the Philistian in his hand. long before  
58 † And Saul sayd to him: O yong man of what progenie art serued & pleas-  
thou? And David sayd: I am the sonne of thy seruant Isai sed him wel.  
the Bethlemite. ch. 16. v. 21.

## CHAP. XVIII.

*David and Ionathas enter league of friendship. 6. Saul hearing David praised  
about himself is offended, 10. and vexed with an euil spirit, attempteth  
twise to kill him: 17. promiseth to geue him his eldest daughter in marriage,  
but geueth her to an other, 20. and geueth him the younger, thereby to  
ouerthrow him: 25. putting him also in more danger, by requiring of him  
an hundred prepices of Philistines. 27. David bringeth him two hun-  
dred, and his fame encreaseth.*

1 **A**ND it came to passe, when he had finished to speake  
vnto Saul, the soule of Ionathas was ioyned fast to the  
2 soule of David, & Ionathas loued him as his soule. † And Saul  
tooke him in that day, and did not grant vnto him to returne  
3 into his fathers house. † And David and Ionathas entered a  
4 league, for he loued him as his soule. † For Ionathas stripped  
himself of the cote wherewith he was clothed, and gaue it to : : This happ-  
David, and the rest of his garments, vnto his sword, & bowe, ned not imme-  
5 & vnto his belt. † David also went forth to al thinges where- diatly after  
soeuer Saul sent him, & he behaved himself wisely: and Saul the victorie a-  
6 placed him ouer the men of warre, and he was accepted in the gainst Goliath  
eies of al the people, and specially in the eies of Saules seruan- but when Da-  
7 ter. † Moreover : : when David returned, after he stroke the uid had dwelt  
Philistian, the women came forth from al the tribes of Israel, some time in  
8 singing and dancing to Saul the King, in timbrels of ioy, Sauls house,  
and in cornettes. † And the women sang, playing, and saying: and was very  
9 Saul stroke a thousand, and David ten thousand. † And court and  
Saul was : : exceeding angrie, and this word was displeasing people.  
10 in his eies: and he sayd: They haue geuen David ten thousand, : : VVhen the  
praises of one  
and to

E e e e





Importe dimi-  
nishing of an  
other, he that  
is proud, as  
Saul now was,  
is moved to  
enuie and ma-  
lice, more and  
more at the  
vertues of the  
other and his  
praises do in-  
crease.

and to me they haue geuen a thousand: what remayneth for  
him but only the kingdom? † Therefore Saul did not looke. 9  
vpon David with right eies from that day and afterward.  
† And a day after, the euil spirit of God inuaded Saul, and he 10  
prophecied in the middes of his house. And David played  
with his hand as euery day. And Saul held a speare, † and 11  
threw it, thinking that he could naile David to the wal, and  
David declined from his face the second time. † And Saul 12  
feared David because our Lord was with him, and was de-  
parted from himself. † Saul therefore remoued him from 13  
him, and made him a tribune ouer a thousand men, and he  
went out and came in before al the people. † Also in al his 14  
wayes, David delt wisely, and our Lord was with him. † Saul 15  
therefore saw that he was exceeding wise, and he beganne to  
beware of him. † But al Israel, and Iuda loued David, for he 16  
came in and went out before them. † And Saul sayd to 17  
David: Behold my elder daughter Merob, her wil I geue  
thee to wife, only be thou a valyant man, and fight the battels  
of our Lord. And Saul thought saying: Be not my hand vpon  
him, but let the handes of the Philistians be vpon him. † And 18  
David sayd to Saul: What am I, or what is my life, or the  
kindred of my father in Israel, that I should be made the  
sonne in lawe of the king? † And it came to passe, at what 19  
time, Merob the daughter of Saul should haue beene geuen  
to David, she was geuen to Hadriel the Molathite: to wife.  
† But David loued Michol the other daughter of Saul. And 20  
it was told Saul, and it pleased him. † And Saul sayd: I wil 21  
geue her to him, that she may be a scandal vnto him, and that  
the hand of the Philistians may be vpon him. And Saul sayd  
to David: In two thinges thou shalt be my sonne in lawe this  
day. † And Saul commanded his seruantes: Speake to David 22  
secretly out of my presence, saying: Behold thou pleasest the  
King, and al his seruantes loue thee. Now therefore be thou  
the kinges sonne in lawe. † And the seruantes of Saul spake 23  
al these wordes in the eares of David. And David sayd: Doth  
it seme vnto you a smal matter to be the sonne in lawe of a  
King? But I am a poore man, and of smal ability. † And the 24  
seruantes of Saul reported, saying: These miner of wordes  
hath David spoken. † And Saul sayd: Speake thus to David:  
The king nedeth no dowrie, but only an hundred prepuces  
of the Philistians, that reuenge may be made of the kinges  
enemies.





enemies. Moreouer Saul thought to deliuer Dauid into the  
 26 handes of the Philistians. † And when his seruantes had re-  
 ported to Dauid the wordes that Saul had sayd, the word was  
 liked in the eies of Dauid, to be made the kings sonne in lawe.  
 27 † And after fewe days Dauid rising vp, went with the men  
 that were vnder him, and he stroke of the Philistijns two  
 hundred men, and brought their prepuces, and numbered  
 them to the King, that he might be his sonne in law, Saul  
 28 therefore gaue him Michol his daughter to wife. † And Saul  
 saw, and vnderstood that our Lord was with Dauid. And  
 29 Michol the daughter of Saul loued him. † And Saul began  
 more to feare Dauid: and Saul became enemye to Dauid al  
 30 daies. † And the princes of the Philistians went forth: and  
 from the beginning of their going forth, Dauid behaued  
 him self more wisely, then al the seruantes of Saul, and his  
 name was made renowned exceedingly.

## CHAP. XIX.

*Saul intending to kil Dauid is pacified by Ionathas 9. Neuertheles attempteth  
 agayn to kil him, and missing his purpose, 11. sendeth souldiars to take  
 and bring him backe that he may be slaine, but Michol his wife helpeth  
 him away, and excuseth her self to her father, as if she had done it for  
 feare. 18. Dauid and samuel flee into Nuoth. 20. Againe Saul sendeth  
 souldiers after them three times, and they al doe prophecies. 22. then him  
 self pursueth Dauid, and also prophecies.*

1 **A**N D Saul spake to Ionathas his sonne, and to al his ser-  
 nantes, that they should kil Dauid. Moreouer Ionathas  
 2 the sonne of Saul, loued Dauid exceedingly. † And Ionathas  
 told Dauid, saying: Saul my father seeketh to kil thee:  
 wherefore looke to thy self I beseech thee in the morning,  
 3 and thou shalt abide secretly, and shalt be hid. † But I going  
 forth wil stand beside my father, in the field wheresoeuer he  
 shal be: and I wil speake of thee to my father, and whatsoeuer  
 4 I shal see, I wil tel thee. † Ionathas therefore spake good  
 wordes of Dauid to Saul his father: and sayd to him: Sinne  
 not, o King against thy seruant Dauid, because he hath not  
 sinned toward thee, and his workes are very good for thee,  
 5 † And he put his life in his hand, and stroke the Philistian,  
 and our Lord made great saluation to al Israel. Thou hast  
 seene & didst reioice, why therefore sinnest thou in innocent  
 6 blood killing Dauid, who is without fault? † Which when

E e e e 1

Saul





Saul had heard, being pacified with the voice of Ionathas, he  
 sware: Our Lord liueth, he shal not be slaine. † Ionathas 7  
 therefore called David and shewed him al these wordes, and  
 Ionathas brought in David to Saul, and he was before him, as  
 he had bene yesterday and the day before. † And there was 8  
 battel rayled againe, and David going forth, fought against  
 the Philistijms, and stroke them with a great slaughter, and  
 they fled from his face. † And the euil spirit of our Lord came 9  
 vpon Saul, and he sate in his house, and held a speare: more-  
 ouer David played with his hand. † And Saul endeouored to 10  
 naile David to the wal with his speare. And David declined  
 from the face of Saul: and the speare without making wound,  
 pearced the wal, and David fled, and was saued that night.  
 † Saul therefore sent of his garde into Davids house, that 11  
 they should keepe him, & that he might be killed in the mor-  
 ning: Which when Michol his wife had told David, saying:  
 Vnles thou saue thy self this night, to morowe thou shalt die:  
 † she let him downe through a windowe. moreover he went 12  
 and fled away, and was saued. † And Michol tooke a statua; 13  
 and put it vpon the bed, and a hearie skinne of goates she layd  
 at the head thereof, and couered it with garmentes. † And 14  
 Saul sent sericantes, that should take away David by force,  
 and it was answered that he was sicke. † And againe Saul 15  
 sent messengers to see David, saying: Bring him to me in the  
 bed, that he may be slaine. † And when the messengers were 16  
 come, there was found a statua vpon the bed, and skinnes of  
 goates at the head thereof. † And Saul sayd to Michol: Why 17  
 hast thou mocked me, and let goe myn enemye that he might  
 flee? And Michol answered Saul: Because he sayd to me: Let 18  
 me goe, otherwise I wil kil thee. † But David fleing was sa-  
 ued; and came to Samuel in Ramatha, and told him al thinges  
 that Saul had done to him: and he & Samuel went & abode in  
 Naioth. † And it was told Saul by some saying: Behold David 19  
 is in Naioth in Ramatha. † Saul therefore sent seriantes to 20  
 take away David: who when they had seene a troupe of pro-  
 phetes prophecying, & Samuel standing ouer them, the spirit  
 of our Lord came also on them, and they also began to pro-  
 phecie. † Which when it was told Saul, he sent other mes- 21  
 sengers: but they also did prophecie. And againe Saul sent the  
 third messengers: who also prophecied. And Saul being wrath  
 for anger, † went also him selfe into Ramatha, and came as 22  
 farre

¶ This statua,  
 or image can  
 not importe  
 an idol, as the  
 same word *te-  
 raphim* doth.  
*Gen. 31.* for here  
 no idolatrie at  
 al was comit-  
 ted, but a right  
 office done by  
 the wife to-  
 wards her hus-  
 band. The  
 same word al-  
 so signifieth re-  
 ligious thinges  
 belonging to  
 Gods seruice.  
*2/ce. 3.*





farre as the great cesterne, which is in Socho, and asked, and said: In what place are Samuel and David? And it was told him: Loe they are in Naioth in Ramatha. † And he went into Naioth in Ramatha, and the Spirit of our Lord came vpon him, and he walked going, and he prophesied til he came into Naioth in Ramatha. † And he stripped himselfe of his garments, and prophesied with the rest before Samuel, and sang naked al that day and night. Whereupon there went out also a prouerb: What is Saul also among the prophetes.

## CHAP. XX.

*Ionathas comforteth David, & confirmeth their former league. 18. By an appointed signe (24. endeavoring first, but in vaine, to pacifie his father) 35. certifieth David of his fathers malice against him. 41. They meete againe secretly, and sorowfully part each from other.*

∴ Saul and his messengers had not the gift of prophesie, as goodly prophetes had by an inherent habite, but transitorie, as Baalamus alie had facultie to speake, at one time, but did not afterward speake anie more. 3. Aug. li. 2. 9. 1. 44. Simplian.

1 **B**UT David also fled from Naioth, which is in Ramatha; and coming spake before Ionathas: What haue I done? what is myn iniquitie, and what sinne of myn against thy father, that he seeketh my life? † Who sayd to him: God forbid; thou shalt not die: for neither wil my father doe any thing great or litle, vnles he first tel me: this word therefore only hath my father concealed from me? no this shal not be.  
 3 † And he sware againe to David. And David sayd: Thy father surely knoweth, that I haue found grace in thy sight, and wil say: Let not Ionathas know this, lest perhaps he be sad. Yea more our Lord liueth, and thy soule liueth, by one  
 4 degree only (as I may so say) I and death are diuided. † And Ionathas said to David: Whatsoeuer thy soule shal say to me,  
 5 I wil doe for thee. † And David sayd to Ionathas: Behold the calendes are to morowe, & I after the maner am wont to sitte beside the king to eate: dismisse me therefore that I may be  
 6 hid in the field vntil the euening of the third day. † If thy father looking inquire for me, thou shalt answer him: David desired me, that he might goe quickly into Bethlehem his citie: because there be solemne victimes to al of his tribe.  
 7 † If he shal say, Wel: peace shal be to thy seruant, but if  
 8 he be angrie, know that his malice is complete. † Doe mercie therefore toward thy seruant: because thou hast caused me thy seruant to enter the league of our Lord with thee. but if there be any iniquitie in me, do thou kil me, and bring me not in to  
 9 thy father. † And Ionathas sayd: Be this farre from thee, for

Eccc 3

neither





neither can it be, that I should not tel thee, if I shal certainly know that my fathers malice is complete against thee. † And 10  
 David answered Ionathas: Who shal bring me word, if thy father answer thee perhaps any thing sharply of me? † And 11  
 Ionathas sayd to David: Come, let vs goe forth abroad into the field, and when they were both gone forth into the field, † Ionathas said to David: Lord God of Israel, if I shal search 12  
 out my fathers meaning, to morowe or the day after, and some good thing be vpon David, and I send not immediatly vnto thee, and make thee know thereof, † these thinges doe 13  
 our Lord to Ionathas, and these thinges adde he. But if my fathers malice shal perseuer against thee, I wil reuele thyn care, and wil dismisse thee, that thou mayst goe in peace, and our Lord be with thee, as he hath beene with my father. † And if I liue, thou shalt doe me the mercie of our Lord; but 14  
 if I die, † thou shalt not take away thy mercie from my 15  
 house for euer, when our Lord shal haue rooted out the enemies of David, euerie one out of the land, take he away Ionathas from his house, and our Lord require it of the handes of Dauides enemies. † Ionathas therefore made a league with 16  
 the house of David: and our Lord required it of the handes of Dauids enemies. † And Ionathas added to sweare vnto 17  
 David, because he loued him, for as his owne soule, so he loued him. † And Ionathas sayd to him: To morowe are the 18  
 calendes, and thou shalt be asked for: † for thy sitting wil be 19  
 inquired of til after to morowe. Thou shalt therefore goe downe in hast, and shalt come to the place, where thou must be hid in the day, when it is lawfull to worke, and thou shalt sit beside the stone, which is named Ezel. † And I wil shoote 20  
 three arrowes nere it, and wil shoote as it were exercising my self at a marke. † I wil send also a boy saying to him: Goe, 21  
 and fetch me the arrowes. † If I shal say to the boy: Loe the 22  
 arrowes are on this side thee, take them vp: come thou to me, because there is peace to thee, and there is no euil, our Lord liueth. But if I shal speake thus to the boy: Loe the arrowes are beyond thee: Goe in peace, because our Lord hath dismissed thee. † And concerning the word which I and thou 23  
 haue spoken, our Lord be betwen thee and me for euer. † David therefore was hidde in the fiede, and the calendes 24  
 came, and the king sate downe to eate bread. † And when 25  
 the king was sette vpon his chaire (according to the custome)  
 which





which was beside the wal, Ionathas arose, and Abner sat  
 26 at the side of Saul, and Davids place appeared voide. † And  
 Saul sayd nothing that day, for he thought it had chanced  
 27 perhaps vnto him, that he was not cleane, nor purified. † And  
 when the second day was come after the calendes, againe  
 Davids place appeared emptie. And Saul said to Ionathas his  
 sonne: Why came not the sonne of Isai neither yesterday,  
 28 nor to day to eate? † Ionathas answered Saul: He desired  
 29 me instantly, that he might goe into Bethlechem, † and he  
 said: Let me goe, because there is a tolemne sacrifice in the  
 citie, one of my brethren hath sent for me: now therefore if I  
 haue found grace in thy sight, I wil goe quickly, and see my  
 30 brethren. For this cause he came not to the kings table. † But  
 Saul being wrath against Ionathas, said to him: Thou sonne  
 of a woman which of her owne accord rauisheth a man, am  
 I ignorant that thou louest the sonne of Isai vnto thyne owne  
 confusion, and to the confusion of thyne ignominious mo-  
 31 ther? † For al the dayes, that the sonne of Isai shall liue vpon  
 the earth, thou shalt not be established, nor thy kingdom.  
 Therefore now presently send, and bring him to me: because  
 32 he is the sonne of death. † And Ionathas answering Saul his  
 33 father, said: Why shal he dye? what hath he done? † And  
 Saul caught a speare to strike him. And Ionathas vnderstood  
 that it was derermined of his father, that he would kil David.  
 34 † Ionathas therefore rose from the table in anger of surie,  
 and did not eate bread the second day of the calendes. For he  
 was stroken heauie vpon David, because his father had con-  
 35 founded him. † And when the morning appeared, Ionathas  
 came into the field according to the appointment with David,  
 36 and a little boy with him. † and said to his boy: Goe, and  
 fetch me the arrowes, which I shoote. And when the boy  
 37 had runne, he shotte an other arrowe beyond the boy. † The  
 boy therefore came to the place of the arrowe, which Iona-  
 thas had shotte: and Ionathas cried behind the back of the  
 boy, and said: Loe the arrowe is there further beyond thee.  
 38 † And Ionathas cried againe behind the back of the boy,  
 saying: Make hast spedely, stand not. And Ionathas his boy  
 gathered vp his arrowes, and brought them to his master:  
 39 † and he was altogether ignorant, what was done: for only  
 40 Ionathas and David knew the matter. † Ionathas therefore  
 gaue his armour to the boy, and said to him: Goe, and cary  
 them





them into the citie. † And when the boy was gone, David 41  
 rose out of his place, which did bend to the South, and fal-  
 ling flat on the ground, adored thrile: and kissing one an o-  
 ther, they wept together, but David more. † Ionathas there- 42  
 fore said to David: Goe in peace: what soeuer we haue sworne  
 both of vs in the name of our Lord, saying: Our Lord be  
 between me and thee, and between my seede and thy seede for  
 euer. † And David arose, and departed: but Ionathas also 43  
 entred into the Citie.

## CHAP. XXI.

*In case of necessitie Achimelech the priest gaue halowed bread to David,  
 8. also the sword which he had taken from Goliath 10. then David going  
 to Achis king of Geth, is forced to saue himself made.*

∴ Distinction  
 of common &  
 holie bread.  
 Also an exam-  
 ple of dispen-  
 sation in case  
 of necessitie.

**A**Nd David came into Nob to Achimelech the priest: & 1  
 Achimelech was astonied, because David was come.  
 And he said to him: Why thou alone, and none is with thee?  
 † And David said to Achimelech the priest: The king hath 2  
 commanded me a word and said: Let no man know the thing,  
 for which thou art sent by me, and what maner precepts  
 I haue geuen thee, for my seruantes also I haue appointed  
 into such and such a place. † Now therefore if thou haue any 3  
 thing at hand, yea if but five loaves, geue me, or whatsoeuer  
 thou shalt finde. † And the priest answered David, saying: I 4  
 haue no ∴ lay breads at hand, but only holy bread, if the  
 seruants be cleane, especially from women? † And David an- 5  
 swered the priest, and said to him: And truly, if the matter be  
 concerning women, we haue refrained our selues from ye-  
 sterday and the day before, when we came forth, and the ves-  
 sels of the seruants were holie. Moreover this way is pol-  
 lured, but it also shal be sanctified this day in the vessels.  
 † The priest therefore gaue him halowed bread; for neither 6  
 was anie bread there, but only the loaves of proposition,  
 which had bene taken away from the face of our Lord, that  
 hoire loaves might be sette downe. † And there was there 7  
 a certaine man of the seruantes of Saul that day, within the  
 tabernacle of our Lord: and his name was Doeg an Idumeite,  
 the mightiest of Sules pastours. † And David said to Achi- 8  
 melech: Hast thou here at hand a speare, or a sword? because  
 myn owne sword, and myne owne weapons I tooke not with  
 me. for the kings word hastened forward. † And the priest 9  
 said:





said: Loe here the sword of Goliath the Philistian, whom thou slewest in the Valley of terebinth, is wrapped vp in a mantel behind the Ephod: if thou wilt take this, take it. for neither is here any other beside that. And David said: There  
 10 is none other like to that, geue me it. † David therefore arose, wisely in such distresse fastened himself  
 11 and fled that day from the face of Saul: and came to Achis to be a foole? By which the  
 the king of Geth, † and the seruantes of Achis said to him, when they had scene David: Is not this David the king of the Holie Ghost  
 land? Did they not sing in dances to this man saying: Saul mystically signified that  
 12 stroke a thousand, and David ten thousand? † But David Christ should  
 put these wordes in his hart, and feared exceedingly at the face do such things  
 13 of Achis the king of Geth. † And he :: changed his countenance before them, and slipt downe between their handes: not of feare  
 and he stumbled at the doores of the gate, & his spittle ranne but of diuine  
 14 downe vpon his bearde. † And Achis said to his seruantes: wisdom, as he  
 You haue scene the man madde: why haue you brought him should be cou-  
 15 to me? † Doe we lack madde men, that you haue brought in red a foole.  
 this felowe, to play the madde man in my presence? shal this  
 man enter into my house?

Mar. 3. v. 21.  
 Luc. 23. v. 11. 1.  
 Cor. 1. v. 23. 2.  
 Beza. Quest. in 1.  
 Reg. c. 14.

## CHAP. XXII.

*David with a great retinue goeth to the king of Moab 5. but by aduise of Gad the prophet, returneth into Iuda. 6. Saul lamenting that many conspire against him. 9. Doeg accuseth Achimelech, 14. Who iustifieth both David and himself 16. He and al the Priestes with much people in Nob are slaine by Sauls commandment, 20. onlie Abiathar escaping flieth to David.*

1 **D**AVID therefore went from thence, and fled to the cave of Odellam. Which when his brethren had heard, and a  
 2 his fathers house, they went downe to him thither. † And there were gathered vnto him, al that were in distresse, and  
 oppressed with debt, and of a pensieue hart, and he was made  
 their prince, and there were with him about foure hundred  
 3 men. † And David departed from thence into Maspha, which is Moab: and he said to the king of Moab: Let my father and  
 my mother tary with you, I besach thee, til I know what  
 4 God wil doe to me. † And he left them before the face of the king of Moab, and they abode with him al the dayes, that  
 5 David was in garrison. † And Gad the prophet said to David: Tary not in garrison, depart, and goe into the Land of Iuda.  
 And David departed, and came into the forest of Harer.

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† And





† And Saul heard that David had appeared, and the men that 6  
were with him. And Saul when he abode in Gabaa, and was  
in the wood, which is in Rama, holding a speare in his hand,  
and al his seruantes that stood about him, † he sayd to his 7  
seruantes that stood about him: Heare me now ye children  
of Iemini: wil the sonne of Isai geue to al you fieldes, and vi-  
neyardes, and make al you tribunes, & centurions: † because 8  
you haue al conspired against me, and there is none that tel-  
leth me, especially where my sonne also hath entred league  
with the sonne of Isai? There is none of you, that pitieth my  
case, neither is there that telleth me: for that my sonne hath  
raised vp my seruant against me, lying in waite for me vntil  
this day. † And Doeg the Idumeite which stood by, and was 9  
the chief among the seruantes of Saul, answering, I sawe,  
quoth he, the sonne of Isai. in Nobe with Achimelech the  
sonne of Achitob the priest. † Who consulted our Lord for 10  
him; and gaue him victuals, yea and the sword of Goliath the  
Philistian he gaue to him. † The king therefore sent to cal 11  
for Achimelech the priest the sonne of Achitob, and al his  
fathers house, the priestes that were in Nobe, who came al to  
the king. † And Saul said to Achimelec: Heare thou sonne-12  
of Achitob. Who answered: I am readie, my Lord. † And 13  
Saul said to him: Why haue you conspired against me, thou,  
and the sonne of Isai, and hast geuen him bread and a sword,  
and hast consulted our Lord for him, that he might rise vp  
against me, continuing a traitour vntil this day? † And Achi- 14  
melech answering the king, said: And who amongst al thy  
seruantes faithful as David, and the kings sonne in lawe, and  
going fourth at thy commandmēt, and glorious in thy house?  
† Did I beginne this day to consult our Lord for him? farre 15  
be this from me: let not the king suspect such a thing against  
his seruant, in al the house of my father: for thy seruant knew  
not any thing concerning this busines, either litle or great.  
† And the king saidy: Ding thou shalt dye Achimelec, thou, 16  
and al thy fathers house. † And the king said to the curriers, 17  
that stood about him: Turne your selues, and kil the priests  
of our Lord, :: for their hand is with David, knowing that  
he was fled, and they told me not. And :: the kings seruantes  
would not extend their handes vpon the priests of our Lord.  
† And the king said to Doeg: Turne thou, and ranne vpon 18  
the priests. And Doeg the Idumeite being turned, ranne vpon  
the.

† Saul iniustly  
condemning  
David, con-  
demned also  
al those that  
iustified him.  
:: Seing so ma-  
nifest iniustice  
and crueltie  
they obeyed  
God, rather  
then man.





the priests, and murdered in that day eightie five men reue-  
 19 fled with an ephod of linnen. † And Nobe the citie of the  
 priests, he stroke in the edge of the sword, men and women,  
 and children, and sucklinges, and oxe and asse, and shepe in  
 20 the edge of the sword. † But one sonne of Achimelech the  
 sonne of Achitob, escaping, whose name was Abiathar, fled  
 21 to Dauid, † and told him that Saul had slaine the priestes  
 22 of our Lord. † And Dauid said to Abiathar: I knew in that  
 day when Doeg the Idumeit was there, without doubt he  
 23 would tel Saul, I am giltye of al the soules of thy father.  
 † Abidewith me, feare not: if any man shal seeke my life, he  
 shal seeke thy life also, and with me thou shal be preserued.

CHAP. XXIII.

*The citie of Ceila oppugned by the Philistijms is releued by Dauid. 7. Who  
 fearing to be there betrayed, 13. fleeth into the desert of Ziph. 16. Ionathas  
 repayreth secretly to him, and they confirme againe their former league. 19.  
 The Ziphians promise to betray Dauid: 27. but Saul leaueth for a while to  
 persecute him, being forced to defend the land from the Philistians in-  
 uading it.*

1 **A**ND they told Dauid, saying: Behold the Philistijms  
 2 oppugne Ceila, and spoyle the barnes. † Dauid there-  
 fore consulted our Lord, saying: Shal I goe, and strike these  
 Philistians? And our Lord sayd to Dauid: Goe, and thou shalt  
 3 strike the Philistians, and shalt saue Ceila. † And the men  
 that were with Dauid, sayd to him: Behold we resting here  
 in Iurie are afrayd, how much more if we shal goe into Ceila  
 4 against the bandes of the Philistians? † Againe therefore  
 Dauid consulted our Lord. Who answering sayd to him: Arise,  
 and goe into Ceila: for I wil deliver the Philistians in thy  
 5 hand. † Dauid therefore, and his men, went into Ceila, and  
 fought against the Philistians, and droue away their beastes,  
 and stroke them with a great slaughter, and Dauid saued the  
 6 inhabitantes of Ceila. † Moreouer at that time, when Abia-  
 thar the sonne of Achimelech fled to Dauid into Ceila, he  
 7 went downe hauing with him an ephod. † And it was told  
 Saul that Dauid was come into Ceila: and Saul sayd: Our Lord  
 hath deliuered him into my handes, and he is shut vp being  
 8 entered the citie, wherein are gates and lockes. † And Saul  
 commanded al the people, that they should goe downe into  
 9 Ceila to fight, and beseige Dauid, and his men. † Which when

F f f f a

Dauid





By this it appeareth that David consulted God by the high priest, and the high priest for this purpose ioyned the priestlie ornament called Ephod to the Rationale, and so had reuelation from God. Exo 28. Leuit. 8. Conditionally: If thou be here.

David vnderstood, that Saul secretly prepared euil against him, he sayd to Abiathar the priest: :: Applie the Ephod. † And David sayd: Lord God of Israel, thy seruant hath heard 10 a bruite, that Saul determineth to come into Ceila, to destroy the citie for me: † Wil the men of Ceila deliuer me into his 12 handes? and wil Saul come downe, as thy seruant hath heard? Lord God of Israel tel thy seruant. And our Lord sayd: He wil come downe. † And David said: Wil the men of Ceila 11 deliuer me, and the men that are with me, into the handes of Saul? And our Lord sayd: :: They wil deliuer thee. † David 13 therefore arose and his men about six hundred, and going out of Ceila, wandered hither and thither vncertaine: and it was told Saul that David was fled from Ceila, and was saued: for which cause he dissembled to goe forth. † But David abode 14 in the desert in most strong places, and he taried in the mount of the desert Ziph, in a shadowed hil. Saul notwithstanding sought him alwayes: and our Lord deliuered him not into his handes. † And David saw that Saul was gone forth to 15 seeke his life. Moreouer David was in the desert Ziph, in a wood. † And Ionathas the sonne of Saul arose, and went to 16 David into the wood, and strengthened his handes in God: and sayd to him: † Feare not: for neither shal the hand of 17 Saul my father finde thee, and thou shalt reigne ouer Israel, and I shal be second to thee, yea and my father knoweth this. † Both therefore made a league before our Lord: and David 18 abode in the wood: but Ionathas returned into his house. † And the Zeiphaites went vp vnto Saul in Gabaa, saying: 19 Loe doth not David lye hid with vs in the most safe places of the wood, in the Hil Hachila, which is on the right hand of the desert? † Now therefore, as thy soule hath desired, come 20 downe: & it shal be our charge to deliuer him into the kinges handes. † And Saul sayd: Blessed be ye of our Lord, because 21 you haue pitied my case. † Goe therefore I pray you, and prepare diligently, and deale curiously, and consider the place, where his foote is, and who hath seene him there, for he thinketh of me, that I craftely lye in waite for him. † Consider 22 and see al his lurking holes, wherein he is hid, and returne to me with the certeintie of the thing, that I may goe with you. Yea and if he shal stoppe vp himselfe into the earth, I wil search him out among al the thousandes of Iuda. † But they 23 rising went into Ziph before Saul: and David and his men 24 were in





were in the desert Maon, in the champaine country at the  
 25 right hand of Iesimon. † Saul therefore and his companie  
 went to seeke him: and it was told David, and forthwith he  
 went downe to the rocke, and abode in the desert Maon,  
 which when Saul had heard, he pursued David in the desert  
 26 Maon. † And Saul went at the side of the mountaine on  
 the one part: and David and his men were in the side of the  
 mountaine on the other part: moreouer David despayred  
 that he could escape, from the face of Saul: Saul therefore  
 and his men in maner of a ring, compassed David and his  
 27 men, to take them. † And a messenger came to Saul, saying:  
 Make hast, and come, because the Philistijms haue powred  
 28 in themselves vpon the land. † Saul therefore returned  
 leauing of to pursue David, and he went to meete the Philis-  
 tians. for this cause, they called that place, the Rocke diui-  
 ding.

## CHAP. XXIIII.

*Saul chancing to come into a cave, David being hid with others in the same  
 place, only cutteth the skirt of his cloke, &c. which after shewing, Saul  
 acknowledgeth his fault, and ceaseth for a time to persecute him.*

1 **D**AVID therefore went vp from thence, and dwelt in  
 2 the safest places of Engaddi. † And when Saul was re-  
 turned, after he pursued the Philistians, they told him, saying:  
 3 Behold, David is in the desert Engaddi. † Saul therefore ta-  
 king vnto him three thousand chosen men of al Israel, went  
 forth to search out David, and his men, yea ouer the steepe  
 broken rockes, which are accessible only to wilde goates.  
 4 † And he came to the shepcotes, which fel in his way as he  
 went. and there was a cave, which Saul entred into, to doe  
 his easement: moreouer David and his men lay hid in the  
 5 inner part of the cave. † And the seruantes of David sayd to  
 him: Behold the day, whereof our Lord sayd to thee: I wil  
 deliuer thee thyne enemye, that thou mayest doe to him as it  
 shal seeme good in thyne eyes. David therefore arose, and cut  
 6 of the hemme of Saules cloke softly. † After this :: *Dauids*  
 hatt stroke him, for that he had cut of the hemme of Saules  
 7 cloke. † And he sayd to his men: Our Lord be merciful vnto  
 me, :: *that I doe not this thing to my Maister the annointed*  
 of our Lord, that I should lay my hand vpon him, because  
 8 he is the annointed of our Lord. † And David perswaded  
 his men

*:: A tender con-  
 science had  
 scruple of a  
 smal doubt  
 which was no  
 sinne: a large  
 conscience re-  
 keth at no-  
 thing.*

*:: Saul being  
 annointed  
 king by Gods*

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appointment, could not lawfully be slaine by his subiectes without like ordinance from God. For though David was also already annointed, yet that was not to reigne presently, but when Saul should die, or otherwise be taken away.

his men with wordes, and permitted them not to rise against Saul: moreouer Saul rising out of the caue, went on his iourney begunne. † And David rose vp after him: and going out of the caue, cried behind Sauls backe, saying: My Lord King. And Saul looked backe behind him: and David bowing himselfe flat toward the ground adored, † and sayd to Saul: Why dost thou heare the wordes of men that say: David seeketh euil against thee? † Loe this day thyne eies haue scene, that our Lord deliuered thee in my hand, in the caue, and I had a cogitation to kil thee, but myn eie hath spared thee. For I sayd: I wil not extend myn hand vpon my lord, because he is the annointed of our Lord. † But rather see and knowe, o my father, the hemme of thy cloke in my hand, that when I did cut of the hemme of thy cloke, I would not extend my hand vpon thee. Marke, and see, that there is no euil in my hand, nor iniquitie, neither haue I sinned against thee: but thou lyest in waite for my life, to take it away. † Our Lord iudge betwen me and thee, and our Lord reuenge me of thee, but be not my hand vpon thee. † As also it is sayd in the old prouerbe: FROM THE IMPIOUS shal impietie procede: be not therefore my hand vpon thee: Whom dost thou persecute O King of Israel? † Whom dost thou persecute? thou persecutest a dead dog, and a flea. † Our Lord be iudge, & iudge betwen me and thee, and he see, and iudge my cause, and deliuer me out of thy hand. † And when David had fully ended speaking such wordes to Saul, Saul sayd: Is this thy voice my sonne David? and Saul lifted vp his voice, and wept: † and sayd to David: Thou art iuster then I: for thou hast donne me good turnes, and I haue rendred thee euil. † And thou hast shewed this day what good thinges thou hast done to me: how our Lord deliuered me into thy hande and thou hast not killed me. † For who when he hath found his enemye, wil let him goe in a good way? But our Lord render thee this good turne, for that which thou hast wrought toward me this day. † And now because I knowe that thou most certainly shalt reigne, and haue the kingdome of Israel in thy hand: † sweare to me in our Lord, not to destroy my seede after me, nor to take away my name from the house of my father. † And David sweare to Saul. Saul therefore went into his house: and David and his men went vp into safer places.

CHAP.





*Samuel dieth and is mourned. 2. David requesting, 10. and not obtaining vi-  
tuals of Nabal, 13 threateneth to kill him 14 But his wife Abigail pru-  
dently preventeth the rage, & by sending victuals, 23. and geuing good  
wordes. 37. At which tyme Nabal vnderstandeth he fainteth, and after  
tenne dayes dieth 39. David marrieth Abigail: 43. also Achinoam: 44.  
and his wife Michol is geuen to an other.*

- 1 **A**N D Samuel died, and al Israel was gathered together,  
and they mourned for him, and buried him in his house  
in Ramatha. And David rising went downe into the desert  
2 of Pharan. † And there was a certaine man in the wildernes  
of Maon, and his possession in Carmel, and that man was  
exceeding great: and he had three thousand sheepe, & a thou-  
sand goates: and it chanced that his flocke was shorne in  
3 Carmel. † And the name of that man was Nabal: and the  
name of his wife Abigail. and that woman was very wise  
and beauriful: moreouer her husband hard, and very ill, and  
4 malicious: and he was of the kindred of Caleb. † When Da-  
uid therefore heard in the desert, that Nabal sheared his  
5 flocke, † he sent tenne yong men, and sayd to them: Goe vp  
into Carmel, and you shal come to Nabal, and shal salute him  
6 in my name peaceably. † And you shal say: Peace be to my  
brethren, and to thee, and peace to thy house, and to al what-  
7 soeuer thou hast be peace. † I haue heard, that thy shephards  
which were with vs in the desert did sheare we haue neuer  
molested them, neither hath ought beene wanting to them  
at any time of the flocke, al the time that they were with vs  
8 in Carmel. † Aske thy seruantes, and they wil tel thee. Now  
therefore let thy seruantes finde grace in thyne eies: for we  
are come in a good day, whatsoeuer thy hand shal finde, geue  
9 thy seruantes, and thy sonne David. † And when Davids  
seruantes were come, they spoke to Nabal al these wordes in  
10 Davids name: and so held their peace. † But Nabal answer-  
ing the seruantes of David, said: Who is David? and what  
is the sonne of Isai? There are seruantes multiplied now a  
11 daies which flee from their masters. † Shal I then take my  
breades, and my waters, and the flesh of my cattel, which I  
haue killed for my sheares, and geue to men whom I know  
12 not whence they are? † Therefore the seruantes of David  
returned by their way, and returning came and told him al the  
wordes





wordes that he had said. † Then sayd David to his seruantes: 13  
 Euery man gird him with his sworde. And they were euery  
 one girded with their swordes. And David also was girded  
 with his sworde: and there folowed David about foure hun-  
 dred men: moreouer two hundred remayned at the baggage.  
 † But to Abigail the wife of Nabal one of their seruantes told, 14  
 saying: Behold David hath sent messengers from the desert,  
 to blesse our maister. & he disdayned them: † these men were 15  
 good ynough to vs, and not trublesome: neither did euer any  
 thing perish al the time, that we haue couerit with them in  
 the desert: † they were in steed of a wal to vs both in the day 16  
 and in the night, al the dayes that we fed the flockes with  
 them. † Wherefore consider, & thinke what thou hast to doe, 17  
 for :: malice is accomplished against thy husband, and against  
 thy house, and he is the sonne of Belial, so that no man can  
 speake to him. † Abigail therefore made hast, and tooke 18  
 two hundred loaues, and two bottels of wine, and fve mut-  
 tons ready drest, and fve measures of polent, and a hundred  
 branches of raysens, and two hundred males of drie figges,  
 and laid them vpon asses: † and said to her seruantes: Goe 19  
 before me: loe, I wil folow you at your backe: but she told  
 not her husband Nabal. † When she therefore had gotten 20  
 vpon an asse, and came downe to the foote of the mountaine,  
 David and his men came downe meeting her, whom she also  
 mette. † And David said: In vaine veryly haue I preserved 21  
 al thinges that were this mans in the desert, and there peri-  
 shed nothing of al that pertained to him: and he hath rendred  
 me :: euil for good. † These thinges doe God to the ene- 22  
 mies of David, and these thinges adde he, if I shal leaue of al  
 thinges that pertaine to him vntil morning, any thing pissing  
 against the wal. † And when Abigail had seene David, she 23  
 made hast, and light from her asse, and fel downe before Da-  
 uid vpon her face, and adored vpon the earth, † and fel at 24  
 his feete, and sayd: In me my lord be this iniquitie: let thy  
 handmayde speake I besech thee in thine eares: and heare the  
 wordes of thy seruant. † Let not my lord the king I pray 25  
 thee, set his hart vpon this naughtie man Nabal: because  
 according to his name, he is a foole, and follie is with him:  
 but I thy handmaide sawe not thy seruantes my lord, whom  
 thou didst send. † Now therefore my lord, our Lord liueth, 26  
 and thy soule liueth, who hath stayed thee that thou shouldest  
 not

:: Not a mali-  
 cious mind,  
 such as Saul  
 bore violently  
 against David;  
 but punishmēt  
 is decreed a-  
 gainst Nabal,  
 for not only  
 denying a rea-  
 sonable re-  
 quest, but also  
 for so reproch-  
 ful an answer.

:: Evil wordes  
 for curteous  
 vsage heretofore,  
 and for  
 late gentill in-  
 treating by  
 messengers.





- not come vnto blood, and hath saued thy hand to thee: and  
 now be thine enemies as Nabal, and they that seeke euil to  
 27 my lord. † Wherefore receiue this benediction, which thy  
 handmaide hath brought to thee my lord: and geue to thy  
 28 seruantes that folow thee my lord. † Take away the ini-  
 quitie of thy handmaide: for our Lord making wil make to  
 my lord a faithfull house, because thou my lord dost fight  
 the battels of our Lord: let not malice therefore be found  
 29 in thee al the dayes of thy life. † For if a man shal rise, perse-  
 cuting thee, and seeking thy life, the life of my lord shal be  
 kept, as in the bundel of the liuing, with our Lord thy God: Things tyed  
in bundels are  
stronger and  
more secure,  
then single  
and loose.  
 Moreover the life of thine enemies shal be whurled, and in  
 30 the violence, and whurle of a sling. † When our Lord there-  
 fore shal doe to thee, my lord, al good thinges, which he hath  
 spoken concerning thee, and shal constitute thee prince ouer  
 31 Israel, † this shal not be an occasion of sobbing to thee, and  
 a scruple of hart to my lord, that thou hast shed innocent  
 blood, or thy selfe hast reuenged thy selfe: and when our  
 Lord hath bestowed these benefites vpon my lord, thou shalt  
 32 remember thy handmaide. † And David sayd to Abigail:  
 Blessed be our Lord the God of Israel, who hath sent thee this  
 33 day to meete me, and blessed be thy speach, † and blessed  
 be thou, which hast stayed me to day, that I might not goe to  
 34 blood, and reuenge me with myn owne hand. † Otherwise  
 our Lord liueth the God of Israel, who hath staied me, that  
 I should not doe thee any euil: vnles thou hadst quickly  
 come to meete me, there had not remained to Nabal vntil  
 35 morning light, any pissing against a wal. † And David tooke  
 of her hand al thinges which she had brought him, and said  
 to her: Goe peaceable into thy house, behold I haue heard  
 36 thy voice, and haue honoured thy face. † And Abigail came  
 to Nabal: and behold he had a feast in his house, as it were  
 the feast of a king, and Nabals hart was pleasant: for he was  
 drunke exceedingly: and he told him not a word little or great  
 37 vntil morning. † But early when Nabal had digested his  
 wine, his wife told him these wordes, and his hart was dead  
 38 inwardly, and he became as a stone. † And when ten dayes  
 39 had passed, our Lord stroke Nabal, and he died. † Which  
 when David had heard that Nabal was dead, he sayd: Blessed  
 be our Lord, who hath iudged the cause of my reproch at the  
 hand of Nabal, and hath kept his seruant from euil, and the  
 malice





malice of Nabal hath our Lord rendred vpon his head. Dauid therefore sent, and spake to Abigail; that he might take her to himselfe to wife. † And Dauids seruantes came to Abigail into Carmel, and spake to her, saing: Dauid hath sent vs vnto thee, to take thee to his wife. † Who arising adored flat toward the earth, and sayd: Loe let thy seruant be as an handmaide, to wait on the feete of the seruantes of my lord. † And Abigail arose, and made hast, and gatte vpon an asse, and five women went with her waiting maides, and folowed the messengers of Dauid, and became his wife. † Yea and Achinoam also did Dauid take of Iezrahel: and both were his wiues. † But Saul gaue Michol his daughter Dauids wife to Phalti, the sonne of Laïs, who was of Gallim.

## CHAP. XXVI.

*The Ziphians betraying the place, Saul besiegeth Dauid: 5. who by night becometh where Saul and his men are a sleepe, 9. hurleth him not: 12. but taketh from him his speare and bottle of water: 14. sheweth what he hath done. 21. Saul againe confesseth his fault, and promisseth peace.*

**A**N D there came Zepheites vnto Saul in Gabaa, saying: Behold Dauid is hid in the hill Hachila, which is ouer against the wildecnes. † And Saul arose, and went downe into the desert Ziph, and with him three thousand men of the chosen of Israel, to seeke Dauid in the desert Ziph. † And Saul camped in Gabaa Hachila, which was ouer against the wildecnes in the way: and Dauid dwelt in the desert. And seeing that Saul was come after him into the desert, † he sent discoverers, and lerned that he was come thither most certainly. † And Dauid arose secretly, and came to the place where Saul was: and when he had scene the place, wherein Saul slept, and Abner the sonne of Ner, the prince of his warre, and Saul sleeping in the tent, and the rest of the multitude round about him, † Dauid spake to Achimelech the Herhet, and Abisai the sonne of Seruia the brother of Ioab, saying: Who wil goe downe with me to Saul into the campe? And Abisai said: I wil goe with thee. † Dauid therefore and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his speare fixed in the ground at his head: and Abner, and the people sleeping round about him. † And Abisai said to Dauid: God hath shut vp thine enemy this day into thy handes: now therefore I wil thrust him





him through with my speare in the earth once, and twice shall  
 9 not neede. † And Dauid said to Abisai: Kill him not: for  
 who shall extend his hand vpon the annointed of our Lord, &  
 10 shall be innocent? † And Dauid said: Our Lord liueth, vn-  
 lesse our Lord shall strike him, or his day come to die, or des-  
 11 cending into battell he perish: † Our Lord be merciful vnto me,  
 that I extend not my hand vpon the annointed of our Lord.  
 now therefore take the speare, which is at his head, & cuppe  
 12 of water, and let vs goe. † Dauid therefore tooke the speare,  
 and cuppe of water, which was at Saules head, and they went  
 away: and there was none that sawe, or vnderstood, or a-  
 waked, but all slept, because the dead sleepe :: of our Lord.  
 13 had fallen vpon them. † And when Dauid had passed ouer  
 against, and stood in the toppes of the mountaine farre of, and  
 14 a good space betwene them, † Dauid cried to the people, and  
 to Abner the sonne of Ner, saying: Wilt thou not answer  
 Abner? And Abner answering sayd: Who art thou, that criest  
 15 and disquietest the king? † And Dauid sayd to Abner: Art not  
 thou a man? And who is like thee in Israel? why therefore hast  
 thou not kept thy lord the king? for one of the multitude  
 16 hath entered in to kill the king thy lord. † This thing is not  
 good, which you haue done: Our Lord liueth, you are the  
 children of death, which haue not kept your lord, the an-  
 nointed of our Lord. Now therefore behold where the kinges  
 speare is, & where the cup of water is, which was at his head.  
 17 † And Saul knew Dauids voice, and sayd: Is this thy voice,  
 my sonne Dauid? And Dauid sayd: My voice, my lord king,  
 18 † and he said: For what cause doth my lord persecute his  
 seruant? What haue I done? or what euil is there in my hand?  
 19 † Now therefore heare, I pray, my lord King, the wordes of  
 thy seruant: If our Lord stirre thee vp against me, let there  
 be odoure of sacrifice: but if the sonnes of men, they are cur-  
 sed in the sight of our Lord, which haue cast me out this day,  
 that I should not dwell in the inheritance of our Lord, saying:  
 20 Goe, serue strange goddes. † And now let not my blood be  
 shed vpon the earth before our Lord; for the king of Israel,  
 is come forth to seeke one bea, as the perdid is pursued in the  
 21 mountaines. † And Saul sayd: I haue sinned, returne my  
 sonne Dauid, for I wil no more doe thee euil, for that my life  
 hath bene precious in thine eyes to day: for it appeareth that  
 I haue done foolishly, and haue bene ignorant of very many

:: Dauid is re-  
 solute, and of-  
 ten repeteth,  
 that it is not  
 lawful for pri-  
 uate subiectes  
 to kill their  
 prince, no al-  
 though him-  
 selfe was an-  
 nointed to suc-  
 cede.

:: Gods prou-  
 dence sent this  
 extraordinary  
 sleepe and in-  
 spired Dauid,  
 to doe this  
 fact, for more  
 iustification of  
 his innocen-  
 cie,

cro. 2. 1. 1.  
 1. 1. 1. 1.  
 1. 1. 1. 1.





things. † And Dauid answering, sayd: Behold the kings 22  
 speare, let one of the kings seruants passe, and take it. † And 23  
 our Lord wil reward euerie one according to his iustice, and  
 fidelitie: for our Lord hath deliuered thee this day into my  
 hand, & I would not extend my hand vpon the annointed of  
 our Lord. † And as thy life hath bene magnified to day in 24  
 myne eies, so be my life magnified in the eies of our Lord, and  
 deliuer he me from al distress. † Saul therefore sayd to Dauid: 25  
 Blessed art thou my sonne Dauid: and truly doing thou shalt  
 doe, and preuayling thou shalt preuaile. And Dauid went into  
 his way, and Saul returned into his place.

## CHAP. XXVII.

*Dauid for more securitie goeth againe to Achis king of Geth, 5. obtaining  
 of him the citie of Siceleg, (6. by which meanes it becometh subject to the  
 kinges of Iuda) 8. and maketh prayes vpon the enemies of King Achis.*

**A**N D Dauid sayd in his hart: at length I shal fall one day 1  
 into the handes of Saul: is it not better that I flee, and  
 be saued in the Land of the Philistians, that Saul may despaire,  
 and cease to seeke me in al the coastes of Israel? I wil flee  
 therefore his handes. † And Dauid arose, and went himselfe, 2  
 and the six hundred men with him, to Achis the sonne of  
 Maach, the King of Geth: † And Dauid dwelt with Achis 3  
 in Geth, he and his men; euerie man & his house, and his two  
 wiues, Achinoam the Iezrahelite, and Abigail the wife of  
 Nabal of Carmel: † And it was told Saul that Dauid was fled 4  
 into Geth, and he added no more to seeke him. † And Dauid 5  
 sayd to Achis: If I haue grace in thy sight, let there a place  
 be geuen me in one of thy cities of this countrie, that I may  
 dwell there: for why abideth thy seruant in the citie of the  
 king with thee? † Achis therefore gaue him in that day Si- 6  
 celeg: for which cause Siceleg became the kinges of Iuda  
 vntil this day. † And the number of the daies, that Dauid 7  
 dwelt in the country of the Philistians, was foure monethes.  
 † And Dauid went vp, and his men, and draue prayes out of 8  
 Gessuri, and Gerzi, and from the Amalecites: for these vil-  
 lages were inhabited in the land in old time, as men goe to  
 Sur, as farre as the Land of Egypt. † And Dauid stroke al the 9  
 land, neither left he anie man or woman: and taking the  
 sheepe & oxen, and asses, & camels, and garments, he returned  
 & came to Achis. † And Achis sayd to him: Whom hast thou: 10

ser.

These coun-  
 tries were nei-  
 ther subject to  
 the Philistines  
 nor to the Is-  
 raelites, and  
 were also of





- set vpon to day? David answered: Against the south of Iuda, those nations,  
 and against the south of Ieremiel, and against the south of whom God  
 11 Ceni. † David gaue life neither to man nor woman, neither had comanded  
 brought them into Geth, saying: Lest perhaps they speake to destroy,  
 against vs. These thinges did David, and this was decreed of dwelling with-  
 him al the daies that he dwelt in the countrie of the Philis- Chanaan. *Deut.*  
 12 tians. † Achis therefore did credite David, saying: Manie 15.  
 euils hath he wrought against his people Israel: Therefore  
 he shal be my seruant for euer.

## CHAP. XXVIII.

*The Philistians fighting against Saul, David promisetb fidelitie to Achis.*

*3. Saul destroyeth magicians, 6. but God not answering him, 7. seeketh  
 a woman that hath a Pithon spirite, 12. willetb her to raise vp Samuel.  
 15. who appearing sortelleth him, that he, and his sonnes shal die the  
 next day.*

*The fourth  
 part.*

*Of the ruine  
 of Saul, and  
 exaltation of  
 David.*

- 1 **A**N D it came to passe that in those daies the Philistijms  
 gathered together their companies, that they might be  
 prepared to battel against Israel: and Achis sayd to David:  
 Knowing know thou now, that thou shalt goe forth with  
 2 me in the campe, thou, and thy men. † And David sayd to  
 Achis: Now thou shalt know what thy seruant wil doe.  
 And Achis sayd to David: And I wil appoint thee keper of  
 3 my head al daies. † And Samuel was dead, and al Israel mour-  
 ned for him, and buried him in Ramatha his citie. And Saul  
 4 tooke al the magicians and soothsayers out of the land. † And  
 the Philistijms were gathered together, and came and camped  
 in Sunam: and Saul also gathered together al Israel, and came  
 5 into Gelboe. † And Saul saw the campe of the Philistijms,  
 6 and feared, and his hart was afrajd exceedingly: † And he  
 consulted oue Lord, and he answered him not, neither by  
 7 dreames, nor by priestes, nor by prophetes. † And Saul sayd  
 to his seruantes: Seeke me a woman that hath a pithonical  
 spirite, and I wil goe to her, and wil aske by her. And his ser-  
 uantes sayd to him: There is a woman that hath a pithonical  
 8 spirite in Endor. † He therefore changed his habite and was  
 clothed with other garmentes, and he went himselfe, and two  
 men with him, and they came to the woman in the night,  
 and sayd to her: Deuine vnto me in the pythonical spirite,  
 9 and raise me vp whom I shal tel thee. † And the woman sayd  
 to him: Loe, thou knowest what great thinges Saul hath done;





and how he hath rayſed the magicians and ſothſayers out of  
the land: why therefore doeſt thou lye in waite for my life,  
that I may be ſlaine? † And Saul ſware vnto her in our Lord, 10  
ſaying: Our Lord liueth, there ſhal no euil happen vnto thee  
for this thing. † And the woman ſayd to him: Whom ſhal I 11  
rayſe vp to thee? Who ſayd: Raiſe me vp Samuel. † And 12  
when the woman had ſeene Samuel, ſhe cried out with a loud  
voice, and ſayd to Saul: Why haſt thou deceiued me? for thou  
art Saul. † And the King ſayd to her: Feare not: what ſaweſt 13  
thou? And the woman ſayd to Saul: I ſaw :: Goddes coming  
out of the earth. † And he ſayd to her: What maner of forme 14  
hath he? who ſayd: An old man is come vp, and he is clothed  
with a mantel. And " Saul \* vnderſtood that it was Samuel,  
and he bowed himſelfe vpon his face on the earth, and :: ado-  
red. † And Samuel ſayd to Saul: why haſt thou diſquieted 15  
me, that I ſhould be raiſed vp? And Saul ſayd, I am in great  
diſtreſſe: for the Philiftijms fight againſt me, and God is de-  
parted from me, and would not heare me, neither in the hand  
of prophetes, nor by dreames: therefore I haue called thee,  
that thou ſhouldeſt ſhew me, what I ſhal doe. † And Samuel 16  
ſayd: Why aſkeſt thou, whereas our Lord is departed from  
thee, and is paſſed to thine aduerſarie? † For our Lord wil 17  
doe to thee as he ſpake in my hand, and he wil cut thy king-  
dome out of thy hand, & wil geue it to thy neighbour David:  
† becauſe thou haſt not obeyed the voice of our Lord, neither 18  
didſt thou the wrath of his furie in Amalec. Therefore that  
which thou ſuffereſt hath our Lord done to thee this day.  
† And our Lord wil geue Iſrael alſo with thee into the handes 19  
of the Philiftijms: and to morow thou and thy ſonnes ſhal be  
:: with me: yea the campe alſo of Iſrael wil our Lord deliuer  
into the handes of the Philiftijms. † And forthwith Saul 20  
fel ſtretched forth on the ground, for he feared much the  
wordes of Samuel, and there was no ſtrength in him, becauſe  
he had not eaten bread al that day. † That woman therefore 21  
went vnto Saul (for he was very much troubled) and ſayd to  
him: Behold thy handmaide hath obeyed thy voice, and I haue  
put my life in my hand: and I heard the wordes, which thou  
ſpakeſt to me. † Now therefore heare thou alſo the voice of 22  
thy handmaide, and I wil ſet before thee a morſel of bread,  
that eating thou mayeſt recouer ſtrength, and be able to goe  
on thy iourney. † Who refuſed, and ſayd: I wil not eate. But 23  
his

:: Not manie  
but one excel-  
lent perſon, an  
old man come  
lie in apparel.  
:: Saul adored  
not Samuel  
with diuine  
honour, but  
with dulia, re-  
uerencedue to  
a bleſſed ſoule.

\* iadagh  
cognouit  
keny.

:: In ſtate of  
the dead in an  
other world,  
not in the  
ſame particu-  
lar ſtate.





his seruantes and the woman forced him, and at length hearing their voice, he arose from the ground, and sate vpon the bed. † And that woman had a pasture fed calfe in the house, and she made hast, and killed him: and taking meale kneded it, and baked azimes, † and sette before Saul, and before his seruantes, who when they had eaten rose vp, and walked al that night.

ANNOTATIONS.  
CHAP. XXVIII.

14. *Saul understood that it was Samuel.* ] It is not defined nor certaine, whether the soule of Samuel appeared, or an euil spirit tooke his shape, and spake to Saul. S. Augustin (*li. 2. q. 3. ad simplician*) proposeth both the opinions as probable. VVhere first he sheweth, that Samuels soule might appeare; either brought thither by the euil spirite, which is not so much to be merueled at, as that our Lord and Saviour suffered him self to be sette vpon the pinnacle of the temple, and to be caried into a high mountaine by the diuel; yea to be taken prisoner, bound, whipped, and crucified, by the diuels ministers: or els that the spirite of the holie prophet, was not raised by force of the enchantment, or anie powre of the diuel, but by Gods secrete ordinance vnknown to the pythonical woman, and to Saul, and so appeared in the kings presence, and stroke him with diuine sentence. Againe he answereth, that there may be a more easie and readie sense of this place, to wit, that Samuels spirite (or soule) was not in deede raised, but an imaginarie illusion made by the diuels enchantment, which seemed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called those persons or thinges, which they represent. So when we behold pictures in a table, or on a wal, we say, this is Cicero, that is Salust, that Achilles, that is Rome. To this effect S. Augustin discouisseth more at large in the place before cited. But in an other worke written after (*de cura pro mortuis gerenda. c. 15.*) teaching that soules of the dead appeare sometimes to the liuing, he saith expressly, *Samuel the prophet being dead, foretold future thinges to King Saul yet liuing.* Though some be of opinion (saith he) that Samuel himself appeared not, but some euil spirit tooke his similitude.

S. Augustins opinion whether Samuels soule appeared, or no.

More probable that his verie soule appeared, not compelled by the euil spirite but obeying Gods secrete ordinance.

And this last iudgement of S. Augustin is much confirmed; first by the wordes of this text, literally and plainly affirming that Samuel appeared, and spake to Saul, and Saul to him. and that Saul understood (or knew, not only thought, imagined, or supposed) that it was Samuel. Secondly, this apparition came sooner, preventing the enchantment, and in better order, then the pythonical woman expected, as appeareth by her answer, saying she saw God (or an excellent person) ascending in comelie maner and attyre: whereas euil spirites vsed to appeare (as the Rabbins testifie) in vglie bodies, with the heeles into the ayer, and head downward. Thirdly, the Author of Ecclesiasticus (ch. 46.) amongst the prayses of Samuel the prophet, saith, *he slept, (or died) and reuified the King, and shewed to him, the end of his life.* VVhere it seemeth cleare, that the same person that died, denounced Gods wil and sentence to Saul. Moreover

First proofes

a

9

the if





if it had bene an illusion of an euil spirite, it would hardly seme anie praise at  
 21. Fourthly, the duel could not naturally foretel that Saul and his sonnes,  
 with manie of the people should be slaine the next day, and Dauid reigne  
 after him: neither is it probable, that God reueiled such lecretes to euil spi-  
 rites, wherby men might take more occasion to folow nictomancie. Fifthly,  
 5 most Fathers and Doctors are of the same iudgement: S. Iustinus Martyr. 10. 2. pag.  
*Dialogo cum Tryphone.* S. Basil. *Epist.* 80. ad *Eustathium.* S. Ambrose *li.* 1. in *Luc.* 1. 210.  
 S. Hierom. in *Isaia.* 7. Iosephus *li.* 6. c. 15. *Antiq.* and manie other old and late  
 writers. The chiefest argument for the other opinion is the authoritie of Ter-  
 tullian. *li.* de *anima.* Procopius and Eucherius vpon this place, and the vncer-  
 taine authors, *Questionum apud Iustinum.* q. 52. *lib.* de *mirabil.* sac. *script.* and *Quest.*  
*vet. Testamenti.* q. 17. *apud Augustinum.* *tom.* 3. *et.* 4. As for the Protestantes de-  
 nyng, that soules once parted from their bodies, can appeare to anie alieue,  
 S. Augustin confuteth them, both by this example of Samuel, supposing the *locus*  
 Soules some- booke of Ecclesiasticus to be Canonical Scripture, and of Moyles being dead, *1210.*  
 times appeare after death. and Elias yet liuing (whom they hold also to be dead) both appearing with  
 Christ in his transfiguration. *Mat.* 17.

## CHAP. XXIX.

*Dauid going with the Philistijms towards the warre, 4. the princes urge and  
 force the king to send him back.*

HEREFORE al the companies of the Philistijms were  
 gathered together into Aphec: and Israel also camped  
 vpon the fountaine, which was in Iezrahel. † And the prince's  
 in dede of the Philistijms marched in hundreds and thou-  
 sandes: but Dauid and his men were in the last companie with  
 Achis. † And the princes of the Philistijms sayd to Achis:  
 What meane these Hebrewes? And Achis sayd to the princes  
 of the Philistijms: Doe you not knowe Dauid, which was  
 the seruant of Saul the king of Israel, and is with me manie  
 daies, or 20 yeares, and I haue not found any thing in him,  
 since the day that he fled to me, vntil this day? † But the  
 princes of the Philistijms were angrie against him, and sayd  
 to him: Let this man returne, and abide in his place, wherein  
 thou hast appointed him, and let him not goe downe with vs  
 into battel, lest he become an aduersarie to vs, when we shal  
 beginne to fight: for how can he otherwise pacifie his lord,  
 but in our heades? † Is not this Dauid, to whom they sang  
 in dances, saying: Saul hath stooke his thousandes, & Dauid  
 his ten thousandes? † Achis therefore called Dauid, and sayd  
 to him: The Lord liueth, thou art iust, and good in my sight:  
 and thy going out, & thy coming in is with me in the campe:  
 and I haue not found in thee anie euil, since the day that thou  
 camest to me vntil this day: but thou pleasest not the nobles.

† Returne





7 † Returne therefore, and goe in peace, and offend not the  
 8 cies of the princes of the Philistijms. † And David sayd to  
 Achis: For what haue I done, and what hast thou found in me  
 thy seruant, since the day that I haue beene in thy sight, vntil  
 9 this day, that I may not come, and fight against the enemies of  
 my lord the King? † And Achis answering spake to David:  
 I know that thou art good in my sight, as an Angel of God:  
 but the princes of the Philistijms haue sayd: He shal not goe  
 10 vp with vs into battel. † Therefore arise in the morning,  
 thou, and the seruantes of thy lord, which came with thee:  
 and when you are risen in the night, and it shal beginne to  
 11 waxe light, goe forward. † David therefore arose in the  
 night, he and his men, that they might sette forward in the  
 morning, and returne to the land of the Philistijms: and the  
 Philistijms went vp into Iezrahel.

## CHAP. XXX.

*David returning to Siceleg, findeth it burned and spoiled, and himself in  
 danger of the people: 7. By our Lords warrant he pursueth the enemye, 11.  
 taketh a guide: 17. recouereth al that was taken away: 22. and rewardeth  
 the souldiars, also those that stayed with the baggage, 25. making it a  
 lawe for the time to come, that the keepers of the baggage, shal haue like  
 share with those that fight in battel.*

1 **A**ND when David and his men were come to Siceleg  
 the third day, the Amalecites had made an inuasion on  
 the south side into Siceleg, and had strooken Siceleg, and  
 2 burnt it with fire. † And had led away women captiue out of  
 it, from the lesse vnto the great: and had not killed any man,  
 but had led them with them, and went on their iourney.  
 3 † When David therefore and his men were come to the citie,  
 and had found it burat with fire, and their wiues, and their  
 4 sonnes, and their daughters to be led away captiue, † David  
 and the people that was with him, lifted vp their voices, and  
 5 mourned til teares fayled them. † For the two wiues also of  
 David were led away captiue, Achinoam the Iezraelite, and  
 6 Abigail the wife of Nabal of Carmel. † And David was  
 strooken very sad: for the people would haue stoned him,  
 because the soule of euerie man was bitterly affected vpon  
 : their sonnes, and daughters: but David was strengthened in  
 7 our Lord his God. † And he sayd to Abiathar the priest the  
 sonne of Achimelech: Applie = vnto me the Ephod. And  
 H h h h Abiathar

∴ Consuite our  
 Lord for me so





David by the  
priests media-  
tion, was in-  
structed what  
to do.

Abiathar applied the Ephod to David, † and David consulted 8.  
our Lord, saying: Shal I pursue these theeues, and shal I take  
them or no? And our Lord sayd to him: Pursue them: for thou  
shalt take them without doubt, & take from them the praye.  
† David therefore went himsele, and the six hundred men 9  
that were with him, and they came vnto the Torrent Besor:  
& some being wearie stayed. † But David himself, and soure 10  
hundred men pursued: for two hundred stayed, who being  
wearie could not passe the Torrent Besor. † And they found 11  
an Egyptian in the field, and brought him to David: and they  
gaue him bread to eate, and water to drink, † and also a peece 12  
of a masse of drie figges, and two bunches of resinnes. Who  
when he had eaten, his spirite returned, and he was refreshed:  
for he had not eaten bread, nor drunken water three daies,  
and three nights. † David therefore sayd to him. Whose art 13  
thou? or whence? and whither goest thou? who sayd: I am  
a yong man of Egypt, the seruant of an Amalacite: and my  
maister hath leift me, because I began to be sicke three daies  
agone. † For we brake forth at the south side of Cerethi, 14  
and against Iuda, and at the south of Caleb, and burnt Siceleg  
with fire. † And David sayd to him: Canst thou bring me to 15  
this companie? Who sayd: Swear to me by God, that thou  
wilt not kil me, nor deliuer me into the handes of my lord,  
and I wil bring thee to this companie. And David sware to  
him. † Who when he had brought them, behold they sate 16  
vpon the face of al the earth, eating and drinking, and as it  
were keping festiual day, for al the praye, and spoiles which  
they had taken out of the Land of the Philistijms, and out of  
the Land of Iuda. † And David stroke them from euening 17  
vntil the euening of the next day, and there escaped not anie  
of them, but soure hundred yong men, which had gotten  
vpon camels, and were fled. † David therefore reskewed al 18  
thinges, that the Amalecites had taken, and he reskewed his  
two wiues. † Neither was there anie wanting from litle to 19  
great as wel of their sonnes as of their daughters, and of the  
spoiles, and what thinges soeuer they had taken, David  
brought al againe. † And he tooke al the flockes & heardes, 20  
and draue them before his face: and they sayd: This is the  
praye of David. † And David came to the two hundred men, 21  
which being wearie had staid, neither were able to folow  
David, and he had bidden them to rest in the Torrent Besor:  
who





who came forth to meete David, and the people that were with him. And David coming to the people, saluted them peaceably. † And euerie naughtie, and wicked fellow of the men, that had gone with David answering, sayd: Because they came not with vs, we wil not geue them anie thing of the praye, which we haue recovered: but let their wife and children suffice euerie man, whom when they haue receiued, let them depart. † But David sayd: You shal not doe so my brethren, of these thinges, which our Lord hath deliuered to vs, and hath kept vs, and hath geuen the theeues, that were broken out against vs, into our handes: † neither shal anie man heare you vpon this talke. For there shal be equal portion of him that went downe into battel, and of him that abode at the baggage, & they shal diuide alike. † And this hath beene downe from that day, and euer after: it was decreed, and ordained as a law in Israel. † David therefore came into Siceleg, and sent giftes of the praye to the ancientes of Iuda his neighboures, laying: Take a benediction of the praye of our Lords enemies. † To them, that were in Bethel, and that were in Ramoth toward the South, and them that were in Gether, † and them in Aroer, and them in Sephanioth, and them in Estharmo, † and them in Rachal, and them in the cities of Ierameel, and them in the cities of Semi, † and them in Harama, and them in the lake of Asan, and them in Athach, † and them in Hebron, and to the rest that were in those places, in the which David had taried, and his men.

∴ It is not against Gods commandment, Deut. 4. 11. to make new lawes, so they be conformable, & not contrary to Gods former lawes.

## CHAP. XXXI.

*Saul with his sonnes are slaine in battel. 7. The Philistijms possesse the place, and hang the dead bodies on a wal, 11. but valiant men of Iabes Galaad take them away, and burne them, burie their bones, and fast seuen dayes.*

1 **A**N D the Philistijms fought against Israel, and the men of Israel fled before the face of the Philistijms, and fel being slaine in mount Gelboe. † And the Philistijms fel vpon Saul, and vpon his sonnes, and they stroke Ionathas, and Abinadab, and Melchisua the sonnes of Saul, † and the whole weight of the battel was turned vpon Saul: and the archers overtooke him, and he was sore wounded of the archers. 4 † And Saul sayd to his esquier: Drawe out thy sword, and strike me: lest perhaps these vncircumcised come, and kil me, mocking me. And his esquier would not: for he was frightened with exceeding feare. Saul therefore caught his sword, and fel

∴ Saul killing himself after that he was wounded by

H h h h a

vpon





his enemies li- vpon it. † Which when his esquier had seene, to wit that Saul 5  
gnisheth those was dead, himselfe also fel vpon his sword and died with him.  
that being o- † Saul therefore died, and his three sonnes, & his esquier, and 6  
uercome by al his men in that day together. † And the children of Israel, 7  
tentations de- that were beyond the valley, and beyond Iordan, seing that  
speratly per- the men of Israel were fled, and that Saul was dead, and his  
fist, & wilfully sonnes, they left their cities, and fled: and the Philistijms  
die in their came, and dwelt there. † And when the next day was come, 8  
sinne. 5. Greg. the Philistijms came to spoile them that were slaine, and they  
he. 10. found Saul and his three sonnes, lying in mount Gelboe.  
: These men are cōmenda- † And they did cut of Saules head, and spoiled him of his ar- 9  
ble for grati- mour, and sent into the land of the Philistians round about,  
tude towards Saul, who had deliuered that it should be declared in the temple of their Idols, and  
them. ch. 11. among their people. † And they did put his armour in the 10  
for a worke of temple of Astaroth, but his bodie they hung on the wal of  
mercit in bu- Bethsam. † Which when : the inhabitants of Iabes Galaad 11  
rying the had heard whatsoeuer the Philistijms had done to Saul, † al 12  
dead: for pietie the most valiant men arose, & walked al the night, and tooke  
towards their the bodie of Saul, and the bodies of his sonnes, from the wal  
king and prin- of Bethsam: and they came to Iabes Galaad, and burnt them  
ces, and for there: † and they tooke their bones, and buried them in 13  
fortitude in at- the wood of Iabes, and fasted seuen daies.  
chiuing so he-  
roical an act.

## THE ARGUMENT OF THE SECOND BOOKE OF KINGS.

This booke is  
wholly of Da-  
uid.

His succession  
to the king-  
dom.

His vertues.

Faultes.

Thankes, and  
Prophecie.

**B**ESIDES a great part of the first booke, and beginning of the third,  
this second booke is wholly of King Dauid. Whose manie laudable  
Actes, as also his faultes (which were fewer) with his true repentance, and  
punishment are related, not in such method, as may easily be diuided into di-  
stinct partes, in order of the chapters; but according to the distinction of thinges  
contained, his succession to the royal crowne, first in Iuda, and after in al  
Israel, with the declination and death of his competitor Iobseph, are recor-  
ded in the 2. 3. 4. and 5. chapters. His vertues, and praises, to wit, his solenne  
mourning for Saul and that familie, his deuotion, fortitude, pietie, and gra-  
titude are specially touched in the 1. 6. 7. 8. 9. and 10. chapters. His sinnes of  
adulterie with Bethsabee, of killing her husband Urias, of pride in numbe-  
ring his people; with his bartie repentance, and temporal punishment for the  
same, are written from the 11. chapter to the 21, together with the 24. The  
22. and 23. chapters contayne his thankesgiving to God for benefites receiued,  
and prophetic of thinges to come, with a catalogue of valiant men.






# THE SECOND BOOKE OF SAMUEL, WHICH WE CAL THE SECOND OF KINGES.

## CHAP. I.

*David hearing that Saul and Ionathas are slaine, 11. mourneth with al his familie, weeping and fasting. 13. causeth him to be slaine who affirmed that he had killed king Saul. 18. He traineth vp archers. 19. and inuirteth also al Israel to mourne.*

- 1  ND it came to passe, after that Saul was dead,  
2 that David returned from the slaughter of Ama-  
3 lec, and taryed in Siceleg two dayes. † And in the  
4 third day there appeared a man coming out of  
5 Sauls campe, his garments torne, and sprinkled  
6 on the head with dust, and as he came to David, he fel vpon  
7 his face, and adored. † And David said vnto him: Whence  
8 comest thou? Who said to him: I fledde out of the campe of  
9 Israel. † And David said vnto him: What is the matter that  
10 is done? tel me. Who said: The people is fled out of the bat-  
11 tel, and many of the people are ouerthrowen and dead: yea  
12 Saul also and Ionathas his sonne are dead. † And David said  
13 to the yong man that told him: How knowest thou that  
14 Saul is dead, and Ionathas his sonne? † And the young  
15 man that told him, sayd: :: By chance I came into mount :: He fained al  
16 Gelboe, and Saul leaned vpon his speare: moreover the cha- this, think-  
17 riots and horsemen approched vnto him, † and turning back- ing to get fa-  
18 ward, and seing me he called. To whom when I had an- uoure (for  
19 swered, here I am: † he said to me: Who art thou? And Saul killed  
20 I said to him: I am an Amalecite, † And he said to me: Stand himself, li. 1.  
21 vpon me, and kil me: because anguishes hold me, and as yet ch. 31.) but Da-  
22 al my life is in me: † And standing vpon him, I killed him: uid punished  
23 for I knewe that he could not liue after the sal: and I tooke him, as such a  
24 the Diademe that was on his head, & the bracelette from his crime deser-  
25 arme, and haue brought to thee my lord hither. † And David ued. 7. 15.  
26 taking his garments rent them, and al the men that were with  
27 him, † and they :: mourned, and wept, and fasted vntil euening :: Exequies of  
28 vpon Saul and vpon Ionathas his sonne, and vpon the people with mour-  
29 of our

H h h h 3





ming weeping  
and fasting.

5: The Philistines were strong & cunning archers therefore David commanded that his subiectes should lerne and exercise the same manner of fight.

of our Lord, and vpon the house of Israel, because they were fallen by the sword. † And David said to the yong man that 13  
had told him: Whence art thou? Who answered: I am the sonne of a man a stranger of Amalec. † David said to him: 14  
Why didst thou not feare to put to thy hand, to kil the annointed of our Lord? † And David calling one of his ser- 15  
uants, said: Goe runne vpon him, Who stroke him, and he died.  
† And David said to him: Thy bloud be vpon thine owne 16  
head: for thyn owne mouth hath spoken against thee, saying:  
I haue slaine the annointed of our Lord. † And David mour- 17  
ned this kind of mourning vpon Saul, and vpon Ionathas his sonne, († and he commanded that they should :: teach the 18  
children of Iuda the bowe, as it is written in the Booke of the iust.) And he said: Consider, o Israel for them that be dead wounded vpon thy high places. † The Nobles, o Israel, are 19  
slayne vpon thy mountaynes: how are the valiants fallen?  
† Tel it not in Geth, neither telye it in the high waies of 20  
Ascalon: lest perhaps the daughters of the Philisthijms be gladd, lest the daughters of the vncircumcised reioice.  
† Mountaines of Gelboe, let neither dew, nor rayne come 21  
vpon you, neither be they fields of the first fruits: because there was the shield of the valiantes cast away, the shield of Saul, as though he were not annointed with oyle. † From the 22  
bloud of the slaine, from the fatte of the valiants, the arrowe of Ionathas neuer returned backward, and the sword of Saul did not retorne emptie. † Saul and Ionathas amiable, and 23  
comely in their life, in death also were not diuided: swifter then eagles, stronger then lyons. † Yee daughters of Israel 24  
weepe vpon Saul, who clothed you with scarlet in delicacies, who gaue golden ornaments to yout attyre. † How haue 25  
the valiantes fallen in battel? Ionathas bene slayne in thy high places? † I am sorie for thee my brother Ionathas exceeding 26  
beautiful, and amiable aboue the loue of wemen. As the mother loueth her onlie sonne, so did I loue thee. † How 27  
haue the strong fallen, and the weapons of warre perished?

#### CHAP. II.

*David is receiued and annointed King of Iuda. 5. He commendeth those of Iabes Galaad, which buried Saul. 8. Isboseth the sonne of Saul reigneth ouer the rest of Israel. 12. whereby riseth sharpe warre between Abner and Ioab, chief captaines of the two kinges. 30. Manie more are slaine of Abners partie then of Ioabs.*

Therefore





- 1 **T**HHEREFORE after these thinges David consulted  
 our Lord, saying: Shal I goe vp into one of the cities of  
 Iuda? And our Lord said to him: Goe vp. And David said:  
 Whither shal I goe vp? And he answered him: Into Hebron.  
 2 † David therefore went vp, and his two wiues, Achinoam the  
 3 Iezrahelite, and Abigail the wife of Nabal of Carmel: † yea  
 and the men also that were with him, David brought euery  
 one with his houshold: and they abode in the townes of He-  
 4 bron. † And the men of Iuda came, and :: annoynted Da-  
 uid there, to reigne ouer the house of Iuda. And it was told  
 5 David, that the men of Iabes Galaad had buried Saul. † Da-  
 uid therefore sent messengers vnto the men of Iabes Galaad,  
 and sayd vnto them: Blessed be you to our Lord, which haue  
 done this mercie with your lord Saul, and haue buried him.  
 6 † And now our Lord certes wil render you mercie and truth:  
 but I also wil requite you the good turne, for that you haue  
 7 done this thing. † Let your handes be strengthened, and be  
 yee stout men: for although your lord Saul be dead, yet the  
 8 house of Iuda hath annoynted me to be their king. † But  
 Abner the sonne of Ner prince of Sauls armie, tooke Isbo-  
 seth the sonne of Saul, & led him about through the campe,  
 9 † and ordained him king ouer Galaad, and ouer Gessuri,  
 and ouer Iezrahel, & ouer Ephraim, and ouer Benjamin, and  
 10 ouer all Israel. † Fouttie yeares old was Isboseth the sonne  
 of Saul when he began to reigne ouer Israel, and he reigned  
 :: two yeares: and only the house of Iuda folowed David.  
 11 † And the number of the daies, that David abode, reigning  
 in Hebron ouer the house of Iuda, was seuen yeares and six  
 12 monethes. † And Abner the sonne of Ner went forth, and  
 the seruantes of Isboseth the sonne of Saul, out of the campe  
 13 into Gabaon. † Moreover Ioab the sonne of Saruia, and  
 the seruants of David went forth, and mette them beside  
 the poole of Gabaon, and when they were come together  
 into one place, they sate one ouer against an other: these  
 14 on the one side of the poole, and they on the other. † And  
 Abner said to Ioab: Let the yong men rise, and :: play before  
 15 vs. And Ioab answered: Let them rise. † There rose there-  
 fore and passed twelue in number, of Benjamin; of Isbo-  
 seths part the sonne of Saul, and twelue of the seruantes of  
 16 David. † And euery one taking the head of his mate, sticked his  
 sword into the side of his aduersarie, and they sel together:  
 and

:: This second  
 annointing, as  
 also the third,  
 (ch. 11.) was in  
 confirmation  
 and to put him  
 in possession of  
 the first manes  
 long before.  
 1. R. 2. 16.

222

:: He reigned  
 two yeares be-  
 fore he be-  
 ganne much  
 to decline, but  
 in all seuen ye-  
 ares and a half,  
 for so long Da-  
 uid reigned  
 only in Iuda.  
 7. 11.

:: Hence per-  
 haps cometh  
 the phraise,  
 that our armie  
 playeth vpon an-  
 other vntill dead  
 and great are





*erie, that is,  
strike and kil  
their enemies  
with al sortes  
of gunnes. 16.  
sephus li. 7. c. 1.  
Antiq.*

& the name of the place was called The field of the valiantes,  
in Gabaon. † And there rose a very sore battel in that day: and 17  
Abner was put to flight, & the men of Israel, by the seruantes  
of Dauid. † And there were there the three sonnes of Saruia, 18  
Joab, and Abisai, and Asael: moreouer Asael was a most swift  
runner, as it were one of the roes, that abide in the wooddes.  
† And Asael pursued Abner, and declined not to the right 19  
hand nor to the left omitting to pursue Abner. † Abner 20  
therefore looked backe behind him, and said: Art thou Asael?  
Who answered: I am. † And Abner said to him: Goe to the 21  
right hand, or to the left, and apprehend one of the young  
men, and take to thee his spoyles. But Asael would not leaue  
but vrged him. † And againe Abner said to Asael: Retyre, 22  
and do not folow me, lest I be compelled to sticke thee to  
the ground, and I shal not be able to lift vp my face to Joab  
thy brother. † Who contemned to heare, and would not goe 23  
aside: Abner therefore stroke him, with his speare turned  
backe in the priuy partes, and thrust him through, and he  
dyled in the same place: and al that passed by that place, where-  
in Asael fel and dyled, did stay. † But whiles Joab and Abisai 24  
pursued Abner fleeing, the sunne went downe: and they came  
as farre as the hil of the water conduit, that is ouer against the  
valley the way of the desert in Gabaon. † And the children 25  
of Benjamin were assembled together to Abner: and being  
gathered in a plump, into one troupe, they stoode in the  
toppe of one hil. † And Abner cried out to Joab, and said: 26  
Shal thy sword rage vnto vtter destruction? knowest thou  
not that desperation is dangerous? how long differrest thou  
to say to the people, that they leaue to pursue their brethren?  
† And Joab said: Our Lord liueth, if thou hadest spoken, 27  
in the morning had the people retyred, from pursuing their  
brethren. † Joab therefore sounded the trumpette, and al 28  
the armie stood, neither did they pursue Israel any further,  
nor enter into fight. † And Abner and his men went through 29  
the champaine country, al that night: and they passed Iordan,  
and hauing viewed al Beth horon, came to the campe. † More- 30  
ouer Joab returning, after he had leift Abner, assembled al the  
people: and there wanted of Dauids seruantes nintene men,  
beside Asael. † But the seruantes of Dauid stroke of Benia- 31  
min, and of the men, that were with Abner three hundred  
three score, who also died. † And they tooke Asael, & buried 32  
him in





him in the sepulchre of his father in Bethlehem: and Ioab, and the men that were with him, walked all the night, and in the very twilight they came into Hebron.

## CHAP. III.

*Isboseths forces daily decay, David increaseth in powre, and hath manie sonnes. 7. Abner vpon occasion of a sclander breaketh from Isboseth, and serueth David, bringing Michol to him, and much people of Israel. 23. Ioab of emulation and reuenge killeth Abner. 28. for which David is offended with Ioab, 31. and mourneth for Abner.*

- 1 **T**H E R E was made therefore long strife between the  
house of Saul, and between the house of David: David  
prospering and alwaies stronger then himself, but the house  
2 of Saul decreasing daily. † And there were sonnes borne to  
David in Hebron: and his first begotten was Amnon of Achi-  
3 noam the Iezrahelite. † And after him Cheleab of Abigail  
the wife of Nabal of Carmel: moreover the third Absalom  
the sonne of Maacha the daughter of Tolmai king of Gessur.  
4 † And the fourth Adonias, the sonne of Haggith: and the  
5 fifth Saphathia, the sonne of Abital. † The sixt also Iethra-  
am of Eglah the wife of David. these were borne to David in  
6 Hebron. † Therefore when there was battell between the house  
of Saul and house of David, Abner the sonne of Ner ruled the  
7 house of Saul. † And Saul had a concubine named Respha, the  
8 daughter of Aia. And Isboseth said to Abner: † Why diddest  
thou go in to my fathers concubine? Who being wrath excee-  
dingly for the wordes of Isboseth, said: What am I a dogges  
head against Iuda this day, which haue done mercie vpon the  
house of Saul thy father, and vpon his brethren and neere  
freinds, & haue not deliuered thee into the hands of David, &  
hast thou sought against me that thou mightest charge me for  
9 a woman to day? † These things do God to Abner, and these  
things adde he to him, vlesse as our Lord hath sworne to  
10 David, so I doe truth to him. † That the kingdom be trans-  
ferred from the house of Saul, and the throne of David be  
11 exalted ouer Israel, and ouer Iuda, from Dan to Bersabee.  
† And he could not answer him any thing, because he feared  
12 him. † Abner therefore sent messengers to David for himself  
saying: Whose is the land? And that they should say: Make  
amicie with me, & my hand shall be with thee: and I wil reduce  
13 vnto thee all Israel. † Who said: Very wel: I wil make amitie  
with

Am I con-  
temptible in  
thy sight, and  
yet head of  
them that op-  
pose against  
David, I that  
haue donne so  
much for thee,  
wil not indure  
to be repre-  
hended, for a  
small fault. So  
God suffereth  
the maintai-  
ners of an euil  
quarrel to fall  
out among





them felnet,  
wherby the  
right cause is  
aduanced.

with thee: but one thing I desire of thee, saying: Thou shalt  
not see my face before thou bring Michol the daughter of  
Saul: and so thou shalt come, and see me. † And David sent 14  
messengers to Ishbosheth the sonne of Saul, saying: Restore  
my wife Michol, which I betrothed to me for an hundred  
prepuces of the Philistijms. † Ishbosheth therefore sent, 15  
and tooke her from her husband Phaltiel, the sonne of Lais.  
† And her husband folowed her, weeping as farre as Bahu- 16  
rim: and Abner said to him: Goe, and returne. Who retur-  
ned. † Abner also spake to the ancients of Israel, saying: 17  
Both yesterday and the day before you sought David that he  
might reigne ouer you. † Now therefore do so: because our 18  
Lord hath spoken to David, saying: In the hand of my seruante  
David I wil saue my people Israel from the hands of the Phil-  
istijms, and of al their enemies. † And Abner spake also, to 19  
Beniamin. And he went to speake vnto David in Hebron al  
things which pleased Israel, and al Beniamin. † And he came 20  
to David into Hebron with twentie men: and David made  
a feast to Abner, and to his men that came with him. † And 21  
Abner sayd to David: I wil rise, that I may gather vnto thee  
my lord king al Israel, and may enter a league with thee, and  
thou mayst reigne ouer al, as thy soule desireth. When Da-  
uid therefore had brought Abner on the way, and he was  
gone in peace, † forthwith Davids seruantes and Ioab came, 22  
hauing slayne the robbers, with a praye exceeding great: and  
Abner was not with David in Hebron, Because he had now  
dismissed him, and he was departed in peace. † And Ioab, 23  
and al the armie which were with him, came afterward: it  
was therefore told Ioab, that Abner the sonne of Ner came  
to the king, and he dismissed him, and he departed in peace.  
† And Ioab went in to the king, and said: What hast thou 24  
done? Behold Abner came to thee: why didst thou dismisle him  
and he is gone and departed? † knowest thou not Abner the 25  
sonne of Ner, that to this end he came to thee, that he might  
deceiue thee, and might know thy going out, and thy coming  
in, and vnderstand al things that thou doest? † Ioab therefore 26  
being gone from David, sent messengers after Abner, and  
brought him backe from the cesterne Sira, David being ig-  
norant therof. † And when Abner was returned into He- 27  
bron, Ioab brought him aside to the middes of the gate, to  
spake vnto him in guile: and stroke him there in the priuie  
partes





pates, and he died, in reuenge of the blond of Asael his  
 28 brother. † Which when David had heard, that the thing  
 was now done, he said: I am innocent, and my kingdom be-  
 fore God for euer from the bloud of Abner the sonne of Ner,  
 29 † and come it vpon the head of Ioab, and vpon al his fathers  
 house: neither let there fayle of the house of Ioab one hauing  
 a fluxe of seede, and a leper, and houlding the distasse, and  
 30 falling by the sword, lacking bread. † Ioab therefore and  
 Abisai his brother slewe Abner, because he had killed Asael  
 31 their brother in Gabaon in the battel. † And David said to  
 Ioab, and to al the people, that were with him: Rent your  
 garmentes, and be girded with sacke clothes, and mourne  
 before the funeral of Abner. Moreouer king David folowed  
 32 the beere. † And when they had buried Abner in Hebron,  
 king David lifted vp his voice, and wept vpon the graue of  
 33 Abner: and al the people also wept. † And the king mour-  
 ning and lamenting Abner, sayd: Not as cowardes are wont  
 34 to die, hath Abner died. † Thy handes were not bound, and  
 thy feete were not loden with fetters: but as men are wont  
 to fal before the children of iniquitie, so art thou fallen. And  
 35 al the people dubling it wept vpon him. † And when al the  
 multitude was come to take meate with David, when it was  
 yet cleere day David sware, saying: These thinges do God to  
 me, and these adde he, if before sunne set I shal tast bread or  
 36 any thing els. † And al the people heard, and al thinges plea-  
 sed them which the king did in the sight of al the people.  
 37 † And al the people knewe, and al Israel in that day that it  
 was not the kinges doing, that Abner the sonne of Ner was  
 38 slayne. † The king also said to his seruantes: Are you igno-  
 rant that a prince and the greatest is slayne this day in Israel?  
 39 † But I as yet :: delicate, and annointed king: moreouer the  
 the sonnes of Saru are hard to me: our Lord reward him  
 that doth euil according to his malice.

:: weake, being  
 newly recei-  
 ued king, and  
 not able to pu-  
 nish strong of-  
 fenders. But  
 Ioab & others  
 were afterwar-  
 des punished.  
 3 Reg. 2.

## CHAP. II II.

*Basna and Rechab secretly kil Ioboseph: 8. bring his head to David. 9. who  
 condemning their fact, putteth them to death.*

1 **A**N D Ioboseph the sonne of Saul heard that Abner was  
 slaine in Hebron: and his handes were weakened, and  
 2 al Israel was troubled. † And the sonne of Saul had two men  
 captaynes of robbers, the name of one Basna, and the name  
 of the other Rechab, the sonnes of Rhemmon the Berothite

Iiii a

of the





of the sonnes of Benjamin: for Beroth also was accounted in Benjamin. † And the Berothites fled into Gethaim, and 3  
were there strangers vntil that time. † And Ionathas the 4  
sonne of Saul had a sonne lame in his feete: for he was five  
yeares old, when the tydinges came of Saul and Ionathas  
from Iezrahel. his nurse therefore taking him, fled: and when  
she made hast to flee, he fel, and was made lame: and he was  
called Miphiboseth. † Therefore the sonnes of Rhemmon 5  
the Berothite, Rachab and Baana coming, entered into the  
house of Isboseth in the heat of the day: who slept vpon his  
bed at noone. † And they entered into the house secretly 6  
taking eares of corne, and Rechab and Baana his brother,  
stroke him in priuy partes and fled. † And when they were 7  
entred into the house, he slept vpon his bed in a parlet, and  
striking they killed him: and taking away his head they went  
by the way of the desert al night. † And brought the head of 8  
Isboseth to David into Hebron: and they said to the king: Be-  
hold the head of Isboseth the sonne of Saul thine enemy  
who sought thy life: and our Lord hath geuen my lord the  
king this day reuenge of Saul, and of his seede. † But David 9  
answering Rechab, and Baana his brother, the sonnes of  
Rhemmon the Berothite, and sayd to them: our Lord liueth,  
which hath deliuered my soule out of al distresse, † for so much 10  
as him that told me, and said: Saul is dead, who thought that  
he told prosperous thinges, I apprehended, and slewe him  
in Siceleg, to whom I should haue geuen a reward for his ty-  
dinges. † How much more now when wicked men haue slaine 11  
an innocent man in his owne house, vpon his bed, shal I not  
require his bloud of your hand, and take you away from the 12  
earth? † David therefore commanded his seruantes, and they  
slew them, and cutting of their hands and feete, hanged them  
ouer the poole in Hebron: but the head of Isboseth they  
cooke, and buried in the sepulcher of Abner in Hebron.

## CHAP. V.

*¶ Pub general consent David is annointed king of al Israel. 7. He taketh  
the towre of Sion in Ierusalem, destroying the Iebuseites. 9. buildeth there  
a new house: 13. marieth more wiues, and hath more children. 17. The Philis-  
tym rising against him are overthrowen: 22. also the second time.*

**A**Nd al the tribes of Israel came to David in Hebron, 1  
saying: Behold we are thy bone and thy flesh. † Yea and: 2  
yesterday also and the day before when Saul was king ouer vs,  
thou





thou wast he that didst leade vs forth and bring backe Israel:  
 and our Lord sayd to thee: Thou shalt feede my people Israel,  
 3 and thou shalt be prince ouer Israel. † The ancientes also of  
 Israel came to the king into Hebron, and king David made a  
 league with them in Hebron before our Lord: and they: an-  
 4 noynted David to be king ouer Israel. † Thirtie yeares old was  
 David when he began to reigne, and he reigned fourtie yea-  
 5 res. † In Hebron he reigned ouer Iuda seuen yeates and six  
 monethes: and in Ierusalem he reigned three and thirtie yea-  
 6 res ouer al Israel & Iuda. † And the king went, & al the men  
 that were with him, into Ierusalem to the Iebuseite the inha-  
 biter of the land: & they said to David: Thou shalt not come in  
 hither, vnlesse thou take away the blind and the lame, saying:  
 7 David shal not come in hither. † But: David tooke the towre  
 3 of Sion, this is the citie of David. † For David had proposed  
 in that day a reward to whosoever should strike the Iebuseite,  
 and touch the gutters of the house toppes, and take away the  
 blind and the lame that hated the soule of David: therefore  
 it is sayd in the prouerbe: :: The blind and the lame shal not  
 9 enter into the temple. † And David dwelt in the towre, and  
 called it, The citie of David: & built round about from Mello  
 10 and inwards. † And he went prospering and growing vp, and  
 11 our Lord the God of hostes was with him. † Hiram also the  
 king of Tyre sent messengers to David, and cedar trees, and  
 carpenters, and masons for walles: and they built a house for  
 12 David. † And David knew that our Lord had confirmed him  
 king ouer Israel, and that he had exalted his kingdome ouer  
 13 his people Israel. † David therefore tooke yet concubines  
 and wiues of Ierusalem, after he was come from Hebron:  
 and there were borne to David other sonnes also and daugh-  
 14 ters: † And these be the names of them, that were borne to  
 him in Ierusalem, Samua, and Sobab, and Nathan, and Sa-  
 15 16 lomon, † and Iebahar, and Elisua, and Nepheg, † and Iaphia,  
 17 and Elisama, and Elioda, and Eliphalet. † The Philistijms  
 therefore heard that they had annointed David to be king  
 ouer Israel: and they went vp al to seeke David: which when  
 18 David had heard, he went downe into a hold. † And the Phi-  
 19 listijms coming were spred in the Vale Raphaim. † And David  
 consulted our Lord, saying: Shal I goe vp to the Philistijms?  
 and wilt thou geue them into my hand? And our Lord sayd to  
 David: Goe vp, because deliucting I wil geue the Philistijms  
 into thy

:: They an-  
 noint him a-  
 gaine in con-  
 firmation of  
 their consent  
 (as Iuda had  
 done chap. 1.)  
 acknowledg-  
 ing Gods or-  
 dinance. 1. Reg.

16.  
 :: King David  
 now atcheued  
 that the tribe  
 of Iuda could  
 not in the time  
 of Iosue. Iosue.

15.  
 :: Idoles that  
 haue eyes and  
 can not see,  
 feete and can  
 not goe, shal  
 not enter into  
 the Church of  
 Christ.





in thy hand. † David therefore came into Baal Pharasim: and 10  
 stroke them there, and said: Our Lord hath diuided mine ene-  
 mies before me, as waters are diuided, therefore the name of  
 the place was called Baal Pharasim. † And they leift there 11  
 their \* grauen goddes: which David, and his men tooke. \* *sculps-*  
 † And the Philistians added yet to go vp, and spred them 12 *tilia.*  
 selues in the Vale Raphaim † And David consulted our Lord: 13  
 Shal I goe vp against the Philistijms, and wilt thou deliuer  
 them into my handes? Who answered: Goe not vp against  
 them, but fetch a compasse behind their backe, and thou shalt  
 come to them over against the peare trees. † And when thou 14  
 shalt heare the sound of one going in the toppe of the peare-  
 trees, then shalt thou enter battel: because then wil our Lord  
 goe forth before thy face, to strike the campe of the Phil-  
 istijms. † David therefore did as our Lord had commanded 15  
 him, and he stroke the Philistijms from Gabaa, vntil thou  
 come to Gezer.

## CHAP. VI.

*With great solemnitie David bringeth the Arke of God from Abinadabs  
 house. 6. Ozi for touching it is sodenly slaine. 9. Whereupon David fea-  
 ring to bring it to his owne house, leaueth it in the house of Obededom three  
 monethes, 12. then fetcheth it, dancing before it, though Michol scorne  
 his deuotion. 17. He offereth sacrifices, distributeth giftes, blefseth the  
 people. 23. And Michol is barren.*

**A**N D David againe gathered together al the chosen of 1  
 Israel, thirte thousand. † And David arose, and went, 2  
 and al the people that was with him of the men of Iuda, to  
 bring the arke of God, vpon which was innocated the name  
 of the Lord of hostes, which sitteth in the Cherubins vpon it.  
 † And they layd the arke of God vpon a new wayne: and 3  
 tooke it out of the house of Abinadab, who was in Gabaa:  
 and Ozi, and Ahio the sonnes of Abinadab, did driue the  
 new wayne. † And when they had taken it out of the house 4  
 of Abinadab, who was in Gabaa, Ahio keeping the arke of  
 God went before the arke. † But David, and al Israel played 5  
 before our Lord in al wrought wood, both on harpes, and  
 lutes and timbrels and fitterns and cymbals. † And after they 6  
 came to the Floore of Nachon, Oza put forth his hand to the  
 arke of God, and held it: because the oxen spurned, and made  
 it leine aside. † And our Lord was wrath with indignation 7  
 against





- against Oza, and stroke him for the rashness: who died  
 8 there before the arke of God. † And David was strooken (ad. was no proba-  
ble danger, &  
to without  
 9 place was called: The striking of Oza vntil this day. † And caule Oza tou-  
ched the arke,  
that he might  
hence to be ve-  
ry careful, for  
as he was not  
to much reue-  
rence, as he  
ought to haue  
done. 1. 2. 1.  
11. de mirabil.  
s. sup. apud  
s. Aug. 100. 3.  
 10 of our Lord come vnto me? † And he would not haue the  
 arke of our Lord turne into himself into the citie of David:  
 but he caused it to turne in vnto the house of Obededom the  
 11 Getheite. † And the arke of our Lord dwelt in the house of  
 Obededom the Getheite three monethes: and our Lord ble-  
 12 sed Obededom, and al his house. † And it was told king  
 David, that our Lord had blessed Obededom, and al that he  
 had for the arke of God. David therefore went, and brought  
 away the arke of God out of the house of Obededom, into  
 13 the citie of David with ioy. † And when they had passed,  
 that caried the arke of our Lord, six pusses, he immolated an  
 14 oxe and a ramme. † And David danced with al his might  
 before our Lord. moreouer David was girded with a linnen  
 15 ephod. † And David, and al the house of Israel brought the  
 arke of testament of our Lord in iubilation, and in sounde of  
 16 trumpet. † And when the arke of our Lord was entred into  
 the citie of David, Michol the daughter of Saul looking forth  
 through a window, sawe king David leaping, and dancing  
 17 before our Lord: and she despised him in her hart. † And to dance  
before the  
arke is to  
dance before  
our Lord,  
 they brought in the arke of our Lord, and sette it in his place  
 in the middes of the tabernacle, which David had pitched  
 for it: and David offered holocaustes, and pacifiques before  
 18 our Lord. † And when he had accomplished offering holo-  
 caustes and pacifiques, he blessed the people in the name of  
 19 the Lord of hostes. † And he distributed to al the multitude  
 of Israel as wel man as woman, to euerie one, one cake of  
 bread, and one roasted peece of beefe, and flowre fryed with  
 oyle: and al the people went, euerie man into his house.  
 20 † And David returned to blesse his owne house: and Michol  
 the daughter of Saul coming forth to meete David, sayd:  
 How glorious was the king of Israel to day vncouering him-  
 self before the handmaydes of his seruantes, and was naked,  
 21 as if one of the ribbaldes should be naked. † And David sayd  
 vnto Michol: Before our Lord, which hath chosen me ra-  
 ther then thy father, and then al his house, and commanded  
 me that I should be duke ouer the people of our Lord in  
 Israel.





Israel, † both wil I play, & wil become more vile then I haue 21  
 beene: and I wil be humble in mine eies, and with the hand-  
 maydes, of whom thou speakest, I wil appeare more glorious.  
 † Therefore vnto Michol the daughter of Saul was there no 23  
 child borne vnto the day of her death.

CHAP. VII.

*Dauids good purpose to build a Temple is differred by Gods appointment. 12.  
 With promise that his sonne shal performe it, and be established in the  
 kingdom. 18. For al which he rendereth thanks to God.*

∴ The taber-  
 nacle made by  
 Moyses was a  
 goodliething,  
 but being co-  
 uered with  
 skinnes and in  
 manie respec-  
 tes insuffici-  
 ent for Gods  
 seruice, Dauid  
 desired to  
 build a glo-  
 rious Temple.  
 But was not  
 permitted to  
 do it, for my-  
 stic sake to  
 signifie that  
 Christ the true  
 Salomon  
 should build  
 his Church,  
 that farre ex-  
 celleth the Sy-  
 nagogue of  
 the Iewes, and  
 old Testament  
 5. *Augustin. li.*  
 17. c. 8. *de ciuit.*

**A**Nd it came to passe when the king sate in his house, 1  
 and our Lord had geuen him rest on euery side from al  
 his enemies, † he sayd to Nathan the prophet: Doeſt thou 2  
 see that I dwel in a house of cedar, and the arke of God is  
 sette :: in the middes skinnes? † And Nathan sayd to the king: 3  
 Al that is in thy hart, goe doe, because our Lord is with thee.  
 † And it came to passe in that night: and behold the word 4  
 of our Lord to Nathan, saying: † Goe, and speake to my ser- 5  
 uant Dauid: Thus sayth our Lord: Shalt thou build me a house  
 to dwel in? † For neither haue I dwelt in house from the day 6  
 that I brought the children of Israel out of the Land of E-  
 gypt, vntil this day: but I walked in tabernacle, and in tent.  
 † Through out al the places, that I haue passed with al the 7  
 children of Israel, speaking did I speake to one of the tribes  
 of Israel, which I commanded to feede my people Israel,  
 saying: Why did you not build me a house of cedar? † And 8  
 now these thinges shalt thou say to my seruant Dauid: Thus  
 sayth the Lord of hostes: I tooke thee out of the pastures fol-  
 lowing the flockes, that thou shouldest be prince ouer my  
 people Israel: † and I haue beene with thee wheresoeuer 9  
 thou hast walked, and haue slayne al thine enemies from thy  
 face: and haue made thee a great name, according to the  
 name of the great ones, that are in the earth. † And I wil ap- 10  
 point a place for my people Israel, and wil plant it, and they  
 shal dwel vnder it, and shal be troubled no more: neither shal  
 the children of iniquitie adde to afflict them as before.  
 † From the day that I appointed Iudges ouer my people Is- 11  
 rael: and I wil geue thee rest from al thine enemies. and our  
 Lord foretelleth thee, that our Lord wil make thee a house.  
 † And when thy daies shal be accomplished, and thou shalt 12  
 sleepe with thy fathers, I wil rayse vp thy seede after thee,  
 which





which shal come forth of thy wombe, and <sup>a</sup> I wil establish his  
 13 kingdom. † He shal build a house to my name, and I wil  
 14 establish the throne of his kingedome for euer. † <sup>b</sup> I wil be  
 to him for a father, and he shal be to me for a sonne: who if  
 c he shal do any thing vniustly, I wil rebuke him in the rod of  
 15 men, and in the plagues of the sonnes of men. † But my  
 mercie I wil not take away from him, as I tooke from Saul,  
 16 whom I removed from thy face. † And thy house shal be  
 faithful, and <sup>d</sup> thy kingdom for euer before thy face, and thy  
 17 throne shal be firme continually. † According to al these  
 wordes, and according to al this vision, so did Nathan speake  
 18 to Dauid. † And Dauid went in, and sate before our Lord,  
 and said: Who am I o Lord God, and what is my house, that  
 19 thou hast brought me thus farre? † But this also hath seemed  
 litle in thy sight o Lord God, vnles thou didst speake also of  
 the house of thy seruant for a long time: for this is the law  
 20 of Adam, Lord God. † What can Dauid therefore adde yet,  
 to speake vnto thee? for thou knowest thy seruant o Lord  
 21 God. † For thy word, and according to thy hart thou hast  
 done al these great thinges, so that thou wouldest notifie it  
 22 to thy seruant. † Therefore art thou magnified o lord God,  
 because there is none like to thee, neither is there a God be-  
 sides thee, in al thinges that we haue heard with our eares.  
 23 † And what nation is there in the earth, as thy people Israel,  
 for the which <sup>e</sup> God hath gone, that he might <sup>f</sup> redeme it to be  
 his people, and might make him selfe a name, & doe for them  
 great wonders, and horrible thinges vpon the earth, before  
 the face of thy people, whom thou redeemedst to thy self out  
 24 of Ægypt, from the nations and from their goddes. † For  
 thou hast confirmed thy people Israel to be an euerlasting  
 25 people: and thou Lord God art become their God. † Now  
 therefore o Lord God, raise vp for euer the word, that thou  
 hast spoken vpon thy seruant, and vpon his house: and doe as  
 26 thou hast spoken, † that thy name may be magnified for euer,  
 and it may be said: The Lord of hostes is God ouer Israel. And  
 the house of thy seruant Dauid shal be established before our  
 27 Lord, † because thou o Lord of hostes God of Israel hast re-  
 ueled the care of thy seruant, saying: A house I build thee:  
 therefore hath thy seruant found his hart to pray thee with  
 28 this prayer. † Now therefore o Lord God, thou art God, and  
 thy wordes shal be true: for thou hast spoken to thy seruant

<sup>a</sup> He that sup-  
 poseth this  
 great promise  
 to be fulfilled  
 in Salomon,  
 erreth much  
 sayeth S. Au-  
 gustin. *il idem*  
<sup>b</sup> S. Paul ex-  
 poundeth this  
 of Christ. *Heb.*  
*1. 7. 5.*

<sup>c</sup> This can not  
 be said of  
 Christ, but of  
 Salomon, and  
 of anie chri-  
 stian. so this  
 place hath ma-  
 nie literal  
 senses.

<sup>d</sup> The Sea A-  
 postolique, &  
 priestly powre  
 in the church  
 of christ, is  
 this perpetual  
 kingdom. *S.*  
*Epiphanius.*  
*Heresi. 29.*

<sup>e</sup> Here and in  
 manie other  
 places the He-  
 brew word is  
 of the plural  
 number, *Elo-*  
*him, Goddes,* si-  
 gnifying more  
 diuine Pec-  
 sons.

<sup>f</sup> The worke  
 of mans Re-  
 demption is  
 appropriated  
 to God the  
 Sonne.

K k k k

these





these good thinges. † Beginne therefore, and blesse the house 29  
of thy seruant, that it may be for euer before thee: because  
thou Lord God hast spoken, by thy blessing shal the house of  
thy seruant be blessed for euer.

## CHAP. VIII.

*Divers nations and countries to which Israel payed tribute, are subdued by  
David, and pay tribute to Israel. 16. Chief officers are mentioned.*

**A**Nd it came to passe after these thinges David stroke 1  
the Philistijms, and humbled them, and David tooke  
the Bridle of tribute out of the hand of the Philistijms † And 2  
he stroke Moab, and measured them with :: a corde, ma-  
king them even with the earth: and he measured two cordes,  
one to kil, and one to saue alieue: and Moab became seruing  
David vnder tribute. † And David stroke Adarezer the sonne 3  
of Rohob king of Soba, when he went forth to haue domi-  
nion ouer the riuer Euphrates. † And David hauing taken 4  
of his part a thousand seuen hundred horsemen, and twentie  
thousand footemen, hough sinewed al the chariot horses: and  
he leist of them a hundred chariotes. † There came also Syria 5  
of Domascus, to bring ayde vnto Adarezer the king of Soba:  
and David stroke of Syria two and twentie thousand men.  
† And David put a garrison in Syria of Damascus: and Syria 6  
became seruing David vnder tribute: and our Lord preserved  
David in al thinges to whatsoeuer he went forth. † And Da- 7  
uid tooke the golden armour, which the seruantes of Adar-  
ezer had, and brought them into Ierusalem. † And out of 8  
Bete, and out of Beroth the cities of Adar-ezer king David  
tooke brasle exceding much. † And Tou the king of Emath 9  
heard, that David had striken al the force of Adar-ezer,  
† And Tou sent Ioram his sonne to king David, to salute 10  
him congratulating, and to geue thanks: for that he had  
ouerthrowen Adarezer, and striken him. For Tou was  
enemie to Adarezer, and in his hand were vessels of gold,  
and vessels of siluer, and vessels of brasle: † which also king 11  
David sanctified to our Lord with the siluer and gold, that  
he had sanctified of al the nations, which he had subdued  
† of Syria, and Moab, and the children of Ammon, and the 12  
Philistijms, and Amalec, and of the spoiles of Adarezer the  
sonne of Rohob king of Soba. † David also :: made himselfe 13  
a name, when he returned hauing taken Syria in the Vaile of  
Salt-pitres, eightene thousand being slayne: † and he put 14  
souldiours

For more re-  
proch David  
compassing  
them with cor-  
des, as cattel  
are enuironed,  
cast them on  
the ground,  
and by lotte  
killed some,  
and spared  
some alieue.

A stone vpon  
Arch in me-  
morie of tri-  
umph.





souldiours in Idumea, and placed a garrison: and al Idumea was made to serue David: and our Lord preserved David in al things to whatsoener he proceeded. † And David reigned ouer al Israel: David also did iudgement and iustice to al his people. † And Ioab the sonne of Seruia was ouer the armie: moreover Iosaphat the sonne of Ahilud was a recorder: † and Sadoc the sonne of Achitob, and Achimelech the sonne of Abiathar, were priestes: and Saraias, scribe: † And Banaias the sonne of Ioiada was ouer the Cerethi and Phelethi: and the sonnes of David are princes.

archers  
relat.

These were archers and sling throwers of the guard. *paraphrasist chald.*

Or priestes, or chief rulers. See the annotation. Gen. 47. 7. 11. 1. Paral. 18. 7. 17.

## CHAP. IX.

*Miphiboseth a lame sonne of Ionathas is piously receiued by David: 9. geuing to him the particular inheritance of Saul.*

1 **A**N D David sayd: Is there any thinke you that is remain-  
2 ing of the house of Saul, that I may do mercie with  
3 him for Ionathas sake? † And there was of the house of Saul,  
4 a seruant named Siba: whom when the king had called vnto  
5 him, he said to him: art thou Siba? And he answered: I am  
6 so thy seruant. † And the king said: Is there anie remaining  
7 of the house of Saul, that I may doe with him the mercie of  
8 God? And Siba said to the king: There is yet liuing a sonne of  
9 Ionathas, lame of his feete. † Where is he? quoth he. And Siba  
10 sayd to the king: Behold he is in the house of Machir the  
11 sonne of Ammiel in Lodabar. † King David therefore sent,  
12 and tooke him out of the house of Machir the sonne of Am-  
13 miel of Lodabar. † And when Miphiboseth the sonne of  
14 Ionathas the sonne of Saul was come to David, he fel on his  
15 face, and adored. And David said: Miphiboseth? Who an-  
16 swered: Here I am thy seruant. † And David said to him:  
17 Feare not, because doing I wil do mercie on thee for Ionathas  
18 thy father, & I wil restore the landes of Saul thy father, and  
19 thou shalt eate bread vpon my table alwaies. † Who adoring  
20 him, said: Who am I thy seruant, that thou hast respect vpon  
21 a dead dogge like vnto me? † The king therefore called  
22 Siba the seruant of Saul, and said to him: Al thinges what-  
23 soeuer were Sauls, and al his house, I haue giuen to thy ma-  
24 sters sonne. † Til for him therefore the land, thou and thy  
25 sonnes, and thy seruants: and thou shalt bring in meates for  
26 thy masters sonne, that he may be maintained: and Miphi-  
27 boseth the sonne of thy lord shal eate alwaies bread vpon  
28 my table.

The particu- lar inheritance that pertained to Sauls familie.

Not sitte at table with the

Kkkk 2

my table.





king but haue  
his diet of the  
kings proui-  
sion, besides  
the forsaide  
inheritance.

my table. And Siba had fiftene sonnes, and twentie seruants.  
† and Siba said to the king: As thou my lord king hast com- 11  
manded thy seruant, so wil thy seruant doe: and Miphiboseh  
shale eate vpon my table, as one of the sonnes of the king.  
† And Miphiboseh had a little sonne called Micha: and al 12  
the kindred of the house of Siba serued Miphiboseh. † More- 13  
ouer Miphiboseh dwelt in Ierusalem: because he did eate  
alwaies of the kings table: and he was lame on both feete.

### CHAP. X.

*Hanon king of Ammon for euil entreating Davids men, sent vnto him of  
curtesie, 7. is iustly plagued, with his considerates. 15. Also the second  
time they are overthrowen by David.*

∴ This Naas  
king of Am-  
mon courto-  
usly entertained  
Davids frein-  
des which e-  
scaped from  
the king of  
Moab, killing  
most of them  
that were co-  
mended to  
him, because  
David had  
leift his coun-  
trie, and was  
returned into  
Iuda. 1. Reg.  
22. Histor. Ec-  
cles.

**A**N D it came to passe after these thinges, that the king of 1  
the children of Ammon died, and Hanon his sonne  
reigned for him. † And David said: I wil doe mercie with 2  
Hanon the sonne of Naas, as ∴ his father hath done mercie  
with me. David therefore sent, comforting him by his ser-  
uants vpon his fathers death. But when the seruantes of Da-  
uid were come into the land of the children of Ammon,  
† the princes of the children of Ammon said to Hanon 3  
their lord: Thinkest thou that for the honour of thy father  
David hath sent comforters vnto thee, and not rather that  
he might search, and spoyle into the citie, and overthrow it, hath  
David sent his seruants vnto thee? † Hanon therefore tooke 4  
the seruants of David, and shaued the one half of their breard,  
and cutte away halfe their garments vnto the buttockes, and  
sent them away. † Which when it was told David, he sent to 5  
meete them: for the men were counfounded very fowly, and  
David commanded them: Tary in Iericho, til your beard be  
growen, and then returne. † And the children of Ammon 6  
seing that they had done iniurie to David, sent, and hyred for  
wages the Syrian of Rohob, and the Syrian of Soba, twentie  
thousand footemen, and of the king Maacha a thousand men,  
and of Istob twelue thousand men. † Which when David had 7  
heard, he sent Ioab and the whole armie of warryers. † The 8  
children therefore of Ammon issued forth, and sette their  
men in aray before the verie entrance of the gate: but the  
Syrian of Soba, and Rohab, and Istob, and Maacha were  
by them selues in the filde. † Ioab therefore seing, that 9  
there





there was battel prepared against him, both before him  
 and behind him, he piked out of al the chosen of Israel, and  
 10 directed his armie agaynst the Syrian: † and the rest of the  
 people he deliuered to Abisai his brother, who directed his  
 11 armie against the children of Ammon. † And loab sayd: If  
 the Syrian shal preuayle against me, thou shalt ayde me: and  
 if the children of Ammon shal preuayle agaynst thee, I wil  
 12 ayde thee. † Play the man, and let vs fight for our people, and  
 the citie of our God: and our Lord wil doe that which is good  
 13 in his sight. † Ioab therefore and the people that were with  
 him, began to fight against the Syrians: Who immediatly fled  
 14 from his face. † And the children of Ammon seing that the  
 Syrians were fled, they also fled from the face of Abisai, and  
 entred into the citie: and Ioab returned from the children of  
 15 Ammon, and came to Ierusalem. † Therefore the Syrians  
 seing that they were fallen before Israel, they gathered them  
 16 selues together. † And Adar-ezer sent, and fetchd out the  
 Syrians, that were beyond the riuer, and brought their armie:  
 and Sobach the maister of Adar-ezers warre, was their chief  
 17 captaine. † Which when it was told Dauid, he gathered to-  
 gether al Israel, and passed ouer Iordan, and came into Helam:  
 & the Syrians put them selues in aray against Dauid, & fought  
 18 against him. † And the Syrians fled from the face of Israel, and  
 Dauid slewe of the Syrians seuen hundred chariotes, and four-  
 tie thousand horsemen: and Sobach the prince of the warre he  
 19 stroke: who forthwith died. † And al the kinges, that were to  
 ayde Adarezer, seing them selues ouercome of Israel, were  
 afrayd and fled eight & fiftie thousand before Israel. And they  
 made peace with Israel: and serued them, and the Syrians were  
 afrayd any more to ayde the children of Ammon.

## CHAP. XI.

*Dauid overcome with concupiscence committeth adulterie with Bethsabee: 6.  
 not finding other meanes to bide the crime, causeth her husband Urias to be  
 slaine. 27. Then marieth her, she beareth a sonne, and God is offended.*

1 **A**ND it came to passe the yeare turning about, at such  
 time when kinges are wont to procede to battels, Dauid  
 sent Ioab, and his seruantes with him, and al Israel, and they  
 spoyled the children of Ammon, and besieged Rabba: but  
 2 Dauid remayned in Ierusalem. † Whiles these thinges were  
 in doing, it chanced that Dauid arose from his bed after

Kkkk 3

noone,





∴ Theodosius the Emperour pretending to be excused from punishment for his crimes, because king David also was an adulterer and a manslayer, S. Ambrose replied, saying: *Thou that hast soloyed king David erring, soloye him repenting.* After which admonition the Emperour most humbly did publique penance injoyning him by the Bishop. *in vna. xberdij.*

noone, and walked in the toppe of the kinges house: and he saw a woman washing her self, ouer against the rooffe of his house: and the woman was very beautiful. † The king therefore sent, and inquired what woman it was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Vrias the Hethete. † David therefore sending messengers, 4  
 ∴ tooke her, who when she was entered in to him, he slept with her: and forthwith she was sanctified from her vncleanness: † and she returned into her house hauing conceiued 5  
 a childe. And sending she told David, and sayd: I haue conceiued. † And David sent to Ioab, saying: Send me Vrias the 6  
 Hethete. And Ioab sent Vrias to David. † And Vrias came 7  
 to David. And David asked how wel Ioab did, & the people, and how the warre was ordered. † And David sayd to Vrias: 8  
 Goe into thy house, and wash thy feete. And Vrias went forth out of the kinges house, and the kinges meate folowed him. † But Vrias slept before the gate of the kinges house, with 9  
 the other seruantes of his lord, and went not downe to his owne house. † And it was told David of them that sayd: 10  
 Vrias went not into his house. And David sayd to Vrias: didst thou not come from thy iourney? Why didst thou not goe downe into thy house? † And Vrias sayd to David: The Arke 11  
 of God and Israel and Iuda dwel in paulions, & my lord Ioab and the seruantes of my lord abide vpon the face of the earth: and shal I enter into my house, to eate and to drinke, and sleepe with my wife? by thy health, and by the health of thy soule I wil not do this thing. † David therefore sayd to Vrias: 12  
 Tarie here also this day, and to morow I wil dismisse thee. Vrias taried in Ierusalem that day and the next: † and David 13  
 called him to eate before him and to drinke, and he made him drunke: who going out at euen, slept on his couche with the seruantes of his lord, and went not downe into his house. † The morning therefore was come, and David wrote a 14  
 letter to Ioab: and sent it by the hand of Vrias, † writing in 15  
 the letter: Sette ye Vrias in the front of the battel, where the fight is strongest: and leaue him, that being stricken he may die. † Therefore when Ioab besieged the citie, he put Vrias 16  
 in the place where he knew the strongest men were. † And 17  
 the men issuing out of the citie, fought against Ioab, and there fel of the people of the seruantes of David, and Vrias also the Hethete died. † Ioab therefore sent, and told David 18  
 al the





19 al the story of the battel: † and he commanded the messenger, saying: When thou hast told al the story of the battel to  
 20 the king, † if thou see him to be angrie, and he say: Why approached you to the wal, to fight? Knew you not that manie  
 21 weapons are throwen from aboue of the wal? † Who stroke Abimelec the sonne of Ierobaal? did not a woman cast vpon him a peece of a millstone from the wal, and slew him in Thebes? Why approached you nere the wal? Thou shalt say:  
 22 Also thy seruant Vrias the Hetheite is slayne. † The messenger therefore departed, and came, and told Dauid al thinges  
 23 that Ioab had commanded him. † And the messenger sayd to Dauid: The men haue preuailed against vs, and they issued forth to vs into the field: and we violently putlewed them  
 24 euen to the gate of the citie. † And the archers shot arrowes at thy seruantes from of the wal aboue: and there died of the kinges seruantes, yea and thy seruant Vrias the Hetheite  
 25 is dead. † And Dauid sayd to the messenger: Thus shalt thou say to Ioab: Let not this thing discomfort thee: for the euent of warre is diuerse: now this man, and now that man the sword consumeth: encourage thy warrriers against the citie,  
 26 that thou mayst destroy it, and exhort them. † Also the wife of Vrias heard, that Vrias her husband was dead, & she mourned for him. † And the mourning being past Dauid sent, and brought her in into his house, and she became his wife, and she bare him a sonne: and this thing which Dauid had done, was displeasent before our Lord.

## CHAP. XII.

*Nathan the prophet by a parable induceth Dauid to condemne him self of great sinne, 7. blameth and threatneth him for the same. 13. But vpon his confession denounceth remission of his sinne, with reseruatiō of temporal punishment, 15. the death of the childe. 24. Bathsheba beareth another sonne, who is called Salomon. 26. The citie of Rabbath is taken, and a rich crowne with other praye.*

1 **O** V R Lord therefore sent Nathan to Dauid: Who when he was come to him, he sayd vnto him: There were two  
 2 men in one citie, one riche, and the other poore. † The rich  
 3 man had sheepe, and oxen axceding manie. † But the poore man had nothing at al, beside one litle ewe, which he had bought and nourtished, and which had growen in his house together with his children, eating of his bread, and drinking  
 of his





of his cuppe, and sleping in his bosome: and it was to him as  
 a daughter. † And when a certayne stranger was come to 4  
 the riche man, he sparing to take of his owne sheepe and  
 oxen, to make a feast for that stranger, which was come to  
 him, tooke the poore mans ewe, and made meates therof for  
 the man that was come to him. † And David being exce- 5  
 dingly wrath with indignation against that man, sayd to Na-  
 than: Our Lord liueth, the man that hath done this is the  
 childe of death. † He shal render the ewe fourefold, because 6  
 he hath done this thing, and hath not spared. † And Nathan 7  
 sayd to David: Thou art that man. Thus sayth our Lord the  
 God of Israel: I annointed thee to be king ouer Israel, and  
 I deliuered thee from the hand of Saul, † and gaue thee the 8  
 house of thy lord, and the wiues of thy lord in thy bosome,  
 and haue geuen thee the house of Isrtel and Iuda: and if these  
 thinges be litle, I wil adde farre greater thinges vnto thee.  
 † Why therefore hast thou contemned the word of the lord, 9  
 that thou wouldest doe euil in my sight? Vrias the Hethgite  
 thou hast smitten with the sword, & his wife thou hast taken  
 to thy wife, and hast slayne him with the sword of the chil- 10  
 dren of Ammon. † For which thing the sword shal not de-  
 part from thy house :: for euer, because thou hast despised  
 me, and hast taken the wife of Vrias the Hetheite, to be thy  
 wife. † Therefore thus sayth our Lord: Behold, I wil rayse 11  
 vpon thee euil out of thine owne house, and wil take thy  
 wiues before thine eies, and geue them to thy neighbour,  
 and he shal slepe with thy wiues in the sight of this Sunne.  
 † For thou hast done it secretly: but I wil doe this word in 12  
 the sight of al Israel, and in the sight of the Sunne. † And 13  
 David sayd to Nathan: I haue sinned to our Lord. And Nathan  
 sayd to David: Our Lord also hath taken away thy sinne:  
 thou shalt not die. † Neuertheles, because thou hast made 14  
 the enemies of our Lord to blaspheme, for this thing, the  
 sonne that is borne to thee, dying shal dye. † And Nathan 15  
 returned into his house. Our Lord also stroke the child, which  
 the wife of Vrias had borne to David, and he was past hope.  
 † And David besought our Lord for the child: and David 16  
 fasted a fast, and going in aside, lay vpon the ground. † And 17  
 the ancientes of his house came, being earnest with him, that  
 he would rise from the ground: who would not, neither did  
 he cate meate with them. † And it chanced the seuenth day 18  
 that

Now & then  
 some of thy  
 seede shal be  
 violently  
 slaine: so were  
 slaine three  
 of his owne  
 sonnes, Am-  
 mon, chap. 13.  
 Absalom chap.  
 18. Adonias,  
 1. Reg. 2. six  
 sonnes of Io-  
 saphat, and al  
 Ioram's sonnes  
 saue one, 1. Pa-  
 raltip. 21. also  
 Ochozias, A-  
 masias, Iosias.  
 2. Par 24. 25. 35.  
 and the sonnes  
 of Selechias,  
 himselfe ha-  
 ving his eyes  
 put out and so  
 brought into  
 Babylon. 4.  
 Reg. 25.





that the infant died: and the seruantes of David feared to tel him, that the child was dead. For they sayd: Behold when the child yet liued, we spake to him, and he heard not our voice: how much more if we shal say: The child is dead, wil  
 19 he afflict him self? † When David therefore sawe his seruantes muttering, he vnderstood that the infant was dead: and he sayd to his seruantes: Is the child dead? Who answered him:  
 20 He is dead. † David therefore rose from the ground; and was washed and annoynted: and when he had changed his garment, he entered into the houle of our Lord: and adored, and came into his owne house, and he called for bread, and he did  
 21 eate. † And his seruantes sayd vnto him: What thing is this, that thou hast done? for the infant, when he yet liued, thou didst fast and weepe: but the child being dead, thou didst rise  
 22 vp, and hast eaten bread. † Who sayd: For the infant, whiles he yet liued, I fasted and wept: for I sayd: Who knoweth if  
 23 perhaps our Lord wil geue him to me, and the infant may liue? † But now because he is dead, why do I fast? Shal I be able to cal him againe any more? I shal go to him rather: but  
 24 he shal not returne to me. † And David comforted Bethsabee his wife, and going in vnto her, slept with her: Who bare a sonne, and he called his name Salomon, and our Lord loued  
 25 him. † And he sent by the hand of Nathan the prophete, and called his name, Amiable to our Lord, because our Lord  
 26 loued him. † Ioab theertore sought against Rabbath of the children of Ammon, and wonne the kinges citie. † And  
 27 Ioab sent messengers to David, saying: I haue sought against Rabbath, and the Citie of waters is to be taken. † Now therefore gather the rest of the people, and besiege the citie, & take  
 28 it: lest when the citie shal be wasted of me, the victorie be ascribed to my name. † David therefore gathered al the people, and went forth against Rabbath: and when he had sought, he  
 29 tooke it. † And he tooke the crowne of their king from his head, in weight a talent of gold, hauing most pretious stones, and it was put vpon Davids head. Yea & the praye of the citie  
 30 he caryed away exceeding much: † bringing forth also the people therof sawed them, and drew round about ouer them chariotes shod with yron: and he diuided them with kniues, and drew them through in forme of brikes: so did he to al the cities of the children of Ammon: and David returned, and al the armie into Ierusalem.





*Amnon rauisbeth Thamar. 20. For which Absalom killeth him. 37. and  
flyeth into Geshur.*

**A**Nd it came to passe after these thinges; that Amnon 1  
the sonne of David loued the sister of Absalom the  
sonne of David, being very beautiful, called Thamar, † and 2  
was fond on her exceedingly, so that for the loue of her he  
was sicke: because wheras she was a virgin, it seemed vnto him  
had hard to doe any thing vnholily with her. † But Amnon 3  
a freind, named Ionadab the sonne of Semmaa Davids bro-  
ther, a very wise man: † Who sayd to him: Why art thou so 4  
worne away with leanenes the kinges sonne, day by day? Why  
doest thou not tel me? And Amnon sayd to him: I loue Tha-  
mar the sister of my brother Absalom. † To whom Ionadab 5  
answered: Lye vpon thy bed, and sayne sickenes: and when  
thy father shal come to visite thee, say to him: Let my sister  
Thamar, I pray, come to me, to geue me meate, and to make  
me broth, that I may eate of her hand. † Amnon therefore 6  
lay downe, and began as it were to be sicke: and when the  
king came to visite him, Amnon sayd to the king: Let Tha-  
mar my sister come, I beseech you, that she may make in my  
sight two litle suppinges, and I may take meate of her hand.  
† David therfore sent home to Thamar, saying: Come into 7  
the house of Amnon thy brother, & make him broth. † And 8  
Thamar came into the house of Amnon her brother: and he  
lay, who taking meale tempered it: and resolving it in his  
sight she made suppinges. † And taking that which she had 9  
boyled, she powred it out, and set it before him, and he would  
nor eate: and Amnon sayd: Put forth al from me. And when  
they had put forth al, † Amnon sayd to Thamar: Bring in 10  
the meate into the parler, that I may eate of thy hand Thamar  
therfore tooke the suppinges, which she had made, and ca-  
rved it in to Amnon her brother in the parler. † And when 11  
she had offered him the meate, he caught her, and sayd Come,  
lie with me my sister. † Who answered him: Doe not so my 12  
brother, doe not rauish me: for this is not lawfull in Israel.  
Doe not this folie. † For I shal not be able to beare my re- 13  
proch, and thou shalt be as one of the foolish in Israel: but  
rather speake to the king, and he wil not denie me to thee.  
† But he would not rest at her petitions, but preuayling by 14  
force





15 force rauished her, and lay with her. † And Amnon hated  
 her with exceding great hatred: so that the hatred was grea-  
 ter, wherewith he hated her, then the loue with the which  
 before he loued her. And Amnon said to her: Arise; and  
 16 goe. † Who answered him: This euil, which now thou doest  
 against me expelling me, is greater then that which thou didst  
 17 before. And he would not heare her: † but calling the  
 seruant, that ministred to him, he said: Thrust this woman out  
 18 from me: and shut the doore after her. † Who was clothed  
 with a garment downe to the foote: for the kinges daughters  
 that were virgins, vsed such kinde of garmentes. His seruant  
 19 therfore thrust her out: and shut the doore after her. † Who  
 sprinkling ashes on her head, renting her long garment, and  
 20 her handes vpon her head, went going on, and crying. † And  
 Absolon her brother sayd to her: hath Amnon thy brother  
 lyen with thee? but now sister hold thy peace, he is thy bro-  
 ther: neither afflict thou thy hart for this thing. Thamar  
 therefore taryed pyning in the house of Absalom her bro-  
 21 ther. † And when Dauid the king had heard these wordes,  
 22 he was greeued exceedingly. † Moreouer Absalom spake not  
 to Amnon neither good nor euil: for Absalom hated Amnon  
 23 because he had rauished Thamar his sister. † And it came to  
 passe after the space of two yeares, that the sheepe of Absa-  
 lom were shorne in Baalhazor, which is beside Ephraim: and  
 24 Absalom called al the kinges sonnes, † and he came to the  
 king, and said to him: Behold thy seruantes sheepe are to be  
 shorne: Let the king, I pray, with his seruantes come to his  
 25 seruant. † And the king said to Absalom: Doe not so my  
 sonne, request not that we come al, & charge thee. And when  
 he was earnest with him, & he would not goe, he blessed him:  
 26 † And Absalom said: If thou wilt not come, at the least let  
 Amnon my brother, I besech thee, come with vs. And the king  
 27 said to him: It is not necessary that he goe with thee. † Ab-  
 salom therefore was earnest with him, and he let Amnon and  
 al the kinges sonnes goe with him. And Absalom made a feast  
 28 as it were the feast of a king. † And Absalom had comman-  
 ded his seruantes, saying: Marke when Amnon shal be  
 drunke with wine, and I shal say to you: Strike him, and kil  
 him, feare not: for it is I that command you: take courage,  
 29 and play the valiant men. † Therefore the seruantes of Ab-  
 salom did against Amnon, as Absalom had commanded them.





And al the kinges sonnes ryſing gatte vp euery one vpon their mules, and fled. † And when they yet went on in their way, 30 a rumour came to David, ſaying: Abſalom hath ſtricken al the kinges ſonnes, and there is not leiſt of them ſo much as one. † The king therfore roſe vp, and rent his garmentes: 31 and fel vpon the ground, and al his ſeruantes, that ſtood about him, rent their garmentes. † But Ionadab the ſonne 32 of Semmaa Davids brother anſwering, ſayd: Let not my lord the king thinke, that al the kinges ſonnes be ſlayne: Amnon only is dead, becauſe he was put in the mouth of Abſalom ſince the day that he rauished Thamar his ſiſter. † Now 33 therefore let not my lord the king put this word vpon his hart, ſaying: Al the kinges ſonnes are ſlayne: becauſe Amnon only is dead. And Abſalom fled: and the ſervant that was the ſcoutewatch, liſted vp his eies, and looked: and behold much people came by a byway on the ſide of the mountayne. † And Ionadab ſayd to the king: Loe the kinges 35 ſonnes be come: according to the wordes of thy ſervant ſo, is it done. † And when he had ceaſed to ſpeake, the kinges ſonnes alſo appeared: & entring in they liſted vp their voice, and wept: yea the king alſo and al his ſeruantes bewailed with an exceeding great weeping. † Moreover Abſalom 37 fleing, went to Tholomai the ſonne of Ammiud the king of Geſſur, David therefore mourned for his ſonne al daies. † And Abſalom when he was fled, and come into Geſſur, was there three yeares. † And king David ceaſed to purſew 38 Abſalom, becauſe he was comforted vpon the death of Amnon.

## CHAP. XIII.

*Joab ſuborning a woman firſt to propoſe the ſuite by a parable, 21. obſayneth pardon for Abſalom. 24. but ſo that he appeareth not in the kinges preſence. 25. He is exceeding ſayre, hath three ſonnes and one daughter. 29. Joab reſuſing to deale further for his free releaſe, Abſalom burneth his eorne. 31. Then Joab procureth his acceſſe to the king.*

**A**Nd Ioab the ſonne of Saruia, vnderſtanding that the kinges hart was turned to Abſalom, † he ſent to 2 Thecua, and tooke thence a prudent woman: and he ſayd to her: Feyn e that thou mouneſt, and put on a mourning garment, and be not annoynted with oyle, that thou mayeſt be as a woman now along tyme mourning for one dead. † And





3 † And thou shalt goe in vnto the king, and shalt speake to  
 him these maner of wordes. And Ioab put the wordes in her  
 4 mouth. † Therefore when the woman of Thecua was gone  
 in to the king, she fel before him vpon the ground, and adored  
 5 and said: Saue me o king. † And the king layd to her: What  
 matter hast thou? Who answered: Alas, I am a widow wo-  
 6 man: for my husband is dead. † And thy handmaide had  
 two sonnes: who fel at wordes against ecne other in the field,  
 and there was none to slay them: and the one stroke the other,  
 7 and slew him. † And behold the whole kindred rysing against  
 thy handmaide, saith: Deliver him that hath stricken his bro-  
 ther that we may kil him for the life of his brother, whom he  
 hath slayne, and may cleane destroy the heire: and they seeke  
 to extingnish my sparkle, which is leift, that there may no  
 name remaine to my husband, nor reliques vpon the earth.  
 8 † And the king said to the woman: Goe into thy house, and  
 9 I wil geue commandement for thee. † And the woman of  
 Thecua said to the king: Vpon me, my lord, be the iniquitie,  
 and vpon the house of my father: but be the king and his  
 10 throne innocent. † And the king said: He that shal gayne say  
 thee bring him to me, & he shal adde no more to touch thee.  
 11 † Who sayd: Let the king remember our Lord his God, that  
 the next of bloud be not multiplied to reuenge, and that they  
 kil not my sonne. Who sayd: Our Lord liueth, there shal not  
 12 fal of the heates of thy sonne vpon the earth. † The woman  
 therefore sayd: Let thy handmayde speake to my lord the  
 13 king a word. † And he sayd: Speake. † And the woman  
 sayd: Why hast thou thought such a thing agaynst the people  
 of God, and why hath the king spoken this word, that he  
 14 would sinne, and not bring againe his banished one? † We  
 doe al dye, and as waters that returne not, we fal downe on  
 the earth: neither wil God haue a soule to perish, but reuo-  
 keth, meaning that he perish not altogether that is cast of.  
 15 † Now therefore I come, that I may speake to my lord the  
 king this word, the people being present. And thy handmayd  
 sayd: I wil speake to the king, if by any meanes the king may  
 16 doe the word of his handmaide. † And the king hath heard,  
 to deliuer his handmaide out of the hand of al, that would  
 destroy me out of the inheritance of our Lord, and my sonne  
 17 together. † Let thy handmaide therefore say, that the word  
 of my lord the king be made as a sacrifice. For euen as an





Angel of God, so is my lord the king, that he is moued neither with blessing nor cursing: Wherefore our Lord also thy God is with thee. † And the king answering, sayd to the woman: 18 Hide not from me the thing that I aske thee. And the woman sayd to him: Speake my lord king. † And the king sayd: Is 19 the hand of Ioab with thee in al these thinges? The woman answered, and sayd: By the health of thy soule, my lord king, it is neither on the left hand, nor on the right of al these thinges, which my lord the king hath spoken: for thy seruant Ioab, he commanded me, and he put al these wordes into the mouth of thy handmayde. † That I should change the forme 20 of this speach, thy seruant Ioab commanded this: and thou my lord king, art wise, as an Angel of God hath wisdom, that thou vnderstandest al thinges vpon the earth. † And the king 21 sayd to Ioab: Behold I being pacified haue done thy word: Goe therefore, and cal agayne the boy Absalom. † And Ioab 22 falling vpon his face vnto the earth, adored, and :: blessed the king: and Ioab sayd: This day thy seruant hath vnderstood, that I haue found grace in thy sight my lord king: for thou hast done the word of thy seruant. † Ioab therefore arose 23 and went into Gessur, and brought Absalom into Ierusalem. † But the king sayd: Let him returne into his house, and not 24 see my face. Absalom therefore returned into his house, and the kings face he saw not. † Moreover like as Absalom, there 25 was not a man in al Israel so beautiful, and exceeding comelie: from the sole of the foote to the crowne there was no blemish in him. † And when he powled his heare (once a yeare 26 he was powled, because his bush did burden him) he weighed the heare of his head at two hundred sicles, of the common weight. † And there were borne to Absalom :: three son- 27 nes: and one daughter, named Thamar, of a goodly beautie. † And Absalom abode in Ierusalem two yeares, and saw not 28 the kinges face. † He therefore sent to Ioab, to send him to 29 the king: who would not come to him. And when he had sent the second time, and he would not come to him, † he 30 sayd to his seruantes: You know the silde of Ioab beside my silde, that hath barley haruest: goe therefore and burne it with fyre. The seruantes therefore of Absalom burnt the corne with fyre. And Ioabs seruantes coming, renting their garmentes, sayd: The seruantes of Absalom haue burnt part of the silde with fyre. † And Ioab arose, & came to Absalom 31 in his

¶ Praised and thanked the king.

¶ These children died before him as appeareth. *cha.* 18.





in his house, & sayd: Why haue thy seruantes burnt my corne  
 32 with fire? † And Absalom answered Ioab: I sent to thee be-  
 seching thee that thou wouldest come vnto me, and I might  
 send thee to the king, and thou shouldest say to him: Where-  
 fore came I out of Gessur? It was better for me to be there:  
 I beseech thee therefore that I may see the face of the king:  
 33 & if he be mindeful of mine iniquitie, let him kil me. † Ioab  
 therefore entring in to the king, told him al thinges: and  
 Absalom was called, and he entered in to the king: and ado-  
 red vpon the face of the earth before him: and the king  
 kissed Absalom.

## CHAP. XV.

*Absalom getteth fauour of the people, 7. and conspireth in Hebron against  
 his father. 14. Who fleeing, 19. With difficultie permitteb E has a  
 stranger to goe with him: 24. but sendeth Sadoc, and other priestes and  
 leuites with the arke back into the citie. 31. Sendeth Chusai to defeat  
 Achitophels counsel.*

1 **T**HEREFORE after these thinges Absalom made him  
 self chariotes, and horsemen, and fiftie men, that should  
 2 goe before him. † And Absalom rising early, stode beside  
 the entrance of the gate, and euerie man that had busines to  
 the kinges iudgement, did Absalom cal to him, and sayd: Of  
 what citie art thou? Who answering sayd: Of such a tribe of  
 3 Israel am I thy seruant. † And Absalom answered him: Thy  
 wordes seeme vnto me good and iust. But there is none to  
 4 heare thee appointed of the king. And Absalom sayd: † Oh  
 who would appoint me iudge ouer the land, that al might  
 come to me which haue busines, and I might iudge iustly?  
 5 † Yea and when a man came vnto him to salute him, he put  
 6 forth his hand, and taking him, kyssed him. † And this did  
 he to al Israel coming for iudgement, to be heard of the king,  
 7 and he intised the hartes of the men of Israel. † And after  
 fourtie yeares, Absalom sayd to king David: Let me goe, and  
 pay my vowes which I haue vowed to our Lord in Hebron.  
 8 † For thy seruant vowing did vow, when he was in Gessur of  
 Syria, saying: If our Lord wil bring me againe into Ierusalem,  
 9 I wil sacrifice to our Lord. † And king David sayd to him:  
 10 Goe in peace. And he arose, and went into Hebron. † And  
 Absalom sent spies into al the tribes of Israel, saying: forth-  
 with as you shal heare the sound of the trumpet, say ye:  
 Absalom





Absalom reigneth in Hebron. † Moreover with Absalom 11  
 there went two hundred men out of Ierusalem being called,  
 going with a simple hart, and vtterly ignorant of the cause.  
 † Absalom also sent for Achitophel the Gilonite, Davids 12  
 counselor, from his citie Gilo. And when he immolated vi-  
 ctimes, there was made a strong conspiracie, and the people  
 running together increased with Absalom. † A messenger 13  
 therefore came to David, saying: Al Israel with al their hart  
 foloweth Absalom. † And David said to his seruantes, that 14  
 were with him in Ierusalem: Arise let vs flee: for there wil  
 be no escape for vs from the face of Absalom: make hast  
 to goe out, lest coming perhaps he ouertake vs, and force  
 ruine vpon vs, and strike the citie in the edge of the sword.  
 † And the kinges seruantes said to him: al thinges whatsoe- 15  
 uer our lord the king shal command, we thy seruantes wil  
 gladly execute. † The king therefore went forth, and al his 16  
 house on foote: & the king leife ten women his concubines  
 to keepe the house. † And the king going forth & al Israel on 17  
 their feete, stood farre from the houle: † and al his ser- 18  
 uantes walked by him, and the legions Cerethi, and Phelethi  
 and al the Getheites, valiant warriors, six hundred men which  
 had folowed him from Geth footemen, went before the king.  
 † And the king said to Ethai the Getheite: Why comest thou 19  
 with vs? returne and dwel with the king, because thou art a  
 stranger, and art come forth out of thy place. † Yesterday 20  
 thou camest, and to day shalt thou be forced to goe forth with  
 vs? but I wil goe whither I shal goe: returne, and leade  
 backe thy brethren with thee, and our Lord wil doe with  
 thee mercie, and veritie, because thou hast shewed grace and  
 fidelitie. † And Ethai answered the king, saying: The Lord 21  
 liueth, and my lord the king liueth: for that in what place so-  
 euer thou shalt be, my lord king, either in death, or in life,  
 there wil thy seruant be. † And David said to Ethai: Come, 22  
 and passe. And Ethai the Getheite passed, and al the men that  
 were with him, and the rest of the multitude. † And they al 23  
 wept with a lowd voice, and al the people passed: the king  
 also went ouer the Torrent Cedron, and al the people mar-  
 ched against the way, that looketh to the desert. † And Sadoc 24  
 also the priest came, and al the Leuites with him carying the  
 arke of the couenant of God, and they sette downe the  
 arke of God: & Abiathar ascended, til al the people was fully  
 passed,

21 Concubines  
 were lawfully  
 married but  
 had not al pri-  
 uilegies as o-  
 ther wiues. see  
 Gen. 25. Iudic.  
 19.





- 25 passed, which was come forth of the citie. † And the king  
 sayd to Sadoc: Cary backe the Arke of God into the citie: if  
 I thal finde grace in the sight of my Lord, he wil bring me a-  
 26 gayne, and wil show me it, and his tabernacle. † But if he  
 shal say to me: Thou pleasest me no:: I am readie, let him doe  
 27 that which is good before him. † And the king sayd to Sadoc  
 the priest: O leet returne into the citie in peace: and Achi-  
 maas thy sonne, and Ionathas the sonne of Abiathar, your  
 28 two sonnes let them be with you. † Behold I wil be hid in  
 the champayne of the desert, til there come word from you  
 29 aduertising me. † Sadoc therefore and Abiathar caryed backe  
 the Arke of God into Ierusalem: and they taried there.  
 30 † Moreouer David went vp mount Oliuet, climbing & wee-  
 ping, going bare foote, and his head :: couered, yea and al :: He couered  
 the people which was with him, their head couered went vp, his head that  
 31 weeping. † And it was told David that Achitophel also was he might not  
 in the conspiracie with Absalom, and David sayd: Infatuate be seene to  
 32 o Lord I beseech thee, the counsel of Achitophel. † And when weepe, lest he  
 David went vp to the toppes of the mount, wherein he would should disco-  
 adore our Lord, behold there mette him Chusai the Ara- rege the peo-  
 33 chite, his garment rent and his head ful of earth. † And Da- ple. neuerthe-  
 uid sayd to him: If thou come with me, thou shalt be a bur- les the people  
 34 den to me: † but if thou returne into the citie, and wilt say also wept, and  
 to Absalom: I am t<sup>r</sup>y seruant, o king: as I haue beene thy likewise co-  
 fathers seruant, so I wil be thy seruant: thou shalt defeate the uered their  
 35 counsel of Achitophel. † And thou hast with thee Sadoc, heades.  
 and Abiathar the priests: and euery word whatsoeuer thou  
 shalt heare from out of the kinges house, thou shalt tel Sadoc,  
 36 and Abiathar the priestes. † And there are with them their  
 two sonnes Achimaas the sonne of Sadoc, and Ionathas the  
 sonne of Abiathar: and you shal send by them vnto me euery  
 37 word whatsoeuer you shal heare. † Chusai therefore the  
 frend of David coming into the citie, Absalom also entred  
 into Ierusalem.

## CHAP. XVI.

*Siba bringing victuals obtaineth (by false suggestion) his maister Miphiboseths inheritaunce. 5. Semei curseth, and throweth stones at the king, who neuertheles forbiddeth to kil him. 15. Absalom entred into Hierusalem, 16. intertayneth Chusai, 20. and by Achitophels aduise lieth with his fathers concubines.*





**A**Nd when David had passed a litle the toppe of the  
 Mount, Siba the servant of Miphiboseph appeared  
 coming to meete him, with two asses, which were loden with  
 two hundred loaves, and a hundred bunches of rylens, an  
 hundred masses of figges, and a bottel of wine. † And the  
 king said to Siba: What meane these thinges? And Siba an-  
 swered: The asses are for the kinges houthould to sitte on:  
 and the loaves and the figges to eate for thy seruantes, and the  
 wine to drinke if any man shal fainte in the desert. † And  
 the king said: Where is thy masters sonne? And Siba answered  
 the king: He hath remained in Ierusalem, saying: This day  
 wil the house of Israel restore me the kingdom of my father.  
 † And the king said to Siba: :: Let al thinges be thine that  
 were Miphibosephs. And Siba said: I besech thee let me find  
 grace before thee, my lord king. † King David therefore came  
 as farre as Bahurim: & behold there came forth thence a man  
 of the kinred of the house of Saul named Semei, the sonne of  
 Sera, and he proceded going forth, & cursed. † And he threw  
 stones against David, & against al the seruantes of king David  
 & the whole people, & al the warriars went on the right, and  
 the left side of the king. † And thus spake Semei when he  
 cursed the king: Come forth, come forth thou man of bloud,  
 and man of Belial. † Our Lord hath repayed thee al the bloud  
 of the house of Saul: because thou hast inuaded the king-  
 dom for him, and our Lord hath geuen the kingdom into the  
 hand of Absalom thy sonne: and behold thyne euiles presse  
 thee, because thou art a man of bloud. † And Abisai the  
 sonne of Seruia said to the king: Why curseth this dead dogge  
 my lord the king? I wil goe, and strike of his head. † And  
 the king said: What is it to me and you, ye sonnes of Saruia?  
 Let him alone that he may curse: for our Lord hath com-  
 manded him to curse David: and who is he that dare say, why  
 hath he so done? † And the king said to Abisai, and to al his  
 seruantes: Behold my sonne, that came out of my wombe,  
 seeketh my life: how much more the sonne of Iemini? let  
 him alone that he may curse according to the precept of our  
 Lord: † if perhaps our Lord may respect mine affliction, and  
 our Lord may render me good for this dayes cursing. † Da-  
 uid therefore walked and his companie in the way with him.  
 And Semei by the banke on the hils side, went ouer against  
 him, cursing, and casting stones against him, and sprinkling  
 earth

King David  
 was here abu-  
 sed by false in-  
 formation: to  
 which he  
 ought not so  
 easily to haue  
 geuen credite.  
 1<sup>st</sup> 2<sup>nd</sup> 3<sup>rd</sup> 4<sup>th</sup>

God suffered  
 Semei, being  
 of his owne  
 freewill mali-  
 cious for pu-  
 nishment of  
 Davids sinnes  
 to curse him  
 but was not  
 the author of  
 his malice, for  
 so Semei had  
 committed no  
 fault therein





14 earth. † The king therefore came, and al the people with  
 15 him wearie, and they were refreshed there. † But Absalom  
 and al his people entered into Ierusalem, yea and Achitophel  
 16 with him. † And when Chusai the Arachite Davids friend  
 was come to Absalom, he said to him: God saue thee o king,  
 17 God saue thee o king. † To whom Absalom, is this, quoth  
 he, thy kindenes toward thy friend? why wentest thou not  
 18 with thy friend? † And Chusai answered Absalom: Not so:  
 because I wil be his, whom our Lord hath chosen, and al this  
 19 people, and al Israel, and with him wil tarie. † Yea that I  
 may adde this also, whom shal I serue? not the kinges sonne?  
 20 as I haue serued thy father, so wil I serue thee also. † And  
 Absalom said to Achitophel: Consult what we ought to doe.  
 21 † And Achitophel said to Absalom: Goe in to the concubines  
 of thy father, which he hath left to keepe the house: :: that  
 when al Israel shal heare that thou hast defiled thy father,  
 22 their handes may be strengthened with thee. † They pitched  
 therefore a tent for Absalom in the house toppe, and he went  
 23 in to his fathers concubines before al Israel. † And the coun-  
 sel of Achitophel, which he gaue in those dayes, as if a man  
 should consult God: so was al the counsel of Achitophel, both  
 when he was with David, and when he was with Absalom.

and then he  
 could not law-  
 fully haue  
 bene puni-  
 shed for it, as  
 he was. 3. & 5.  
 2.

:: The people  
 doubting lest  
 Absalom might  
 be reconciled  
 to his father,  
 were not asse-  
 red vnto him  
 til they saw  
 such a crime  
 committed  
 as seemed to  
 make reconci-  
 liation impossi-  
 ble. So al re-  
 belles and re-  
 sursers of o-  
 thers right,  
 seeke by some  
 enormous  
 fact to make  
 their adheren-  
 tes and follow-  
 ers sure vnto  
 them: but God  
 plagueth them  
 in the end, as  
 he did both  
 Achitophel  
 and Absalom,

## CHAP. XVII.

*Achitophel counselletb Absalom: presently to assault his father with forces, 7.  
 Chusai perswadeth the contrarie, 15. and secretly aduertiseth the king thereof.  
 23. Achitophel hangeth him self. 25. Absalom appointeth Amasa general  
 of his armie. 27. Other frendes bring victuals to the kinges campe.*

1 **A**CHITOPHEL therefore said to Absalom: I wil choose  
 me twelue thousand men, and rysing I wil putsew Da-  
 2 uid this night. † And falling vpon him (for as much as he is  
 weary, and of weakened handes) I wil strike him: and when al  
 the people is fled, that is with him, I shal strike the king  
 3 being desolate. † And I shal reduce al the people, as one man  
 is wont to retorne: for thou seekest one man: and al the peo-  
 4 ple shal be in peace. † And his saying pleased Absalom, and  
 5 al the ancientes of Israel. † But Absalom sayd: Cal Chusai  
 6 the Arachite, and let vs heare what he also sayeth. † And  
 when Chusai was come to Absalom, Absalom sayd to him:  
 This maner of speache spake Achitophel: shal we doe it or  
 7 no? What counsel geuest thou? † And Chusai sayd to Absa-

M m m m a

lom:





lom: It is not good counsel, that Achitophel hath geuen this  
time. † And agayne Chusai inferred: Thou knowest thy fa- 8  
ther, and the men that are with him, to be verie valiant, and  
of fel courage, as if a beate in the wood, her whelpes being  
taken away should rage: yea and thy father is a man of warre,  
neither wil he abyde with the people. † Perhaps he lyeth 9  
now hid secretely in caues, or in some one place where he list:  
and when any one shal fal in the beginning, there shal one  
heare whosoever shal heare it, & say: There is made a slaugh-  
ter in the people that folowed Absalom. † And euerie one 10  
of the most valiant whose hart is as it were a lyons, shal fainte  
for feare: for al the people of Israel knowe thy father to be  
a valiant man, and that al be strong which are with him.  
† But this semeth vnto me to be good counsel: Let al Israel 11  
be gathered to thee, from Dan to Bersabee, as the sand of the  
sea innumerable: and thou shalt be in the middes of them.  
† And we shal sette vpon them in what place soeuer they shal 12  
be found: and we shal couer them, as dew is wont to fal vpon  
the earth: and we shal not leaue of the men, that are with  
him, not so much as one. † And if he shal enter into any ci- 13  
tie, al Israel shal cast ropes vpon that citie round about, and  
we wil drawe it into the torrent, that there be not found  
therof not so much as a litle stone. † And Absalom sayd, and 14  
al the children of Israel: The counsel of Chusai the Arachite  
is better then the counsel of Achitophel: and by the wil of  
our Lord was the profitable counsel of Achitophel defeated,  
that our Lord might bring in euil vpon Absalom. † And 15  
Chusai sayd to Sadoc and Abiathar the priestes: In this and  
this maner gaue Achitophel counsel to Absalom, and to the  
Ancientes of Israel: and I gaue such and such counsel.  
† Now therefore send quickly, and tel David, saying: Tarie 16  
not this night in the champayne of the desert, but without  
delay passe ouer: lest perhaps the king be swallowed vp, and  
al the people that is with him. † And Ionathas & Achimaas 17  
stood by the Fountayne rogel: there went a maide and  
told them: and they went forward, to report the message to  
king David: for they could not be scene, nor enter into the  
citic. † And a certayne boy saw them, and told Absalom: 18  
but they making hast entered into the house of a certayne  
man in Bahurim, who had a wel in his court, and they went  
downe into it. † And a woman tooke, and spred a couering: 19  
over





over the mouth of the wel, as it were drying sodde barley:  
 20 and so the thing was not knowen. † And when Absaloms  
 seruantes were come into the house, they sayd to the woman:  
 Where is Achimaas, and Ionathas? And the woman answered  
 them: They passed in hast, hauing tasted a litle water.  
 But they that sought, when they had not found, returned  
 21 into Ierusalem. † And when these were gone, they went vp  
 out of the wel, and going on told king David, and sayd: Arise  
 ye, and passe quickly the riuer: because this maner of counsel  
 22 hath Achitophel geuen against you. † David therfore arose,  
 and al the people that was with him, and they passed ouer Ior-  
 dan, vntil it waxed light, and not one at al was remayning,  
 23 which did not passe the riuer. † Moreouer Achitophel seing  
 that his counsel was not executed, saddled his asse, and rode  
 and went into his house and into his citie: and taking order  
 with his house, :: hanged him self, and was buried in the se-  
 24 pulchre of his father. † But David came into the Campe, and  
 Absalom passed ouer Iordan, he and al the men of Israel with  
 25 him. † But Absalom appoynted Amasa for Ioab ouer the  
 armie: and Amasa was the sonne of a man, which was called  
 Iethra of Iezrael, who went in to Abigail the daughter of  
 Naas, the sister of Saruia which was the mother of Ioab.  
 26 † And Israel camped with Absalom in the Land of Galaad.  
 27 † And when David was come into the Campe, Sobi the sonne  
 of Naas of Rabbath the sonnes of Ammon, and Machir the  
 sonne of Amihel of Lodabar, & Berzellai the Galaadite of Ro-  
 28 gelim, † presented vnto him hanginges, and tapestrie, and  
 earthen vessels, wheate, and barley, and meale, and polent, and  
 29 beanes, and rishe, and fryed pease, † and honie, and butter,  
 sheepe, & fatte calves. and they gaue to David and the people,  
 that was with him, to eate: for they suspected that the people  
 with hunger and thyrst was faynte in the desert.

## CHAP. XVIII.

*King David disposeth his armie in three partes, geuing special charge to saue  
 Absalom aline. 9. Whom neuertheles (hanging by the beares of his head  
 in an oke) Ioab killeth: 16. and saueth the common people. 19. Which  
 David vnderstanding greatly bewayleth Absalom.*

2 **D**AVID therfore hauing viewed his people, appointed  
 1 over them tribunes & centurions, † and gaue the third  
 part of the people vnder the hand of Ioab, and the third part

M m m m ;

vnder





David mo-  
ued with com-  
passion to-  
wardes his  
sonne Absi-  
lom, being  
in actual re-  
bellion against  
him prefigu-  
red Christs  
compassion, to-  
wardes his per-  
secuters, being  
his creatures,  
praying for  
them in his  
passion. *Am-  
braise in Psal-  
118. v. 108.*

vnder the hand of Abisai the sonne of Seruia the brother of  
Ioab, and the third part vnder the hand of Ethai, who was of  
Geth: and the king said to the people: I also wil goe forth  
with you. † And the people answered: Thou shalt not goe 3  
forth: for whether we shal flee, it wil be no great importance  
to them of vs: or whether the halfe part of vs shal fal, they  
wil not greatly care: because thou alone art accounted for ten  
thousandes: it is better therefore that thou be in the citie to  
ayde vs. † To whom the king said: What seemeth good to 4  
you, that wil I doe. The king therfore stoode beside the gate:  
and al the people went forth by their troupes, by hundredes  
and by thousandes. † And the King commanded Ioab, and 5  
Abisai, and Ethai, saying: :: Saue me the child Absalom. And  
al the people heard the King commanding al the princes for  
Absalom. † The people therfore went out into the filde a- 6  
gainst Israel, & the battel was fought in the forest of Ephraim.  
† And the people of Israel was slayne there of Davids armie, 7  
and there was made a great slaughter in that day, of twentie  
thousand. † And the battel there was dispersed vpon the face 8  
of al the earth, and there were manie moe, whom the forest  
had consumed of the people, then they whom the sword  
denoured in that day. † And it chanced that Absalom mette 9  
the seruantes of David, sitting on a mule: and when the mule  
was gone in vnder a thicke oke and a great, his head stucke to  
the oke: and he hanging betwen heauen and earth, the mule  
that he rode vpon passed through. † And one sawe this & told 10  
Ioab: saying: I saw Absalom hang vpon an oke. † And Ioab 11  
sayd to the man that told him: If thou sawest him, why didst  
thou not naye him to the earth, and I had geuen thee ten  
sicles of siluer, and one belt? † Who sayd to Ioab: If thou 12  
wouldest pay downe in my handes a thousand peeces of  
siluer, I would not lay my handes vpon the kinges sonne: for  
in our hearing the king commanded thee, and Abisai, and  
Ethai, saying: Keepe me the child Absalom. † Yea and if 13  
I had done agaynst my life boldly, this could not haue beene  
hid from the king, and thou wouldest haue stand agaynst it? 14  
† And Ioab sayd: Not as thou wilt, but I wil set vpon him  
before thee. He tooke therefore three lances in his hand,  
and thrust them in the hart of Absalom: and when as  
yet he panted, for life sticking on the oke, † there ranne tea 15  
yong men the squyers of Ioab, and striking they killed him.  
† And





- 16 † And Ioab sounded the trumpet, and stayed the people,  
 that they should not pursue Israel fleeing, willing to spare the  
 17 multitude. † And they tooke Absalom, and cast him in the  
 forrest; into a great pitte, and they heaped vpon him an  
 exceeding great heape of stones: but al Israel fled into their  
 18 tabernacles. † Moreover Absalom had erected to himselfe,  
 while he yet liued, a title which is in the kinges Valley: for  
 he said: I haue no sonne, and this shal be a monument  
 of my name. And he called the title by his name, and it is  
 19 called The hand of Absalom, vntil this present day. † And  
 Achimaas the sonne of Sadoc said: I wil runne, and tel the  
 king, that our Lord hath done him iudgement of the hand of  
 20 his enemies. † To whom Ioab said: Thou shalt not be mes-  
 senger this day, but thou shalt carie the message an other  
 day: to day I wil not haue thee carie the message, for the  
 21 kinges sonne is dead. † And Ioab said to Chusai: Goe, and tel  
 the king what thou hast seene. Chusai adored Ioab, and ranne.  
 22 † And againe Achimaas the sonne of Sadoc said to Ioab:  
 What letteth if I also runne after Chusai? And Ioab sayd to  
 him: Why wilt thou runne my sonne? thou shalt not be ca-  
 23 ryer of good tydings. † Who answered: But what if I runne?  
 And he said to him: Runne. Achimaas therefore running a  
 24 sore way out went Chusai. † And David sate betwen the  
 two gates: and the watchman that was in the toppe of the  
 gate vpon the wal, lifting vp his eies, saw a man running  
 25 alone. † And crying out he told the king: and the king said:  
 If he be alone, there are good tydings in his mouth. And he  
 26 making hast, and coming neerer, † the watchman saw an  
 other man running, and crying alowde in the toppe, he said:  
 There appeareth vnto me an other man running alone. And  
 27 the king said: And this is a good messenger. † And the  
 watchman, I behold, said he, the running of the former, as it  
 were the running of Achimaas the sonne of Sadoc. And the  
 king said: He is a good man: and cometh bringing good  
 28 newes. † And Achimaas crying, sayd to the king: God saue  
 thee o king. And adoring the king before him flatte to the  
 earth, he said: Blessed be our Lord thy God, who hath shut vp  
 the men that haue lifted vp their handes against my lord the  
 29 king. † And the king said: Is the child Absalom safe? And Achi-  
 maas sayd: I saw a great tumult, when thy seruant Ioab sent,  
 30 o king, me thy seruant: other thing I know not. † To whom  
 the

: Al his sonnes  
 being dead, for  
 he had once  
 three sonnes  
 & a daughter.  
 chap. 14. v. 27.





the king, Passe, sayd he, and stand here. † And when he had 31  
 passed, and stood, † Chusai appeared: and coming he sayd: I 32  
 bring good tydinges my lord king: for our Lord hath iudged  
 for thee this day of the hand of al that haue rysen against thee.  
 † And the king sayd to Chusai: Is the child Absalom safe? 32  
 To whom Chusai answering, sayd: Let the enemies of my  
 lord the king become, as the child, and al that rylse against  
 him vnto euil. † The king therfore being made sorie, went 33  
 vp into the high chamber of the gate, and wept. And thus he  
 spake, going: My sonne Absalom, Absalom my sonne: who  
 would graunt me that I might die for thee, Absalom my  
 sonne, my sonne Absalom.

## CHAP. XIX.

*David moued by Iobabs admonition, 8. ceaseth mourning for Absalom, and  
 reconcileth the rebels: 17. Semei is pardoned. 24. Miphiboseth clerech him  
 self of his seruantes false accusation, yet recouereth not his whole right.  
 32. Berzellai is courteously intreated. 40. The other tribes contend with  
 Iuda for their affection to the king.*

**A**N D it was told Iobab, that the king wept, and mour- 1  
 ned for his sonne: † And the victorie was turned into 2  
 mourning that day to al the people: for the people heard it sayd  
 in that day: The king soroweth vpon his sonne. † And the 3  
 people shunned that day to enter into the citie, as a people tur-  
 ned, & sleing out of battel is wont to shrink aside. † More- 4  
 ouer the king couered his head, and cried with a lowd voice:  
 O my sonne Absalom, o Absalom my sonne, o my sonne. † Iobab 5  
 therfore entring in to the king, into his house, sayd: Thou  
 hast cōfounded this day the countenances of al thy seruantes,  
 that haue saued thy life, and the life of thy sonnes, and thy  
 daughters, and the life of thy wiues, and the life of thy con-  
 cubines. † Thou louest them that hate thee, and thou hatest 6  
 them that loue thee: and thou hast shewed this day that thou  
 carest not for thy nobles, and for thy seruantes: and in deede  
 I knowe now, that if Absalom liued, and al we had beene  
 dayne, then it would please thee. † Now therfore arise, and 7  
 come forth, and speaking vnto them satisfie thy seruantes: for  
 I sweare to thee by our Lord, that if thou wilt not goe forth,  
 not one verely wil remayne with thee this night: and this  
 shal be worse for thee, then al the euils, which haue come  
 vpon thee from thy youth vntil this present. † The king 8  
 therefore





therefore arose and sate in the gate: and it was told al the people that the king sate in the gate: and al the multitude came forth before the king, but Israel fled into their tabernacles. † Al the people also stroue in al the tribes of Israel, saying: The king hath deliuered vs out of the hand of our enemies, he hath saued vs from the head of the Philistines: and now he fled out of the land for Absalom. † But Absalom whom we annoynted ouer vs, is dead in the battel: how long are you stil, and reduce not the king? † But king David sent to Sadoc, and Abiathar the priestes, saying: Speake to the Ancientes of Iuda, saying: Why come you last to bring backe the king into his house? (And the saying of al Israel was come to the king in his house.) † You are my brethren, you my bone, and my flesh, why do you last bring backe the king? † And say ye to Amasa: Art not thou my bone, and my flesh? These thinges do God to me, and these adde he, if thou be not the chiete captayne of warfare before me alwayes for Ioab. † And he inclined the hart of al the men of Iuda, as it were of one man: and they sent to the king, saying: Returue thou, and al thy seruantes. † And the king returned, and came as far as Iordan, and al Iuda came as far as Galgal to meete the king, and to bring him ouer Iordan. † And Semei the sonne of Gera the sonne of Iemini of Bahurim made hast, and went downe with the men of Iuda to meete king David † with a thousand men of Benjamin, and Siba the seruant of the house of Saul: and his fiftene sonnes, and twentie seruantes were with him: and rushing into Iordan, † passed the fordes before the king, that they might helpe ouer the kings houshold, and doe according to his commandement. And Semei the sonne of Gera prostrate before the king, when he had now passed Iordan, † sayd to him: Impute not to me my lord the iniquitie, nor remember the iniuries of thy seruant in the day that thou my lord king wentest out of Ierusalem, nor put it in thy hart o king. † For I thy seruant acknowledge my sinne: and therefore this day I am first come of al the house of Ioseph, and am descended to meete my lord the king. † But Abisai the sonne of Saruia answering, sayd: What shal Semei for these wordes not be slayne, because he reuiled the annoynted of our Lord? † And David sayd: What is to me and you ye sonnes of Saruia? Why are you made this day as satan to me? Shal there a man be

Al the eleven tribes are called by the name of Ioseph, being chiefe after Iuda. So Semei

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killed





not of the proper tribe of Joseph but of Benjamin, pleading for pardon of his former fault, alleging that he came first of the eleven tribes, to submitte him self and serue the king.

killed in Israel to day? Doe I not know that this day I am made king ouer Israel? † And the king sayd to Semei: Thou shalt 23  
not die. And he sware to him. † Miphiboseh also the sonne 24  
of Saul came downe to meete the king, his feete vnwashed,  
and his beard not pouled: and he had not washed his garments from the day that the king went forth, vntil the day  
of his returne in peace. † And when he had mette the king 25  
at Ierusalem, the king sayd to him: Why camest thou not  
with me Miphiboseh? † And he answering, sayd: My lord 26  
king, my seruant contemned me: and I thy seruant spake to  
him that he should saddle me an asse, that getting on I might  
goe with the king: for I thy seruant am lame. † Moreouer 27  
he hath also accused me thy seruant to thee my lord king: but  
thou my lord king art as an Angel of God, doe what pleaseth  
thee. † For neither was my fathers house ought els, but 28  
guiltie of death to my lord king: and thou hast put me thy  
seruant among the guesstes of thy table? What iust complaynt  
therfore haue I? or what can I further crie out to the king?  
† The king therfore sayd to him: What speakest thou any 29  
more? That is determined which I haue spoken: Thou, and  
Siba diuide the possessions. † And Miphiboseh answered the 30  
the king: Yea let him take al, for so much as my lord king is re-  
turned peaceably into his house. † Berzellai also the Galaadite, 31  
coming downe from Rogelim, brought the king ouer Iordan,  
being readie also to attend on him beyond the riuer. † And 32  
Berzellai the Galaadite was verie old, that is to say, of foure  
score yeares, and he gaue the king victuals, when he abode in  
the Fild: for he was an exceding rich man. † The king ther- 33  
fore sayd to Berzellai: Come with me, that thou mayst rest  
secure with me in Ierusalem. † And Berzellai sayd to the 34  
king: How manie are the daies of the yeares of my life, that  
I should goe vp with the king into Ierusalem? † I am this 35  
day foure score yeares old, are my senses quicke to discern  
swete, or sowre? or can meate or drinke delight thy seruant?  
or can I heare more the voyce of singing men and singing  
women? Why should thy seruant be a burden to my lord the  
king? † I thy seruant wil goe forward a litle from Iordan 36  
with thee: I neede not this recompense, † but I beseech thee 37  
that I thy seruant may returne, and die in my citie, and be  
buried by the sepulchre of my father, and my mother. But  
there is thy seruant Chamaam, let him goe with thee, my lord  
king,





- 38 king, and doe to him whatſoeuer ſemeth good to thee. † The king therefore ſayd to him: Let Chamaam paſſe on with me, and I wil doe for him whatſoeuer ſhal pleaſe thee, and al, that  
39 thou ſhalt aſke of me, thou ſhalt obtayne. † And when al the people and the king had paſſed Iordan, the king kiſſed Berzellai, and bleſſed him: and he returned into his place.  
40 † The king therefore paſſed into Galgal, and Chamaam with him, and al the people of Iuda had brought ouer the king, and the halfe part onlie of the people of Iſrael were preſent.  
41 † Therefore al the men of Iſrael concurring to the king, ſayd to him: Why haue our brethren the men of Iuda ſtolen thee, and brought the king and his houſhold ouer Iordan, and al  
42 the men of David with him? † And euerie man of Iuda answered the men of Iſrael. Becauſe the king is neerer to me: why art thou angrie for this matter? haue we eaten any  
43 thing of the kinges, or were there giſtes geuen vs? † And a certayne man of Iſrael answered the men of Iuda, and ſayd: I am greater by ten partes with the king, & to me pertayneth David more then to thee: Why haſt thou done me wrong, and it was not told me firſt, that I might bring backe my king? And the men of Iuda answered more ſharply then the men of Iſrael.

CHAP. XX.

*Seba raiſeth rebellion, is purſued by Ioaab, (10. Who in the way treacherouſly killeth Amasa,) 13. Abela is beſieged, becauſe Seba ſanctiſh him ſelf there. 20. but his head being cut of and caſt ouer the wal to Ioaab, the armie departeth. 23. Chief men in office are mentioned.*

- 1 **I**T chanced alſo that there was there a man of Belial, named Seba, the ſonne of Bochri, a man of Iemini: and he ſounded the trumpet, and ſayd: We haue no part in David, nor inheritance in the ſonne of Iſai: Returne into thy taber-  
2 nacles Iſrael. † And al Iſrael was ſeparated from David, and folowed Seba the ſonne of Bochri: but the men of Iuda  
3 ſtucke to their king from Iordan vnto Ieruſalem. † And when the king was come into his houſe to Ieruſalem, he  
4 tooke the ten women his concubines, which he had leiſt to keepe the houſe, and he deliuered them into cuſtodie, allowing them victuals: and he went not in vnto them, but they were ſhut vp vntil the day of their death liuing in widow-  
hood. † And the king ſayd to Amasa: Cal me together al the

N n n n 1

men





men of Iuda agaynst the third day, and be thou present. 1  
 † Amasa therfore went to cal together Iuda, and taryed 5  
 beyond the time appoynted which the king had assigned  
 him. † And David sayd to Abisai: Now wil Seba the sonne 6  
 of Bochri more afflict vs, then Ablalom: take therefore the  
 seruantes of thy Lord, and pursue him, lest perhaps he finde  
 fenced cities, & escape vs. † There went forth therefore with 7  
 him Iobabs men, Cerethi also and Phelethi: and al the strong  
 men yssued forth of Ierusalem to pursue Seba the sonne of  
 Bochri. † And when they were beside the great stone, which 8  
 is in Gabaon, Amasa coming mette them. Moreouer Iobab  
 was clothed with a straye cote according to the measure of  
 his stature, and vpon it girded with a sword hanging downe  
 to the flanke, in a scabbarde, which being made for the pur-  
 pose could with light mouing come forth and strike. † Iobab 9  
 therfore sayd to Amasa: God saue thee my brother. And he  
 held with his right hand the chinne of Amasa, as it were kis-  
 sing him. † But Amasa marked not the sword, which Iobab 10  
 had, who strick him in the side, and powred out his bowels  
 on the ground, neither added he the second wound, and he  
 dyed. And Iobab, and Abisai his brother pursued Seba the  
 sonne of Bochri. † In the meane time certayne men, when 11  
 they stoode by the carcasse of Amasa, Iobabs company, sayd:  
 Loe he that would haue beene for Iobab the companion of  
 David. † And Amasa embrewed with bloud, lay in the middes 12  
 of the way. A certayne man saw this that al the people stayed  
 to see him, and he remoued Amasa out of the way into the  
 side, and couered him with a garment, that they which  
 passed might not stay because of him. † He therfore being 13  
 remoued out of the way, euery man passed following Iobab to  
 pursue Seba the sonne of Bochri. † Moreover he had passed 14  
 through al the tribes of Israel vnto Abela, and Bethmaaca:  
 and al the chosyn men were gathered together vnto him.  
 † They therfore came, and assaulted him in Abela, and in 15  
 Bethmaaca, and they compassed the citie with munitions,  
 and the citie was besieged: and al the multitude, that was  
 with Iobab, laboured to destroy the walles: † And a wise 16  
 woman cryed out from the citie: Heare ye, heare ye, tel Iobab:  
 Approche hither, and I wil speake with thee. † Who when 17  
 he was come to her, she sayd to him: Art thou Iobab? And he  
 answered, I am. To whom she spake thus: Heare the wordes  
 of thy





18 of thy handmayd. Who answered: I doe heare. † And she  
 agayne sayd: A saying was vsed in the old prouerbe: They  
 that aske, let them aske in Abela: and so they prospered.  
 19 † Am not I she that answer truth in Israel, and thou seekest  
 to subuert the citie, & to ouerthrowe a mother citie in Israel?  
 Why throwest thou downe hedlong the inheritance of our  
 20 Lord? † And Ioab answering, sayd: God forbid, God forbid  
 that I should, I do not throw downe, nor destroy. † The  
 matter is not so, but a man of mount Ephraim, Seba the sonne  
 of Bochri by name, hath lifted vp his hand agaynst king  
 David: Deliuer him onlie, and we wil depart from the citie.  
 And the woman sayd to Ioab: Behold his head shal be  
 21 throwen to thee of the wal. † She therfore went to al the  
 people, and spake to them wisely: who threw the head of  
 Seba the sonne of Bochri being cut of, to Ioab. And he soun-  
 ded the trumpet, and they departed from the citie, euery one  
 into their tabernacles: and Ioab returned to Ierusalem vnto  
 22 the king. † Ioab therfore was ouer al the armie of Israel: and  
 Banaias the sonne of Ioiada ouer the Cheretheites and Phe-  
 24 letheites. † But Aduram ouer the tributes: moreouer Iosa-  
 25 phat the sonne of Ahilud, was register. † And Siua, a scribe:  
 26 and Sadoc and Abiathar, priestes. † And Ira the Iairite was  
 the 3 priest of David.

3: Chiefe or  
 great in fami-  
 liaritie.

## CHAP. XXI.

*Famine oppressing Israel three yeares, for the sinne of Saul agaynst the Gabaonites, 6. seuen of Sauls race (7. Miphiboseth (aued) are crucified. 12. Their bones with Sauls and Ionathas are buried in the Land of Benjamin. 15. David hath foure great battels and victories agaynst the Philistians.*

1 **A**N D there came a famine in the daies of David three  
 yeares continually: and David consulted the oracle of  
 our Lord. And our Lord sayd: For Saul, and his bloody house,  
 2 because he slewe the Gabaonites. † The king therfore cal-  
 ling the Gabaonites, sayd to them. ( Moreouer the Gabaoni-  
 tes were not of the children of Israel, but the reliques of the  
 Amortheites: For the children of Israel had sworne to them,  
 and Saul would strike them of zeale, as it were for the chil-  
 3 dren of Israel and Iuda. ) † David therfore sayd to the Gabao-  
 nites: What shal I do for you? And what shal be the expia-  
 tion for you, that you may blesse the inheritance of our  
 4 Lord? † And the Gabaonites sayd to him: We haue no

N n n n 3

question





question vpon siluer and gold, but agaynst Saul, and agaynst  
 his house: neither wil we that a man be slayne of Israel. To  
 whom the king sayd: What wil you then that I do for you?  
 † Who sayd to the king? The man, that hath wasted vs and  
 oppressed vs vniustly, we must so destroy, that there be not  
 so much as one leift of his stocke in al the coastes of Israel.  
 † Let there be geuen vs seuen men of his children, that we  
 may crucifie them to our Lord in Gabaa of Saul, once the  
 chosen of our Lord. And the king sayd: I wil geue them.  
 † And the king spared Miphiboseth the sonne of Ionathas  
 the sonne of Saul, for the oth of our Lord, that had beene  
 betwen Dauid, and betwen Ionathas the sonne of Saul.  
 † The king therfore tooke the two sonnes of Respha the  
 daughter of Aia, whom she bare to Saul, Armoni, and Miphi-  
 boseth: and the five sonnes of Michol the daughter of Saul,  
 which she bare to Hadriel the sonne of Berzellai, that was  
 of Molathi, † and gaue them into the handes of the Gaba-  
 onites: who crucified them on a hil before our Lord: and  
 these seuen dyed together in the first dayes of haruest, when  
 the reaping of barley began. † And Respha the daughter of  
 Aia taking a heare cloth, spred it vnder her vpon the rocke  
 from the beginning of haruest, til water dropped vpon  
 them from heauen: and she suffered not the birdes to teare  
 them by day, nor the beastes by night. † And the thinges  
 were told Dauid, which Respha had done, the daughter of  
 Aia, the concubine of Saul. † And Dauid went, and tooke  
 the bones of Saul, and the bones of Ionathas his sonne from  
 the men of Iabes Galaad, who had stolen them out of the  
 streete of Bethsan, in the which the Philistijms hanged them  
 when they had killed Saul in Gelboe. † And he caried thence  
 the bones of Saul, and the bones of Ionathas his sonne: and  
 gathering the bones of them, that were crucified, † they  
 buried them with the bones of Saul, and of Ionathas his  
 sonne in the Land of Benjamin, in the side, in the sepulchre of  
 Cis his father: and they did al thinges that the king had com-  
 manded, and God was made propitious agayne to the land  
 after these thinges. † And there was a battel made agayne of  
 the Philistines against Israel, and Dauid went downe, and his  
 seruantes with him, and fought agaynst the Philistijms. And  
 Dauid saynting, † Iesbibenob, which was of the kinred of  
 Arapha, the yron of whose speare weyed three hundred  
 ounces,





- ounces, and he was girded with a new sword, assayed to strike  
 17 David. † And Abisai the sonne of Saruia reskewed him, and  
 striking the Philistian killed him. Then sware Davids men,  
 saying: Thou shalt no more goe forth with vs into battel,  
 18 lest thou put out the lampe of Israel. † There was also a se-  
 cond battel in Gob against the Philistians: then stroke So-  
 bochai of Hufathi, Saph of the stocke of Arapha of the  
 19 kindred of the gyantes. † There was also a third battel in Gob  
 agaynst the Philistians, in the which Adeodatus the sonne  
 of the Forest a broderer the Bethlehemite stroke Goliath the  
 Getheite, the shaft of whose speare was as it were a wea-  
 20 uers beame. † The fourth battel was in Geth: in the which  
 was a tal man, that had six fingers and six toes on eche hand  
 and foote, that is fowre and twentie, and he was of the race  
 21 of Arapha. † And he blasphemed Israel: and Ionathan the  
 22 sonne of Samaa the brother of David stroke him. † These  
 foure were borne of Arapha in Geth, and they fel by the hand  
 of David, and of his seruantes.

## CHAP. XXII.

*King Davids Canticle of thanksgiving, for his deliuerie from al enemies:  
 44. With a prophetic of the reiectiō of the Iewes, and vocation of the  
 Gentiles.*

- 1 **A**N D David spake to our Lord the wordes of this song,  
 in :: the day that our Lord deliuered him out of the  
 2 hand of al his enemies, and out of the hand of :: Saul. † And  
 he sayd:

- Our Lord is my rocke, and my strength, and my sauiour.  
 3 † God is my strong one, I wil hope in him: my shilde, and  
 the horne of my saluation: my lifter vp, and my refuge: my  
 sauiour, from iniquitie thou wilt deliuer me.

- 4 † Our Lord prayse worthe wil I inuocate: and from mine  
 enemies I shal be saued.

- 5 † Because the pangues of death haue compassed me: the  
 streames of Belial haue terrified me.

- 6 † The ropes of hel haue compassed me: the snares of death  
 haue preuented me.

- 7 † In my tribulation I wil inuocate our Lord, and I wil crie  
 my God: and he wil heare my voice out of his holie temple,  
 and my crie shal come to his eares.

- 8 † The earth quaked and trembled, the fundations of the  
 mountaynes

After that  
 David was de-  
 liuered from  
 the handes of  
 Saul (who first  
 and longest &  
 most dange-  
 rously of al  
 men persecu-  
 ted him, and  
 therefore is  
 here specially  
 named) and  
 from al his e-  
 nemies, corpo-  
 ral & spiritual,  
 when he had  
 good repose  
 of mind, his vi-  
 sible enemies  
 being subact.





eed, and his  
sinnes remit-  
ted, acknow-  
ledging Gods  
infinite good-  
nes, by inspi-  
ration of the  
Holie Ghost,  
made this Can-  
ticle of thank-  
sgiving, and  
praise of God.

It is inserted  
amongst the  
Psalmes the  
17. in order, al-  
one in sense,  
so differing in  
some wordes  
that the one  
explicateth  
the other.

mountaynes were strocken, and shaken, because he was angrie  
with them.

† A smoke arose out of his noſethrils, and a fyre from his  
mouth ſhal deuoure: coles were kindled from him.

† And he bowed the heauens, and deſcended: and miſte  
vnder his feete.

† And he aſcended vpon the Cherubins, and flew: and he  
ſlidde ouer the winges of the winde.

† He put darkenes round about him a couer: ſtilling wa-  
ters out of the clowdes of heauen.

† By the ſhyning in his preſence: the coles of fire were  
kindled.

† Our Lord wil thunder from heauen: and the high one  
wil geue his voice.

† He ſhot his arrowes and diſperſed them: lightning, and  
conſumed them.

† And the overflowinges of the ſea appeared, and the fun-  
dations of the world were diſcovered at the rebuking of our  
Lord, at the breathing of the ſpirit of his furie.

† He ſent from hygh heauen, and tooke me, and drewe  
me out of manie waters.

† He deliuered me from my moſt mightie enemy, and  
from them that hated me: becauſe they were ſtronger then I.

† He preuented me in the day of my affliction, and our  
Lord became my ſtay.

† And he brought me forth into latitude, he deliuered  
me, becauſe I wel pleaſed him.

† Our Lord wil reward me according to my iuſtice: and  
according to the cleannes of my handes wil he render to me.

† Becauſe I haue kept the wayes of our Lord, and haue  
not done impiouſly, from my God.

† For al his iudgementes are in my ſight: and his pre-  
ceptes I haue not remoued from me.

† And I ſhal be perfect with him: and ſhal keepe my ſelf  
from myne iniquitie.

† And our Lord wil reſtore vnto me according to my iu-  
ſtice: and according to the cleannes of my handes in the  
ſight of his eyes.

† With the holie one thou ſhalt be holie: and with the  
ſtrong perfect.

† With the elect thou ſhalt be elect: and with the peruerſe  
thou ſhalt be peruerſed.

† And





- 28 † And the poore people thou wilt saue: and the haucie in  
thyne eies thou wilt humble.
- 29 † Because thou art my lampe o Lord: and thou wilt illu-  
minate my darkenes.
- 30 † For in thee I wil runne girded: in my God I wil leape  
ouer the wal.
- 31 † God, his way immaculate, the word of our Lord is exa-  
mined by fyre: he is the shield of al that trust in him.
- 32 † Who is God beside our Lord: and who is strong beside  
our God?
- 33 † God who hath girded me with strength: and made even  
my perfect way.
- 34 † Making my feete equal with the hartes, and setting me  
vpon my high places.
- 35 Teaching my handes vnto battel: and framing myne  
armes as it were a brasen bow.
- 36 † Thou hast geuen me the shield of thy saluation: and thy  
mildenes hath multiplied me.
- 37 † Thou shalt enlarge my steppes vnder me: and myne  
ankles shal not fayle.
- 38 † I wil pursue myne enemies, and bruisse them: and wil  
not returne til I consume them.
- 39 † I wil consume and breake them, that they rise not: they  
shal fal vnder my feete.
- 40 † Thou hast girded me with strength to battel: thou hast  
bowed vnder me them that resist me.
- 41 † Myne enemies thou hast made to turne to me the backe:  
them that hated me, and I shal destroy them.
- 42 † They shal crie, and there shal not be to saue, to our Lord,  
and he wil not heare them.
- 43 † I wil destroy them as the dust of the earth: as the myre  
of the streates wil I bruisse and breake them.
- 44 † Thou wilt saue me from the contradictions of my peo-  
ple: thou wilt keepe me to be :: the head of the Gentiles: the  
people which I knowe not, wil serue me.
- 45 † The children alienes wil resist me, with the hearing of  
the eare they wil obey me.
- 46 † The children alienes are fallen away, and shal be strayte-  
ned in their distresses.
- 47 † Our lord liueth, and my God is blessed: and the strong God  
of my saluation shal be exalted.

Though  
some few Gen-  
tiles were sub-  
dued by Da-  
uid, and some  
were conuer-  
ted to true re-  
ligion in the  
old Testamēt:  
yet the sal con

O o o o

† God





Gentiles per-  
taineth to the  
Church of  
Christ, which  
is here for-  
shewed and  
described to  
haue perpetu-  
al seede for  
euer.

† God which geueth me reuenges, and throwest downe 48  
peoples vnder me.

† Which bringest me out from myne enemies, and from 49  
them that resist me dost lift me vp: from the wicked man  
thou shalt deliver me.

† Therefore wil I confesse vnto thee o Lord among the 50  
Gentiles, and wil sing to thy name.

† Magnifying the saluations of his king, and doing mercie 51  
to his Christ Dauid, and to his seede for euer.

### CHAP. XXIII.

*The last wordes of Dauid concerning reward of the good, 6. and punishment  
of the bad. 8. A Catalogue of Dauid's Valiant men.*

**A**Nd these are Dauides last wordes. Dauid the sonne of 1  
Isai sayd: The man sayd, to whom it was appointed  
concerning the Christ of the God of Iacob, the excellent  
Psalmist of Israel: † The Spirit of our Lord hath spoken by 2  
me, and his wordes by my tongue. † The God of Israel sayd 3  
to me, the Strong one of Israel hath spoken, the Dominatour  
of men, the iust ruler in the feare of God. † As the light of 4  
the mourning when the sunne ryleth, early without cloudes,  
glistereth, and as by rayne grasse springeth out of the earth.  
† Neither is my house so great with God, that he should en- 5  
ter with me an eternal couenant firme in al thinges & assured.  
For al my saluation, and al my wil: neither is there ought  
therof that springeth nor. † And transgressors shal be pluc- 6  
ked vp as thornes euery one: which are not taken with  
handes. † And if a man wil touch them, he shal be armed 7  
with yron and a lance staffe, and kindled with fyre they shal  
be burnt vnto nothing. † These be the names of the valiantes 8  
of Dauid. Sitting in his chaire the wisest prince amongst  
three, he is as it were the most tender litle worme of the  
wood, which killed eight hundred at one brunt. † After 9  
him, Eleazar the sonne of his vncle the Ahohite among the  
three valiantes, that were with Dauid when they defyed the  
Philisthijms, and were gathered thither into battel. † And 10  
when the men of Israel were gone vp, he stood and stroke  
the Philistians til his hand faynted, and waxed stiffe with the  
sword: and our Lord made a great victorie that day: and the  
people, that was fled, returned to take away of the spoyles of  
them that were slayne. † And after him Semma the sonne of 11

Age

King David  
in this last pro-  
phetic plainly  
distinguisheth  
betwen the co-  
uenant & pro-  
mise made to  
him touching  
his earthlie  
kingdom and  
the kingdom  
of Christ, who  
should be  
borne of his  
seede.

In both which  
he foretelleth  
the reward of  
the good and  
punishment of  
the bad.





Age of Arati. And the Philistijms were gathered together  
 in their ward: for there was there a filde full of rice. And  
 when the people was fled from the face of the Philistijms,  
 11 † he stood in the middes of the filde, and defended it, and  
 stroke the Philisthians: and our Lord gaue great saluation.  
 12 † Moreover also before there went downe three which were  
 princes among thirtie, and came to David in the harvest time  
 into the caue of OJollam: and the campe of the Philistines  
 14 was placed in the Vale of the gigantes. † And David was in a  
 hold: moreover the ward of the Philisthians was then in  
 15 Bethlechem. † David: therefore desyred, & sayd: O that some  
 man would geue me drinke of the water out of the cesterne,  
 16 that is in Bethlechem beside the gate. † Three valiantes ther-  
 fore brake into the campe of the Philistines, and drew wa-  
 ter out of the cesterne of Bethlechem, that was beside the gate,  
 and brought it to David: but he would not drinke, but: offe-  
 17 red it to our Lord, † saying: Our Lord be merciful to me,  
 that I doe not this thing: shal I drinke the bloud of these  
 men that went, & the peril of their liues? Therefore he would  
 18 not drinke. These thinges did the three strongest. † Abisai  
 also the brother of Ioab the sonne of Saruia, was prince of  
 three, it is he that lifted vp his speare agaynst three hundred,  
 19 whom he slewe, renowned among three, † and the noblest  
 of three, and he was the chiefe of them, but to the three first  
 20 he raught not. † And Banaias the sonne of Ioiada the most  
 valiant man of great workes, of Gabseel: he stroke the two  
 lions of Moab, and he went downe, and stroke the lyon in  
 21 the middes of the cesterne in the dayes of snow. † He also  
 stroke the Egyptian, a man worthie to be a spectacle, hauing  
 in his hand a speare: therefore when he came downe to him  
 with a rod, by force he wrested the speare out of the hand of  
 22 the Egyptian, and slewe him with his owne speare. † These  
 23 thinges did Banaias the sonne of Ioiada. † And he renowned  
 among the three valiantes, which were the nobler among  
 thirtie: but vnto the three he raught not: and David made  
 24 him of his secreete counsel. † Asael the brother of Ioab among  
 the thirtie, Elahanan the sonne of his vncle of Bethlechem.  
 25 26 † Semma of Harodi, Elica of Harori, † Heles of Phalti,  
 27 Hira the sonne of Acces of Thecua, † Abiezer of Anathoth,  
 28 Mobonnai of Husati, † Selmon the Ahohite, Maharai the  
 29 Netophathite, † Heled the sonne of Baana, he also a  
 Netophathite,

: The king  
 proposed not  
 this for desire  
 of that water,  
 but to trie and  
 exercise his  
 mens forti-  
 tude.  
 : Precious  
 thinges are  
 most mete to  
 be offered to  
 God.





Netophathite, Ithai the sonne of Ribai of Gabaath of the  
 children of Benjamin, † Banaia the Pharathonite, Heddai 30  
 of the Torrent Gaas, † Abialbon the Arbathite, Azmaueth 31  
 of Beromi, † Eliaba of Salaboni: The sonnes of Iassen, Io- 32  
 nathan, † Semma of Orori, Ahiam the sonne of Sarar the 33  
 Ararite, † Eliphelet the sonne of Aalbai the sonne of Ma- 34  
 chati, Eliam the sonne of Achitophel the Gelonite, † Hefrai 35  
 of Carmel, Pharai of Arbi, † Igaal the sonne of Nathan of 36  
 Soba, Bonni of Gadi, † Selec of Ammoni, Naharai the Be- 37  
 rothite the squyer of Ioab the sonne of Saruia, † Ira the le- 38  
 thrite, Gareb he also a lethrite, † Vrias the Hetheite. Al 39  
 thirtie seuen.

## CHAP. XXIIII.

∴ This Rane &  
 punishment  
 happened be-  
 fore, when Da-  
 uid had health  
 and streingth  
 of bodie.

∴ The furie of  
 our Lord, that  
 is, Satan (a fu-  
 rious spirite,  
 yet Gods crea-  
 ture) not our  
 Lord him  
 selfe, but by  
 permission  
 only. 1. Par. 2. 1.  
 Satan arose a-  
 gainst Israel, &  
 moved David.

*For Davids sinne in numbring the people, 11. three sortes of punishments  
 are proposed to his election: 14. of which he chooseth the plague, and  
 seuentie thousand die in three dayes. 16. God sheweth mercie. 17. David  
 prayeth. 18. buildeth an altar, 25. and the plague ceaseth.*

**A**ND ∴ the furie of our Lord added to be angrie agaynst 1  
 Israel, and stirred vp David among them saying: Goe,  
 number Israel and Iuda. † And the king sayd to Ioab the 2  
 General of his armie: Walke through al the tribes of Israel  
 from Dan to Bersabee, and number ye the people, that I may  
 know the number therof. † And Ioab sayd to the king: Our 3  
 Lord thy God increase thy people, as much more as now it is,  
 and agayne multiplie it an hundred fold in the sight of my  
 lord the king: but what meaneth my lord the king by this  
 kind of thing? † Howbeit the kinges word more preuailed 4  
 then the wordes of Ioab, and of the chiefe of the armie: and  
 Ioab went forth, and the captaynes of the souldiars from the  
 face of the king, to number the people of Israel. † And when 5  
 they had passed Iordan, they came into Aroer to the right  
 hand of the citie, which is in the Vale of Gad. † And by Iazer 6  
 they passed into Galaad, and into the lower countrie of  
 Hodsi, and they came into the wooddie countrie of Dan. And  
 going about neere Sidon, † they passed nigh to the walles of 7  
 Tyre, and al the land of the Heueite, and the Chananeite,  
 and they came to the south of Iuda into Bersabee: † and ha- 8  
 uing viewed the whole land, after nine monethes and twentic  
 dayes, they were come to Ierusalem. † Ioab therfore gaue 9  
 the number of the description of the people to the king, and  
 there





there were found of Israel eight hundred thousand strong men, that could draw sword: and of Iuda five hundred thousand fighting men. † But Davids :: hart strooke him, after the :: Contrition.  
 10 people was numbred: and David sayd to our Lord: :: I haue :: Confession.  
 sinned very much in this fact: but I pray thee Lord to trans-  
 11 ferre the iniquitie of thy seruant, because I haue done exce-  
 ding foolishly. † David therefore arose in the morning, and the  
 word of our Lord was made to Gad the prophete and Seer of  
 12 David, saying: † Goe, and speake to David: Thus sayth our  
 Lord: :: Choyse is geuen thee of three thinges, choose one of :: Satisfaction.  
 13 them which thou wilt, that I may do it to thee. † And when  
 Gad was come to David, he told him, saying: Either famine  
 shal come to thee seuen yeares in thy land: or three monethes  
 thou shalt flee thy aduersaries, and they shal pursue thee: or  
 certes three dayes the pestilence shal be in thy land. Now  
 therefore deliberate, and see what word I shal answer to him  
 14 that sent me. † And David sayd to Gad: I am distressed exce-  
 dingly: but it is better that I fall into the handes of our Lord  
 (for his mercies be manie) then into the handes of men.  
 15 † And our Lord sent the pestilence in Israel, from morning  
 vnto the time appoynted, and there died of the people from  
 16 Dan to Bersabee seuentie thousand men. † And when the  
 Angel of Our Lord had stretched forth his hand ouer Ierusa-  
 lem to destroy it, our Lord had pitie vpon the affliction, and  
 sayd to the Angel that stroke the people: :: It is sufficient: :: Temporal  
 now hold thy hand: and the Angel of our Lord was beside punishment  
 17 the floore of Areuna the Iebuseite. † And David sayd to our inflicted after  
 Lord when he saw the Angel striking the people: I am he the guilt of  
 that haue sinned, I haue done wickedly: these that are the sinne was re-  
 sheepe, what haue they done? let thy hand, I beseeche thee mitted.  
 18 be turned agaynst me, and agaynst my fathers house. † And  
 Gad came to David in that day, and sayd to him: Goe vp, and  
 build an altar to our Lord in the floore of Areuna the Iebu-  
 19 seite. † And David went vp according to the word of Gad,  
 20 which our Lord had commanded him. † And Areuna looking,  
 perceiued the king and his seruantes to come towards him  
 21 † And going forth he adored the king with his face bowing  
 to the earth, and sayd: What is the cause that my lord the  
 king cometh to his seruant? To whom David sayd: That I  
 may bye of thee the floore, and build an altar to our Lord, and  
 the slaughter may cease which rageth among the people.

O o o o ;

† And





∴ If subiectes had not propriety in their goodes, but that the right and dominion of al perteyned to the prince, then could nothing at al, in anie case be geuen gratis by the subiect, but only yelded as due, to his soueraigne.

† And Arcuna sayd to David: Let my lord the king take, and offer, as it pleaseh him: thou hast the oxen for holocauste, and the wayne, and the yokes of the oxen for prouision of wood. † Arcuna gaue al thinges to the king: and Arcuna sayd to the king: The Lord thy God receiue thy vow. † To whom the king answering, sayd: Not so as thou wilt, but I wil bye it of thee at a price, and I wil not offer to our Lord my God holocaustes ∴ geuen gratis. David therefore bought the floore, and the oxen, for fiftie sicles of siluer: † and David built there an altar to our Lord, & offered holocaustes and pacifiques: and our Lord became merciful to the land, and the plague was stayed from Israel.

## THE ARGUMENT OF THE THIRD BOOKE OF KINGS.

The contentes of this booke, diuided into three partes.

**V**ITH commemoration of king Davids old age, of his appointing a successour, and of his death, in the first and part of the second chapters, this booke conteyneth two other principal partes: the former is of king Salomon: of his entrance to the kingdom; his deuotion; wisdom; magnificence; richesse; great familie; building of the Temple; and other sumptuous palaces; of his fall also into luxurie, and idolatrie, in the rest of the second chapter to the end of the eleventh. The other part sheweth the diuision of the kingdom; onlie two tribes remayning to Roboam, Salomons sonne, with title of king of Iuda; and tenne passing to Ieroboam his seruant, called king of Israel. So follow the seuerall reignes of Abias, Asa, and Iosaphat kinges of Iuda: and of Madab, Baasa, Ela, Zambri, Amri, Achab with Iezabel, and Ochosis kinges of Israel: with the preaching, miracles, and other actes of Abias, Elias, Eliseus, and other prophetes. in the other eleven chapters.

THE






# THE THIRD BOOKE OF KINGES; ACCORDING TO THE HEBREWES THE FIRST OF MALACHIM.

## CHAP. I.

*King David waxing old, Abisag a Sunamite is brought to him. 5. Adonias pretending to reigne, 11. Nathan and Bethsabée obtaine, 28. that Salomon is declared and annointed King. 41. Whereupon Adonias (his followers parting to their houses) 50. flieth to the altar in the tabernacle, but upon promise of safetie doth homage to Salomon.*

- 1  N ow king David was old, and had manie daies  
of age: and when he was couered with clothes,  
2 he was not warmed. † His seruantes therfore  
sayd to him: Let vs seeke for our lord the king  
a yong woman a virgin, and let her stand be-  
fore the king, and cherishe him, and sleepe in his bo-  
3 some, and warme our lord the king. † They sought ther-  
fore a beautiful yong woman in al the costes of Israel, and  
they found Abisag a Sunamite, and brought her to the king.  
4 † And the damsel was exceeding beautiful, and she slept  
with the king, and serued him, but the king did not know  
5 her. † And Adonias the sonne of Haggith was elevated,  
saying: I wil reigne. And he made him self chariotes and  
horlemen, and fiftie men, that should runne before him.  
6 † Neither did his father controwle him at any time, saying:  
Why didst thou this? And he also was very beautiful, the se-  
7 cond borne after Absalom. † And he had talke with Ioab the  
sonne of Saruia, & with :: Abiathar the priest, who furthered  
8 Adonias side. † But Sadoc the priest, and Banaias the sonne  
of Ioiada, and Nathan the prophet, and Semci, and Rei, and  
9 the strength of Davids armie was not with Adonias. † Ado-  
nias therfore having immolated rammes and calues, and al  
fatte beastes beside the Stone zohemoth, which was nigh to  
the Fountaine Rogel, called al his brethren the sonnes of the  
king,

The first part.  
King Dauides  
admonitions  
to his sonne:  
and his death.

:: For this con-  
spiracie Abia-  
thar was de-  
posed. ch. 2.  
v. 27.





king, and al the men of Iuda the seruantes of the king: † But 10  
 Nathan the prophet, and Banaias, and al the strong ones, and  
 Salomon his brother he called not. † Nathan therefore sayd 11  
 to Bethsabee the mother of Salomon: Hast thou not heard  
 that Adonias the sonne of Haggith hath reigned, and our lord  
 David is ignorant therof? † Now therefore come, take coun- 12  
 sel of me, and saue thy life, and thy sonne Salomons. † Goe, 13  
 and enter in to king David, and say to him: Didst not thou  
 my lord king sweare to me thy handmayd, saying: Salo-  
 mon thy sonne shal reigne after me, and he shal sitte in my  
 throne? Why then reigneth Adonias? † And whiles thou 14  
 art yet speaking there with the king, I wil come after thee,  
 and make vp thy wordes. † Bethsabee therefore went in to 15  
 the king in the chamber: and the king was exceeding old, and  
 Abisag the Sunamite ministred to him. † Bethsabee bowed 16  
 her self, and adored the king. To whom the king sayd: What  
 is thy wil? quoth he. † Who answering sayd: My lord, thou 17  
 didst sweare to thy handmayd by our Lord thy God, that Sa-  
 lomon thy sonne shal reigne after me, and he shal sitte in my  
 throne. † And behold now Adonias reigneth, thou my lord 18  
 the king not knowing therof. † He hath killed oxen, & al fatte 19  
 thinges, and manie rammes, and called al the kinges sonnes,  
 Abiathar also the priest, and Ioab the General of the warfarre:  
 but Salomon thy seruant he called not. † Notwithstanding 20  
 my lord king, the eyes of al Israel looke vpon thee, that thou  
 wouldest shew them, who shal sitte in thy throne my lord  
 king after thee. † And it shal be when my lord king sleepeth 21  
 with his fathers, I and my sonne Salomon shal be :: sinners.  
 † As she was yet speaking with the king, Nathan the prophet 22  
 came. † And they told the king, saying: Nathan the prophete 23  
 is here. And when he was gone in to the king, and had ado-  
 red bowing to the earth, † Nathan sayd: My lord king, didst 24  
 thou say: Let Adonias reigne after me, and let him sitte vpon  
 my throne? † Because he is gone downe to day, and hath im- 25  
 molated oxen, and fattelinges, and manie rammes, and called  
 al the kinges sonnes, and the captaynes of the armie, Abiathar  
 also the priest: and they eating and drinking before him, and  
 saying: God saue the king Adonias: † me thy seruant, and 26  
 Sadoc the priest, and Banaias the sonne of Ioiaza, and Salo-  
 mon thy seruant he called not. † Is this word proceded from 27  
 my lord the king, and hast thou not told me thy seruant who  
 should

is basely este-  
 med, or puni-  
 shed as offen-  
 ders vpon su-  
 spition or ielo-  
 use.





should sitte vpon the throne of my lord the king after him?  
 28 † And king David answered, saying: Cal vnto me Bethsabee.  
 Who when she was entered in to the king, and stood before  
 29 him, † the king sware, and sayd: Our Lord liueth, which  
 30 hath deliuered my soule from al distresse, † that as I sware to  
 thee by our Lord the God of Israel, saying: Salomon thy  
 sonne shal reigne after me, and he shal sitte vpon my throne  
 31 for me, so wil I doe this day. † And Bethsabee bowing her  
 countenance vnto the earth adored the king, saying: God saue  
 32 my lord for euer. † King David also said: Cal me Sadoc the  
 priest, and Nathan the prophet, & Banaias the sonne of Ioiada.  
 33 Who when they were entred in before the king, † he said to  
 them: Take with you the seruantes of your lord, and sette Sa-  
 lomon my sonne vpon my mule: and bring him into Gihon.  
 34 † And let Sadoc the priest anoint him there, and Nathan the  
 prophet to be king ouer Israel: and you shal sound the trum-  
 35 pet, and shal say: God saue king Salomon. † And you shal  
 goe vp after him, and he shal come, and shal sitte vpon my  
 throne, and he shal reigne for me: and I wil ordaine him  
 36 that he be prince ouer Israel, and ouer Iuda. † And Banaias  
 the sonne of Ioiada answered the king, saying: Amen: so  
 37 speake our Lord the God of my lord the king. † As our Lord  
 hath beene with my lord the king, so be he with Salomon,  
 and make his throne higher then the throne of my lord king  
 38 David. † Sadoc therefore the priest, and Nathan the prophet  
 went downe, and Banaias the sonne of Ioiada, and Cherethi,  
 and Phelethi: and they set Salomon vpon the mule of king  
 39 David, and brought him into Gihon. † And Sadoc the priest  
 tooke a horne of oile out of the tabernacle, and annointed  
 Salomon: and they sounded the trumpet, and al the people  
 40 said: God saue king Salomon. † And al the multitude went  
 vp after him, and the people singing on shaulmes, and re-  
 ioyling with great gladnes, and the earth sounded of their  
 41 crie. † And Adonias heard, and al that were invited of him,  
 and the feast was ended: yea and Ioab hearing the voice of  
 the trumpet, said: What meaneth the crie of the citie ma-  
 42 king a tumult? † As he yet spake, came Ionathas the sonne  
 of Abiathar the priest: to whom Adonias said: Come in, be-  
 43 cause thou art a stout man, and bringest good newes. † And  
 Ionathas answered Adonias: Not so: for our lord king  
 44 David hath appointed Salomon king. † and hath sent with  
 him

P P P P





∴ King David did not adore his sonne as a subiect adored his prince, but adored God, geuing thanks for this benefite of a successor, as it foloweth in the next verse.

him Sadoc the priest, and Nathan the prophete, and Banaias the sonne of Ioiada, and Cerethi, and Phelethi, and they haue set him vpon the kinges mule. † And Sadoc the priest, and Na- 45  
than the prophete haue annointed him king in Gihon: & they are gone vp thence reioysing, and the citie sounded: this is the voice that you heard. † Yea and Salomon sitteth vpon 46  
the throne of the kingdom. † And the kinges seruantes en- 47  
tring in, haue blessed our lord king David, saying: God amplify the name of Salomon about thy name, and magnifie  
his throne about thy throne. And the king ∴ adored in his  
bed: † and he hath thus spoken: Blessed be our Lord the 48  
God of Israel, who hath geuen this day one sitting in my  
throne, mine eyes seing it † They therfore were terrified, 49  
and they al arose, that had beene inuited of Adonias, and  
euery man went his way. † And Adonias fearing Salomon 50  
arose, and went, and held the horne of the altar. † And they 51  
told Salomon, saying: Behold Adonias fearing king Salomon,  
hath taken hold of the horne of the altar, saying: Let king  
Salomon sweare to me this day, that he wil not kil his seruant  
with the sword. † And Salomon sayd: If he be a good man, 52  
there shal not so much as one heate of his fal vpon the  
ground: but if euil shal be found in him, he shal die. † King 53  
Salomon therfore sent, and brought him out from the altar:  
and going in he adored king Salomon: and Salomon sayd to  
him: Goe to thy house.

#### CHAP. II.

*David geueth godlie preceptes to Salomon. 5. willetth him to punish certaine offenders: 10. and die. 12. Salomon reigneth. 13. Adonias, by intercession of Bethsabee, requesteth to haue Abisag to wife: 22. but is put to death for demanding her. 26. Abiathar the priest is banished, and deposed, for conspiring with Adonias. 28. Ieab also for the same cause, and former crimes is slaine. 36. Semer is confined in Ierusalem, 40. & for transgressing his limites, together with old faulces is likewise slaine.*

**A**Nd the dayes of David approached that he should die, 1  
and he commanded his sonne Salomon, saying: † I 2  
enter into the way of al flesh: take courage, and play the man.  
† And obserue the watches of our Lord thy God, that thou 3  
walke in his waies, and keepe his ceremonies, and his pre-  
ceptes, and iudgements, and testimonies, as is written in the  
law of Moyse: that thou mayst vnderstand al thinges which  
thou doest, and whithersoener thou shalt turne thy selfe:  
† that





4 † that our Lord may confirme his wordes, which he hath  
spoken of me, saying: If thy children shal keepe their waies,  
and shal walke before me in truth, in al their hart, and in al  
their soul, there shal not altogether be taken from thee a man  
5 out of the throne of Israel. † Thou knowest also what Ioab  
the sonne of Saruia hath done to me, what he did to the two  
princes of the armie of Israel, to Abner the sonne of Nér, and  
Amasa the sonne of Iether: whom he slewe, & shed the bloud  
of warre in peace, & put the bloud of battel in his belt, which  
was about his loynes, and in his shoe, which was on his feete.  
6 † Thou shalt doe therfore according to thy wisdom, and  
7 shalt not bring his hoare head peaceably vnto hel. † But to  
the sonnes also of Berzellai the Galaadite thou shalt render  
kindnes, and they shal eate on thy table: for they mette me  
8 when I fled from the face of Absolom thy brother. † Thou  
hast also with thee Semei the sonne of Gera the sonne of  
Iemini of Bahurim, who cursed me with a wicked curse,  
when I went to the Campe; but because he came downe to  
meete me when I passed Iordan, and I sware to him by our  
9 Lord, saying: I wil not kil thee with the sword: † doe not thou  
suffer him to be guiltles. But thou art a wise man, so that thou  
knowest what thou shalt doe to him, and thou shalt bring his  
10 hoare heare with bloud vnto hel. † David therefore slept with  
11 his fathers, and was buried in the citie of David. † And the  
daies that David reigned in Israel, are fourtie yeates: in He-  
bron he reigned seuen yeates, in Ierusalem thirtie three.

12 † And Salomon sat vpon the throne of David his father,  
13 and his kingdome was confirmed exceedingly. † And Adonias  
the sonne of Haggith entered in to Bethsabee the mother of  
Salomon. Who said to him: Is thy coming peaceable? Who  
14 answered: peaceable. † And he added: I haue a word to speake  
15 with thee. To whom she said: Speake. And he: † Thou know-  
est, quoth he, that the kingdom was mine, and al Israel had  
purposed to make me ouer them to be their king: but the  
kingdom is transposed, & is made my brothers: for it was ap-  
16 pointed him of our Lord. † Now therefore I desire one peti-  
tion of thee; Confound not my face. Who said to him: Speake.  
17 † And he said: I pray speake to Salomon the king (for he can  
not denie thee any thing) that he geue me Abisay the Suna-  
18 mire to wife. † And Bethsabee said: wel, I wil speake for thee  
19 to the king. † Bethsabee therefore came to king Salomon, to

The second  
part.  
Of Salomons  
reigne, and  
actes good  
and bad.





11 In al zonis  
rien suresit  
behoveth the  
sonne to heare  
his mother.

21 By special in-  
finid Salomon  
did this extra-  
ordinarie fact  
as a prophet &  
minister of  
God, execu-  
ting his senten-  
ce geuen be-  
fore against  
the house of  
Heli for the  
sines of his  
children, 1.  
Reg. 2. 26. 31.  
and for Abia-  
thars proper  
fault owning  
with Adonias  
against Salo-  
mon 3. Reg. 1.

spoke vnto him for Adonias: and the king arose to meete her,  
and adored her, and sate downe vpon his throne: and a throne  
was sette for the kinges mother, who sate on his right hand.  
† And she said to him: One litle petition I desire of thee, con- 10  
found not my face. And the king said to her: My mother aske:  
for: it behoueth not that I turne away thy face. † Who said: 11  
Let Abisag the Sunamite be geuen to Adonias thy brother to  
wife. † And king Salomon answered, and said to his mother: 12  
Why dost thou aske: Abisag the Sunamite for Adonias? aske  
for him also the kingdom: for he is my brother elder then I, &  
hath Abiathar the priest, & Ioab the sonne of Saruia. † Ther- 13  
fore king Salomon sware by our Lord, saying: These thinges  
doe God to me, and these addē he, because Adonias hath  
spoken this word against his life. † And now, our Lord liueth 14  
which hath establihed me, and placed me vpon the throne of  
David my father, and which hath made me a house, as he  
spake, this day shal Adonias be slaine. † And king Salomon 15  
sent by the hand of Banaias the sonne of Ioiasa, who slew  
him, and he died. † To Abiathar also the priest the king said: 16  
Goe into Anathoth to thy field, and thou in deede art a man  
of death: but to day I wil not kil thee, because thou didst carie  
the arke of our Lord God before David my father, & hast su-  
steyned labour in al thinges, wherein my father laboured.  
† Salomon therefore: cast out Abiathar, that he should not 17  
be the priest of our Lord, that the word of our lord might  
be fulfilled, which he spake concerning the house of Heli in  
Silo. † And then a messenger came to Ioab for that Ioab had 18  
turned after Adonias, and after Salomon had not turned:  
Ioab therefore fled into the tabernacle of our Lord, & caught  
the horne of the altar. † And it was told king Salomon, that 19  
Ioab was fled into the tabernacle of our Lord, and was beside  
the altar: & Salomon sent Banaias the sonne of Ioiasa, saying:  
Goe, kil him. † And Banaias came to the tabernacle of our  
Lord, and said to him: Thus sayth the king: Come forth.  
Who said: I wil not come forth, but here will I die. Banaias  
reported his word to the king, saying: Thus spake Ioab, and  
thus he answered me. † And the king said to him: Doe as he 21  
hath spoken: and kil him, & butie him, and thou shalt remoue  
the innocent blood, which hath beene shed of Ioab, from me,  
and from the house of my father. † And our Lord shal render 22  
his blood vpon his head, because he murdered two iust men, &  
better





better then him self: and slew them with his sword, my father  
 David not knowing, Abner the sene of Ner general of the  
 warfare of Israel, and Amasa the sene of Iether general of the  
 33 armie of Iuda: † and their bleud shal retorne vpon the head of  
 Ioab, and vpon the head of his seede for ever. But to David  
 and his seede and his house, and to his thron be peace for  
 34 euer from our Lord. † Banaias therfore the sene of Ioiada  
 went vp, and setting vpon him slewe him: and he was buried  
 35 in his house in the desert. † And the king appoynted Banaias  
 the sonne of Ioiada for him ouer the armie, and Sadoc the  
 36 priest he placed for Abiathar. † The king also sent, and  
 called Semei, and said to him: Build thee a house in Ierusalem,  
 and dwell there: and thou shalt not goe out thence hither and  
 37 thither. † But what day soeuer thou shalt goe out, and shalt  
 passe the Torrent Cedron know that thou art to be slaine: thy  
 38 bloud shal be vpon thy head. † And Semei said to the king:  
 The saying is good: as my lord the king hath spoken, so wil  
 thy seruant doe. Semei therfore dwelt in Ierusalem, many  
 39 dayes. † And it came to passe after three yeares, that the ser-  
 uantes of Semei fled to Achis the sonne of Mascha the king  
 of Geth: and it was told Semei that his seruantes were gone  
 40 into Geth. † And Semei arose, and seled his asse, and went  
 to Achis into Geth to require his seruantes, and he brought  
 41 them out of Geth. † And it was told Salomon that Semei  
 42 went into Geth out of Ierusalem, and was returned. † And  
 sending he called him, and said to him: Did I not refuse to  
 thee by our Lord, and told thee before: What day soeuer thou  
 going out shalt passe hither & thither, know that thou shalt  
 die? And thou didst answere me: The saying is good, which  
 43 I haue heard. † Why then hast thou not kept the oath of our  
 44 Lord, and the precept that I commanded thee? † And the  
 king said to Semei: Thou knowest al the euil, wherof thy hart  
 is pruy to thy selfe, which thou dist to David my father: our  
 45 Lord hath rendred thy malice vpon thy head: † And king  
 Salomon be blessed, and the throne of David shal be stable  
 before our Lord for ever. † The king therfore commanded  
 Banaias the sonne of Ioiada: who going out, stroke him, and  
 he died.

Salomon was  
 not only a big  
 but also a pro-  
 phet. More-  
 over some se-  
 cular princes  
 doe not make  
 spiritual topi-  
 cious, and in-  
 flame in  
 their hearts  
 yet their ius-  
 tification is not  
 depending on  
 the prince: but  
 the prince is  
 be directed by  
 them. Rom 12.  
 7. 11.

## CHAP. III.

King Salomon marie th Charaas sister. 3. offereth victims in high places. 5.  
 admon. b. d by God in his sleepe to demand peace be with, he asketh wisdom

ppp 3

10 gouerns





*to gouerne his people. 10. which God granteth him, with much riches  
also and glorie. 16. He decideth a controuersie between two women conten-  
ding about a liuing child and a dead.*

**T**HE kingdom therefore was established in the hand of 1  
Salomon, and he was ioyned in affinitie to Pharao the  
king of Ægypt: for he tooke his daughter, and brought her  
into the cite of Dauid, vntil he accomplished building his  
owne house, and the house of our Lord, and the wal of Ieru-  
salem round about. † But yet the people immolated in the 2  
excellences: for there was no temple built to the name of our  
Lord vntil that day. † And Salomon loued our Lord, walking 3  
in the preceptes of Dauid his father, sauing that he immolated  
in the excellences, and burnt incense. † He went therefore into 4  
Gabaon, to immolate there: for that was a verie great excellence:  
a thousand hostes for holocaust did Salomon offer vpon that  
altar in Gabaon. † And our Lord appeared to Salomon in a 5  
dreame by night, saying: Aske what thou wilt that I may geue  
it thee. † And Salomon said: Thou hast done great mercie 6  
with thy seruant Dauid my father, euen as he walked in thy  
right in truth, and iustice, and a right hart with thee: for  
thou hast kept thy great mercie, and hast geuen him a sonne  
sitting vpon his throne, as it is this day. † And now Lord 7  
God, thou hast made thy seruant to reigne for Dauid my fa-  
ther: but I am a litle childe, and ignorant of my going out  
and coming in. † And thy seruant is in the middes of the 8  
people, which thou hast chosen, a people infinite, which can  
not be numbred and counted for the multitude. † Thou 9  
shalt therefore geue to thy seruant a docible hart, that he may  
iudge the people, & discerne between good and euil. For who  
shal be able to iudge this people, this thy people great in num- 10  
ber? † The word therefore was liked before our Lord, that Sa-  
lomon had asked such a thing. † And our Lord sayd to Salo- 11  
mon: Because thou hast asked this thing, and hast not desired  
for thy self manie dayes, nor riches, nor the liues of thine ene-  
mies, but hast desired wisdom for thy self to discerne iudge-  
ment: † behold I haue done vnto thee according to thy wor- 12  
des, & haue geuen thee a wise hart and intelligent, in so much  
that none before thee hath bene like thee, nor shal arise after  
thee. † Yea and these thinges, which thou didst not aske, I 13  
haue geuen thee: to witte, riches, and glorie, so that none  
hath





hath beene like thee among the kinges al dayes hertofore.  
 14 † And if thou wilt walke in my wayes, and keepe my pre-  
 ceptes, and my conmandementes, as thy father walked, I wil  
 15 make thy dayes long. † Therfore Salomon awaked, and per-  
 ceived that it was a dreame: and when he was come to Ieru-  
 salom, he stood before the arke of couenant of our Lord, and  
 offered holocaustes, and made pacifique victimes, and a great  
 16 feast to al his seruantes. † Then came there two women har-  
 17 lottes to the king, and stood before him: † of the which one  
 said: I beseech thee, my lord, I and this woman dwelt in one  
 house, and I was deliuered of a childe beside her in the cham-  
 18 ber. † And the third day, after that I was deliuered, she also  
 was deliuered, and we were together, and no other person  
 18 with vs in the house, except we two. † And this womans  
 20 childe died in the night. For sleping she oppressed him. † And  
 rising in the dead tyme of the night, she tooke my childe  
 from the side of me thy handmayd being asleepe, and layed it  
 in her bosome: and her childe that was dead, she put in my  
 21 bosome. † And when I was risen in the morning to geue my  
 childe milke, he appeared dead: whom more diligently be-  
 holding when it was cleere day, I found that it was not mine  
 22 which I bare. † And the other woman answered: It is not  
 so as thou sayst, but thy childe is dead, and mine liueth. On the  
 contrarie part she sayd: Thou liest: for my childe liueth, and  
 thy childe is dead. And in this maner they stode before the  
 23 king. † Then sayd the king: This woman saith, My childe  
 liueth, and thy childe is dead. And this hath answered, No,  
 24 but thy childe is dead, and mine liueth. † The king therfore  
 said: Bring me a sword. And when they had brought a sword  
 25 before the King, † Divide, quoth he, the liuing child into  
 two partes, and geue the halfe part to one, and halfe to the  
 26 other. † But the woman, whose childe was alieue, said to the  
 king (for her bowels were moued vpon her childe) I beseech  
 thee my lord, geue her the childe alieue, and kil it not. On the  
 contrarie part she sayd: be it neither mine, nor thine, but  
 27 let it be diuided. † The king answered, and said: Geue  
 vnto this woman the infant alieue, and let it not be killed  
 28 for this is the mother therof. † Al Israel therfore heard the  
 iudgement that the king had iudged, and they feared the  
 king, seing the wisdom of God to be in him to doe iudge-  
 ment.

The Epistle  
 on Sunday in  
 the 4. weeke  
 of Lent.

So heretikes  
 not being able  
 to proue that  
 their synago-  
 gue is the true  
 & permanent  
 Church, would  
 destroy the Ca-  
 tholique and  
 so haue none  
 at all.

CHAP.





## CHAP. II. II.

*Chiefe men of Salomons kingdom are recited by their names, and officers. 22. likewise the provision of victuals for his house, 26. the number of his horses, 29. his wisdom excelleth al others. 32. he wrote manie parables and verses, and learnedly discoursed of al thinges.*

**A**ND king Salomon was reigning ouer al Israel: † and 1 2  
these were the princes which he had: Azarias the sonne  
of Sadoc the priest: † Elihoreph, and Ahia the sonnes of Sifa 3  
Scribes: Iosaphat the sonne of Ahilud, register: † Banaias the 4  
sonne of Ioiada, ouer the armie: and Sadoc, and Abiathar prie-  
stes. † Azarias the sonne of Nathan, ouer them that assisted 5  
the king: Zabud the sonne of Nathan priest the kinges friend:  
† and Ahizar gouernour of the house: and Adoniram the 6  
sonne of Abda ouer the tributes. † And Salomon had twelue 7  
gouernours ouer al Israel, which serued out victuals for the  
king and for his house: for euerie one ministred necessities,  
eche man his moneth in the yeare. † And these are their 8  
names: Benhur in mount Ephraim. † Bendecur, in Maaces, 9  
and in Salebim, and in Bethsames, and in Elon, and in Beth-  
hanan. † Benhesed in Araboth: his was Socho, and al the 10  
land Ephraim. † Benabinadab, whose was al Nephtalim, had 11  
Tapheth the daughter of Salomon to wife. † Bana the sonne 12  
of Ahilud gouerned Thanach and Mageddo, and al Bethsan,  
which is beside Sarthana vnder Iezrahel, from Bethsan vnto  
Abelmehula ouer against Iecmian. † Bengaber in Ramoth 13  
galaad: had Anothiair the sonne of Manasses in Galaad, he  
was chiefe in al the countrie of Argob, which is in Basan,  
thre score cities great and walled, which had brasen lockes.  
† Ahinadab the sonne of Addo was chiefe in Manaim. 14  
† Achimaas in Nephthali: yea he also had Basemath the daugh- 15  
ter of Salomon in mariage. † Baana the sonne of Husi, in 16  
Aser, and in Baloth. † Iosaphat the sonne of Pharue, in Isacar. 17  
† Semei the sonne of Ela, in Benjamin. † Gaber the sonne 18 19  
of Uri, in the land of Galaad in the land of Schon the king of  
the Amorrhite, & of Og the king of Basan, ouer al thinges  
that were in that land. † Iuda and Israel innumerable, as the 20  
sand of the sea in multitude: eating, and drinking, and reioy- 21  
sing. † And Salomon was in his dominion, hauing al the king-  
domes with him from the riuer of the land of the Philis-  
tines vnto the border of Egypt: of them that offered him  
presentes.





22 presents, and serued him al the dayes of his life. † And the  
 prouision of Salomon was euerie day thirtie measures of  
 23 Houre, & three score measures of meale, † tenne fat oxen and  
 twentie pasture fed, & a hundred rammes, beside the venison  
 24 of hartes, roes, and buffles, & fatted soule. † For he possessed  
 al the countrie, which was beyond the riuer, from Thapsa  
 vnto Goza, and al the kinges of those countries: and he had  
 25 peace on euerie side round about. † And Iuda and Israel  
 dwelt without anie feare, euerie one vnder his vine, and vn-  
 der his figtree, from Dan vnto Bersabe al the dayes of Salo-  
 26 mon. † And Salomon had fourtie thousand stailles of chariot-  
 27 horses, and twelue thousand for the saddle. † And the fore-  
 saide gouernours of the king fed them: yea and the necessaries  
 of king Salomon stable they gaue forth with great care in  
 28 their time. † Barley also and strow for the horses, and beastes,  
 they brought to the place, where the king was, according as  
 29 it was appointed them. † God also gaue wisdom to Salomon  
 and prudence exceeding much, and latitude of hart as the sand  
 30 that is in the sea shore. † And the wisdom of Salomon passed  
 the wisdom of al them in the east, and of the Egyptians,  
 31 † and he was wiser then al men: wiser then Ethan the Ezra-  
 lite, and Heman, and Chalcol, and Dorda the sonnes of Mahel  
 32 and he was renomed in al nations round about. † Salomon  
 also spake :: three thousand parables: and his songes were :: These  
 33 a thousand & five. † And he disputed of trees from the cedar, bookes are  
 that is in Libanus, vnto the hyslop which cometh out of the not extant.  
 wal: and he discoursed of beastes, and foules, and creeping  
 34 wormes, and fishes. † And there came from al people to heare  
 the wisdom of Salomon, and from al the kinges of the earth,  
 which heard his wisdom.

## CHAP. V.

*Hiram king of Tyre granteth timber and workmen for build ing the Temple:  
 salomon allowing victuals, and paying wages. 13. the number of workmen  
 and overseers.*

1 **H**IRAM also the king of Tyre sent his seruantes to Sa-  
 lomom: for he heard that they had anointed him king  
 for his father: because Hiram had bene Davids friend at al  
 2 time. † And Salomon sent to Hiram, saying: † Thou know-  
 3 est the wil of David my father, and that he could not build  
 a house to the name of our Lord his God, because of warres  
 imminent





imminent round about vntil our Lord put them vnder the sole  
 of his feete. † But now our Lord my God hath geuen me rest 4  
 round about: and there is no sathan, nor il' rencounter. † Where- 5  
 fore I purpose to build a temple to the name of our Lord my  
 God, as our Lord hath spoken to Dauid my father, saying: Thy  
 sonne, whom I wil geue for thee vpon thy throne, he shal  
 build a house to my name. † Command therefore that thy 6  
 seruantes cut me downe cedres out of Libanus, and let my  
 seruantes be with thy seruantes: and I wil geue thee the hire  
 of thy seruantes whatsoeuer thou wilt aske, for thou knowest  
 how there is not in my people a man that hath skil to hew  
 wood as the Sidonians. † When Hiram therefore had heard the 7  
 wordes of Salomon, he reioysed exceedingly, and said: Blessed  
 be the Lord God this day, who hath geuen vnto Dauid a sonne  
 most wise ouer this people so great in number. † And Hiram 8  
 sent to Salomon, saying: I haue heard whatsoeuer thou hast  
 willed me: I wil doe al thy wil in cedre trees, and firre trees.  
 † My seruantes shal bring them downe from Libanus to the 9  
 sea: and I wil put them in boates in the sea, vnto the place,  
 which thou shalt signifie to me; and wil land them there, and  
 thou shalt take them: and thou shalt allow me necessities,  
 that there be meate geuen for my house. † Therefore Hiram 10  
 gaue Salomon cedre trees, and firre trees, according to al his  
 wil. † And Salomon allowed Hiram twentie thousand cores 11  
 of wheate, for prouision for his house, and twentie cores of  
 most pure oile: these thinges did Salomon geue to Hiram  
 euerie yeare. † Our Lord also gaue wisdom to Salomon, as he 12  
 spake to him: & there was peace between Hiram & Salomon,  
 and both made a league. † And king Salomon chose work- 13  
 men out of al Israel, and the taxed number was of thirtie  
 thousand men. † And he sent them into Libanus, ten thou- 14  
 sand euerie moneth by course, so that two monethes they  
 were in their houses: and Adoniram was ouer this taxing.  
 † And Salomon had seuentie thousand of them that caried 15  
 burdens, and eightie thousand hewers of stones in the moun-  
 taine: † besides the overseers which were ouer euerie worke, 16  
 in number three thousand, and three hundred that comman-  
 ded the people, and them that did the worke. † And the 17  
 king commanded, that they should take great stones, cho-  
 sen stones for the foundation of the temple, and should square  
 them: † which the macons of Salomon, and macons of 18  
 Hiram





Hiram hewed: moreover the Giblyans prepared timber and stones, to build the house.

## CHAP. VI.

*In the yeare foure hundred and foure score after the Israelites came from Egypt, Salomon, the fourth yeare of his reigne, began to build the Temple.  
2. The principal partes with the greatnes, forme, and ornaments thereof are described. 38. It is in building seven yeares.*

1 **A**ND it came to passe in the foure hundred and foure  
score yeare of the coming forth of the children of Israel  
out of the Land of Egypt, in the fourth yeare, the moneth  
Zio (that is the second moneth) of the reigne of Salomon  
2 ouer Israel, he began to build a house to our Lord. † And  
the house, which king Salomon built to our Lord, had three  
score cubites in length, and twentie cubites in bredth, and  
3 thirtie cubites in height. † And there was a porche before  
the temple of twentie cubites of length, according to the  
measure of the bredth of the temple: and it had ten cubites  
4 of bredth before the face of the temple. † And he made in  
the temple • oblique windowes. † And he built vpon the  
5 wal of the temple loftes round about, † in the walles of the  
house round about the temple and the oracle, and he made  
6 sides round about. † The loft that was vnderneath, had five cu-  
bites of bredth, & the middle loft was of six cubites in bredth,  
and the third loft had seven cubites of bredth. And he put  
beames in the house round about on the outside, that they  
7 might not cleaue to the walles of the temple. † And the  
house when it was built, was built of stones hewed and per-  
fected: and hammer, and hachet, and al the tooles of yron  
8 were not heard in the house when it was built. † The doore  
of the middle side was in the wal of the house on the right  
hand: and by wynding staires they went vp into the middle  
9 rowme, and from the middle into the third. † And he built  
the house, and finished it: he couered also the house with  
10 feelings of cedre trees. † And he built a loft ouer al the  
house five cubites of height, and he couered the house with  
11 cedre timber. † And the word of our Lord came to Salomon,  
12 saying: † This house, which thou buildest, if thou wilt  
walke in my preceptes, and doe my iudgements, and keepe  
al my commandementes, going in them, I wil establish my  
13 word to thee, which I spake to Dauid thy father. † And I

∴ In perfect  
people is nei-  
ther noise of  
murmur in ad-  
uersitie, nor of  
boasting in  
prosperitie,  
but patience  
and humilitie  
with silence.

Q q q q :

wil





11: Relic of holies  
or most holie  
place.

11: Stones in  
buildings,  
and bones in  
living bodies  
represent the  
state of reli-  
gious perso-  
nes: who being  
hidde in their  
Monasteries  
and cellies, so  
much the  
more fortifie  
the Church,  
by how much  
lesse they ap-  
peare abroad.  
because their  
effect is not to  
teach, but to  
mourne. S. Ber-  
nard. ser. 64.

11: It is a clere  
case, that al ear

wil dwell in the middes of the children of Israel, and wil not  
forsake my people Israel. † Salomon therfore built the house, 14  
and finished it. † And he built the walles of the house on the 15  
inside, with cedre loftes, from the pauement of the house to  
the toppe of the walles, and to the roofes, he couered it with  
cedre trees on the inside: and he couered the floore of the  
house with boordes of firre. † And he built loftes of cedre 16  
timber of twentie cubites at the hinder part of the temple,  
from the pauement to the higher partes: and he made the  
inner house of the oracle to be :: Sanctum Sanctorum. .  
† Moreover the temple it self was fourtie cubites before the 17  
doores of the oracle. † And al the house was couered within 18  
with cedar, hauing roundels, and the ioyntes therof coning-  
ly wrought and the engrauiages standing out: al thinges  
were couered with bordes: :: neither could there a stone ap-  
peare in the wal at al. † And he made the oracle in the middes 19  
of the house, in the inner part, that he might put the arke of  
covenant of our Lord there. † Moreover the oracle had 20  
twentie cubites in length, and twentie cubites of bredth, and  
twentie cubites in height. And he couered and seeled it with  
most pure gold. and the altar also he decked with cedar.  
† The house also before the oracle he couered with most 21  
pure gold, and fastened on plates with nailes of gold. † And 22  
there was nothing in the temple that was not couered with  
gold: yea and al the altar of the oracle he couered with gold.  
† And he made in the oracle two cherubs of oliue trees, of 23  
ten cubites in height. † One wing of a cherub of five cubites, 24  
and the other wing of a cherub five cubites: that is, hauing  
tenne cubites, from the end of one wing vnto the end of  
the other wing. † Of ten cubites also was the second cherub: 25  
in like measure, and the worke was one in both cherubs,  
† that is to say, one cherub had the height of ten cubites, 26  
and in like maner the second cherub. † And he put the che- 27  
rubs in the middes of the inner temple: and the cherubs ex-  
tended their winges, and the one wing touched the wal, and  
the wing of the second cherub touched the other wal: and  
the other winges in the middle part of the temple touched  
each other. † He couered also the cherubs with gold. † And 28 29  
al the walles of the temple round about he graued with di-  
uerse engrauiages and caruing: & he made in them cherubs,  
and palme trees, and :: diuerse pictures, as it were standing  
out





30 out of the wal, and coming forth. † Ye the pavement also  
 31 of the house he covered with gold within and without. † And  
 in the entrance of the oracle he made hile doores of the tim-  
 32 ber of oliuetrees, and hie corner postes. † And two doores  
 of oliuetimber: and he graued in them pictures of Cherubs,  
 and figures of Palme trees, and grauen workes standing out  
 very much; and he covered them with gold: and he covered  
 as wel the cherubs as the palmetrees, and the other thinges  
 33 with gold. † And he made in the entrance of the temple postes  
 34 of oliuetimber foure square: † and two doores of fette trees,  
 one agaynst an other: and either doore was duple, and to  
 35 opened with folding leaues. † And he graued cherubs, and  
 palmetrees, and engraunges appearing very much: and he  
 36 covered al with golden plates in square worke by rule. † And  
 he built the inner court with three rowes of stoncs polished,  
 37 and one rowe of cedar timber. † In the fourth yeare was the  
 38 house of our Lord founded in the moneth of Zio: † and in  
 the eleuenth yeare in the moneth Bul (that is the eight mo-  
 neth) the house was perfected in al the workes therof, and  
 in al the implementes therof: and he was building it seven  
 yeares.

ued & grauen  
 pictures, or  
 images were  
 not volawful,  
 but were reli-  
 giously made  
 & sette in the  
 holie Temple,  
 for the more  
 honour of  
 God.

The end of the  
 fourth age.

THE CONTINVANCE OF THE CHVRCH  
 AND RELIGION IN THE FOVRTH AGE: FROM  
 the parting of Israel out of Ægypt, to the fundation  
 of the Temple. The space of 480. yeares.

**V**WE HAVE senne already in the three first ages, or distiñt times  
 of the world, the beginning, increase, and continuance of the  
 Church and Religion of God, without interruption. Now in this fourth age,  
 in which God gave his people a Written Law, it is yet more evident, that the  
 same faith and religion, not only continued but also was more expressed, and  
 explicated; and the Church had more varietie of Sacrifices, Sacraments, and  
 other holie Rites, & Observances: & the two states Ecclesiastical and Temporal  
 more distinguished, and ech of them, especially the Priestlie and Levitical Hie-  
 rarchie, more disposed in subordination: the civil government also vnder Dukes  
 Judges, and Ringes, more distributed among superiour and inferiour officers  
 then before.

Articles of  
 faith, other  
 pointes of re-  
 ligion, & state  
 of the Church  
 more expres-  
 sed in this  
 fourth age  
 then before.

For first the principal point and ground of al religion, the beleefe in  
 one God, and his proper diuine worship, is aboue al most stricly comman-  
 ded, often repeated, diligently obserued by the good, and severely punished in  
 transgressours.

Q q q q





transgressours. To which end and purpose, after that God had singularly selected three more renowned Patriarchs, Abraham, Isaac, and Jacob, preserving them by his special grace from idolatrie, and from wicked ways of most peoples and nations, blessed their seede, not in the whole progenie of the two former, but in Jacob onlie, whom he otherwise named Israel, multiplying his children exceedingly, yea most of al (which was most marvellous) in his persecution: then bringing them forth of the sonne of Egypt, in his strong hand, as is recorded in the former age, at last his

Divine Lawes.

Moral.

Ceremonial

Judicial

Divine Lawes delivered to them his perfect and eternal Law, conveyed in two tables, distributed into tenne preceptes, teaching them their proper duties first towards himselfe their God and Lord, then towards each other. Adding moreover for the practise and execution thereof, other particular precepts of two sorts, to witte, Ceremonial prescribing certaine determinate manners and rites, in observing the commandments of the first table pertaining to God: and Judicial Lawes directing in particular how to fulfil the commandments of the second table, concerning our duties towards our neighbours. So we see the whole law is nothing else, but to love God above al, Mat. 22.

Only God to be served with divine honour.

and our neighbours as our selves. The manner of performing al, is to beleue and hope in one onlie Lord God, honour and letue him alone, who made al of nothing, conserveth al, wil iudge al, and render to al men as they deserve, and therefore fully to confirme this point, he beginneth his commandments with expresse prohibition of al false and imaginarie goddes, saying (Exod. 20. v. 3.) Thou shalt not haue strange goddes, & after threatenings to the transgressours, and recital of the other nine commandmentes, he concludeth (v. 23.) with repetition of the first, saying: You shall not make goddes of siluer, nor goddes of gold shall you make to you. The same is repeated and explained (Deut. 5.) And in the next chapter Moyses exhorting the people saith: Heare Israel, the Lord our God is one Lord. And God himselfe speaking againe saith: (Exod. 23.) See ye that I am onlie, and there is no other God besides me. The royal prophet David (2 Reg 22. and Psalms. 17.) who is God but our God? and in sundrie other places the same doctrine of one God is grounded, confirmed, and established.

The B. Trinitie

The Myserie of the B. Trinitie, or of three Divine Persons, is no lesse true and certaine, then that there is but one God, though not so manifest to reason, nor so expressly taught in the old Testament, yet beleued then also, and often insinuated, where God is expressed by names of the plural number: as Elobim, Elim, Elob, Saddai, Adonai, Tschaoth: which import pluralitie of Persons in God, who is but one nature and substance. Distinction also of Persons in God is deduced (Exod. 31.) God saying: I wil call in the name of the Lord. That is (as S. Augustin and other fathers expound it) the second Person by his grace maketh his servants to call vpon God. More distinctly 9. 154. in Exod.

(Psal. 2.)





(*Psalm. 1.*) The Lord said to me: Thou art my Sonne, I this day haue begotten thee. (*Psalm. 139.*) The Lord said to my Lord: that is, God the Father to God the Sonne: who according to his diuinitie is the Lord of David, according to his humanitie the sonne of David. The same king David maketh mention also of the third person, the Holie Ghost, praying (*Psalm. 50.*) Thy holie Spirit take not from me. In the forme of blessing the people (*Num. 6.*) al three Persons seme to be vnderstood in the name of our Lord Ihesu repeated; our Lord (the Father) blesse thee and keepe thee. Our Lord (the Sonne) shew his face to thee, and haue mercie vpon thee. Our Lord (the Holie Ghost) turne his countenance vnto thee, and geue thee peace.

Of the Incarnation of the Sonne of God, we haue in this age manie prophecies and figures. Moyses evidently (*Deut. 18.*) foresaweth that after other prophets Christ the Sonne of God should come in flesh, and redeme mankind, as S. Peter teacheth (*Act. 3.*) Likewise in his Canticle, and Blessing of the tribes (*Deut. 32. & 33.*) he speaketh more expressly of Christ and his Church, then of the Iewes and thier Synagogue. The starre prophecied by Balaam (*Num. 24.*) foresawed both to Iewes and Gentiles, that Christ should subdne al nations. Iosue both in name and office was a manifest figure of IESVS Christ, Also the Iudges, and Kings, some in one thing, some in an other, most especially king David and king Salomon, were figures of our Lord and Saviour Iesus Christ. The brazen serpent (*Num. 21.*) signified Christ to be crucified, as him selfe expounded it (*Iohn. 3.*) Briefly the whole Law was a p. dagogue, or conductor to bring men to Christ (*Galat. 3.*) and by him to know God and themselves: to wit, God omnipotent, al perfect, Creator of al, our Father, Redemer, and Sanctifier: and man his chief earthly creature, though of himselfe weak and impotent, yet through sinne miserable, yet in nature of free condition, endued with vnderstanding. to conueine, and discourse; and with freewill, to choose or refuse what liketh or displeaseth him.

For God appoynting al creatures their offices, ingrafted in al other things an innvariable inclination to performe the same, so that they could neither by vertue nor sinne make their state better nor worse then it was created, but ordaining Angels and men to a higher end of eternal felicitie, left their wills free to agree vnto, or to resist his precepts, and counsels. Whereupon Angels cooperating with Gods grace were confirmed in glorie, and some reueling were eternally damnd. Man also offending fell into damnable state, but through penance may be saued, if he cooperate with new grace of our Redemer, which is in his choice to doe, or omitte. As when God gaue his people meate in the desert (*Exod. 16.*) he so instructed them, how to receiue it and vse it, without force or compulsion, that he might proue them (as himselfe speaketh) whether





whether they would walke in his law or no. And after making covenant with them (Exod. 19. Deut. 26.) required and accepted their voluntarie consent: entring into formal contract or bargaine between himself and them: he promising on the one partie to make them his peculiar people, a priestlie kingdome, and a holie nation: they on the other partie promising loyaltye, obedience and obseruation of his commandements, saying: All thinges that our Lord hath spoken we wil doe. For which cause Gods promises are conditional (Deut. 7.) if thou kepe his iudgements, God wil kepe his covenant to thee. Againe most plainly (Deut. 11.) Behold I sette before your sight this day benediction and malediction, and (Deut. 30.) I cal for witneiles this day heauen and earth, that I haue proposed to you life and death, blessing and cursing. Choose therefore life that thou mayest liue. In al which it is certaine that Gods promise being firme, mans wil is variable, and so the event not necessarie: which made Caleb hoping of victorie to say (Iosue 14.) if perhaps our

Obiection of Gods fortune-  
lall answered. Lord be with me. Neither doth Gods foreknowledge make the event necessarie, for he seeth the effect in the cause, as it is voluntarie or casual: yea God knoweth al before, and some times fortelleth thinges, which conditionally would happen, and indeed (the condition sayling) come not to passe, as (1. Reg. 23.) God answered, that the men of Ceila would betray David (meaning if he staid there) which they did not; for he parted from thence.

Grace necessarie.

Yet is not man able by this his freedome, nor otherwise of himself, to do, nor so much as to thinke anie good thing but through Gods mere mercie, and grace, geuen him without his deseruing. sufficient to al, and effectual to those that accept it. God also g ueth particular grace for special functions; as (Leuit. 8) to Priestes (Num. 11.) to seuentie ancients, and (1. Reg. 10.) to King Saul.

2 Cor. 3:

Gods command-  
mentes possi-  
ble to be kept.

By which diuine assistance the commandements of God are possible, as himselfe anoneth, saying: (Deut. 30.) This commandment that I command thee this day is not aboue thee. Againe; I haue sette before thee life and good, death and euil, that thou mayest loue God, walke in his wayes, and kepe his commandementes.

Good & euil.  
Meritorious.

Workes done by grace and free wil are good and commendable, Moyses so testifying (Deut. 14.) This is your wisdom and vnderstanding before peoples. Yea are meritorious: and rewardees are promised for the same (Leuit. 26.) and contrariwise punishments threatened to the transgressors. And Booz knowing rewarde to be due for wel doing, prayed God to render to Ruth (ch. 2.) a full reward for her wel deseruing. The royal prophet affirmeth (Psalm. 18.) that in keeping Gods preceptes is much reward. and (Psalm. 118.) professeth that he inclined his hart to kepe them for reward.

Amongst other seruices of God, and meanes of mens saluation, external Sacrifice





Sacrifice is of the greatest. And therefore the manner of offering all sortes is as Divers sortes of Sacrifices  
large prescribed in the Law, especially in the first Chapters of Leviticus. The first and principal was Holocaust, wherein all the oblation was burned Holocaust,  
and consumed in the honour of God our Soueraigne Lord. The second was Sacrifice for sinne, according to the diversitie of offences and persones, wherof For sinne.  
part was burned, the other part remained to the priestes, except it were for the sinnes of priestes, or of the whole multitude (Leuit. 4.) for then the priestes had no portion, but all was offered to God. The third was pacifique sacri- Pacifique.  
fice, either of thanksgiving for benefites received, or to obtaine Gods fauour in all occurrent necessities, and good desires. And of both these sortes one part was consumed in Gods honour, another part was the priestes, the third was theirs that gave the oblation. In confirmation of these sacrifices God at first miraculously sent fire to burne them (Leuit. 9.) wherof he had given commandment before (Leuit. 6.) that it should be conserved, and neuer extinguished, to teach vs especially of the new Testament, that haue the real sacrifice, and verie bodie of the former shadowes and figures, to nourish and keepe the fire of charitie, not procured by our owne power, but given by God, that it neuer cease, nor be extinguished in our hartes.

Fire sent from God signifies charitie.

Likewise in the same law of Moyses, besides Circumcision instituted before (Gen. 17.) and here confirmed and continued (Leuit. 12. Iosue. 5.) all hostes and sacrifices for sinne (Leuit. 4. 5. 6. and 7.) consecration of Priestes, (Leuit. 8.) and the sacrifices adioyned therunto, also diuers other washinges and purifications of legal uncleannes (Leuit. 14. 15. 16. and 17.) were all Sacraments; signifying either first iustification and remission of sinne, or increase of grace, and puritie; of which sort it is also probable that the Paschal lambe, and Loaves of proposition were sacramentes (Exod. 12. 25.) Which multitude S. Augustin comparing with ours of the new Testament, sayth: The people bound with scare in the old law, was burdened with manie sacraments. For this was profitable to such men (sayth he) to make them desire the grace, foretold by the prophetes, which being come from the wisdom of God becoming Man, by whom we are called into freedom, a few most wholesome Sacraments are instituted, which hold the societie of christian people vnder one God of a free multitude. But as Christs Sacraments are fewer in number, so they are more excellent in vertue. And so most of these new, the former do answer as figures and shadowes. So to our Baptisme answereth Circumcision, as S. Paul teacheth (Colos. 1.) that Christians are circumcised in the circumcision of Christ, buried with him in Baptisme. To our holie Eucharist, as it is a Sacrament, did answer the Paschal lambe, & Loaves of proposition, as also Manna, and blood of the Testament. It was prophesied Psal. 18. Adore his

Sacraments.

Manie more in the old Testament then in the new.

Christs Sacraments more excellent.





Most of  
Christs Sacra-  
ments prefi-  
gured in the  
old law but  
not all.

foote stoole: as holie Fathers expound it. And as the same Eucharist is a Sacrifice, it was prefigured by all the old sacrifices of the law of nature, and of Moys. 3: as S. Augustin, and S. Leo do proue; and prophecied (Psal. 19.) Be he mindful of all thy sacrifice &c. To the sacrament of holie Orders answered consecration of Priests. All the ablutions, purifications, cleansings and oblations for sinne, which in great part were both Sacramentes and sacrifices, answered to our Sacrament of Penance, which was also prefigured by the second tables of the decalogue. (Exod. 34.) More plainly forbidden by example of particular confession of sinnes and satisfaction (Num. 5. 14. and 29.) Contrition also was no lesse required, as appeareth by the example of king David. 2. Reg. 24. Marriage in the old Testament, though not a sacrament yet signified the Sacrament of Marriage among Christians. But the Sacrament of Confirmation had not any so answerable a figure, in the old law, which brought not to perfection. Neither Extreme unction, because the law gave not immediate entrance into the kingdome of heaven, which defects were signified by the high priestes entring only once in the yeare into Sancta Sanctorum. Leuit. 16.

S. Aug.  
in hunc.  
Psal. ser  
de verbis  
Domini.  
li. 17. ci-  
uit. c. 20.  
li. 1. cont.  
aduers.  
leg. c. 18.  
S. Cyril.  
li. 3. in  
Ioan.  
S. Leo ser.  
3 de pas-  
sione.

Some like im-  
pediments in  
use of holie  
Rites.

Like wise touching practise of holie Rites; diuers vncleanes hindering participation of sacrifices, and conuersation with other men (Leuit. 14.) Degrees of consanguinitie and affinity; hindering marriage (Leuit. 18.) and sundrie Irregularities, excluding from the office of Priests (Leuit. 21.) were figuratiue resemblances of finnes and censures, and of impediments to holie Orders, and to Marriage, in the new Testament.

Tabernacle.  
Propitiatorie  
with appeari-  
sances.

To the peculiar seruice of God perteyned also the Tabernacle, with the Propitiatorie, Arke, Cherubims, Table for loaves of proposition, Candlestickes, Lampes, Altars for Holocausts, & Incense; Vestments for Priests, a brasen laver, and other vessels described Exod. 25. 11 seq. All which were kept and carried by the Leuites, resting or marching in the middes of the campe. Num. 2. 3. And when the Land of Chanaan was conquered, the same were fixed in Silo. Josue 18. Whither the people resorted at certayne seasons, and vpon sundrie occasions. From thence long after they took the Arke, and often vpon diuers occasions removing it, made Oratories, or Chappels, whersoener it rested, deuotion increasing, & religious estimation of it in all Israel. 1. Reg. 4. 7. 10. Yea the infidel Philistines in Aroue seeing and feeling the vertue thereof, overthrowing their god Dagon, and themselves sore plagued found it best for them to send the Arke home to the Israelites, notwithstanding costlie and pretious oblations (1. Reg. 5. & 6.) King David much specially honoring it (2. Reg. 6.) vntill he considering that himselfe dwelt in a house of cedar, and the Arke of God remained in the tabernacle couered with skinner, intended to build a more exalted house for God. 2. Reg. 7. And this good purpose was deferred by Gods appointments and





his sonne king Salomon builded the famous Temple in Hierusalem. 3. Reg. 6.

*Quest 56.* Which succeeding in place of the Tabernacle, ech of them (one after the other) was the only ordinarie place of Sacrifice. The law commanding (Leuit. 17.) If anie man of the house of Israel, kill an ox, or a sheepe, or a goate (to wit for Sacrifice, as S. Augustin., and other fathers expound it) and offer it not at the dore of the tabernacle, (afterwards at the dore of the Temple) he shal be guiltie of blond, as if he had shed blond. and so shal he perish out of the middes of his people. Neuertheles upon occasions, and by special reuelation sacrifice was lawfully offered in other places. For so in the time of the tabernacle, Samuel the propbet, offered Sacrifice in Masphath. 1. Reg. 7. And the prophet Elias offered Sacrifice without the Temple, when he conuined the false prophetes of Baal. 3. Reg. 18. Whose fact (as S. Augustin. noteth) the miracle sufficiently shewed to be donne by Gods dispensation.

The Tabernacle, and afterwards the Temple, the onlie place for Sacrifice.

Yet God sometimes dispensed therein.

And as peculiar places were dedicated, so also special times were sanctified, and diuers feastes, and festinities partly ordained before (as the Sabbath. Gen. 2. and Pasch Exod. 12.) were confirmed by the Law (Exod. 20. 23.) and others likewise instituted (Exod. 23. Leuit. 23. Num. 28. 29. and Deut. 16.)

Feastes of the old law,

With proper sacrifices for euerie sort. First and most general was the dailie sacrifice of a lambe euerie day twise, at morning and euening (Exod. 29.)

Which was not properly a feast, but a sacred perpetual office in the tabernacle, and after in the temple. All the rest were festinal dayes, in which it was not

Eight sortes of feastes, besides the dailie sacrifice.

lawful ordinarily to do seruile worke. The first of these was the Sabbath, that is the seuenth and last day of euerie weke, which is our saturday: Kept still

solemnly by the Jewes, euen at this time, in al places where they dwell; but not by Christians, because the old Law is abrogated; and we kepe the next

day, which is Sunday, holie, by institution and tradition of the Church. The second, Neomenia, or new moon, in which day they alwaies

beganne the moneth; and twelue such monethes made a yeare, by the course of the moone; for by the course of the sunne, the yeare containeth eleven dayes

more, which in three yeares make about a moneth. And so euerie third yeare, and sometimes the second (for it happened seuen times in nineteene yeares)

had thirtene monethes: and was called Annus embolismalis, being increased by meanes of those eleven dayes. The third feast was Pasch, or Phase,

first instituted at the parting of the children of Israel out of Egypt, in the full moone of the first moneth in the spring, in which the Paschal lambe was eaten,

as is prescribed; Exod. 12. The fourth feast was Pentecost, or first frutes, the fiftieth day after Pasch, when Moses receiued the Law in mount Synai. The

fifth, the feast of Trumpets, the first day of the seuenth moneth, in grateful memorie that a ramme sticking by the hornes, was offered in sacrifice by Abraham in place of Isaac. The sixth was the feast of Expiation, the tenth





Prescribed fast  
from euca to  
euca.

day of the seventh month; wherein a solemn fast was also prescribed from evening of the ninth day to evening of the tenth, for remission of sinnes in general, be it particular sacrifices in satisfaction for euill done, or for anie man found himself guilty. The seventh was the feast of Tabernacles, seven dayes together, beginning the fifteenth of the seventh month, in remembrance of Gods special protection, when they remained in tabernacles, fourtie yeares in the desert. The eighth feast was of Assemblies and Collection, the next day after the forsaide tenen, in commemoration of vniou in the people; and perceable possession in the promised land. In this day general collection was made for necessarie expences in the publique seruice of God.

Seuenth yeare  
of rest: and  
Iubilee yeare.

Moresoer the seuenth yeare was as a sabbath of rest (Leuit. 25.) in which no land was plowed, nor vine pruned, nor the fruite gathered that sprang without mans industrie of the earth. Againe the fiftieth yeare was peculiarly made holie, and called the Iubilee, or ioyful yeare. In it all bondmen were sette free; all inheritances among the Israelites, being for the time, sold or otherwise alienated, returned to the former owners.

Other ceremoni-  
al obseruan-  
ces.

Cleane and  
uncleane.

No bloud to  
be eaten, nor  
fat.

Not diuers  
seeds in one  
field.

No cloth of  
diuers matter.

Strict com-  
mandment to  
keepe the  
Law.

The obseruers  
blest and re-  
warded.

Transgres-  
sors cursed  
and punished.

Besides sacrifices, sacramentes, holie places, holie times, and manie other sacred things belonging therto; there were yet more ceremoni-  
al obseruances commanded by Moyses law, as well pertyning to the seruice of God in that time, as signifying christian life and maners. So certayne beastes, birdes, and fishes were reputed uncleane (Leuit. 11.) and Gods people forbid to eat them; as also that they should not eat anie bloud at all, nor fat. Leuit. 3. The reason of all which was not, as though anie creature were ill in nature, but partly to auoid idolatrie, partly to exercise them in obedience, and temperance; & partly for that the same things signified vices and corruptions, from which Christians especially ought to refrain. Likewise Leuit. 19. they were commanded not to sow their fieldes with two sortes of seedes; nor to weare garments woven of two sortes of stuffe, that they might be more distinguished from infidels by external signes, and not only by Circumcision, but especially to teach christians to lead a simple innocencie, & to auoid double & deceitful dealing.

All which, and other preceptes as well morall, as ceremoni-  
al and iudicial, were most strictly commanded; the obseruers blessed & rewarded, & transgressours severely threatned with great curses (Leuit. 20. 26. Deut. 4. 17. 18.) and diuinely punished, Exod. 32. three thousand slaine for committing idolatrie. A man swallowed vp in the earth. (Num. 16.) descending quick into hell, & manie more burned with fire from heauen, for making and sinning against God. Yea by one meanes & other, all that were about an entire yeare of age, coming forth of Egypt, except two onlie (Iosue & Caleb) lived in the desert, for the general murmur of the people. Num. 11. 14. 25 & 16. All Israel beaten in battle til one man sacker Achan was discovered & punished. Ios. 7. All the tribes were punished for suffering publique idolatrie in Dan: and Benjamin almost





almost extirpate, for not punishing certaine malis. Elours. Iudic. 20. And the  
whole people were often invaded & sore afflicted for their sinnes; as appeareth  
in the booke of Iudges. In particular also divers were advanced & prospered for  
their virtues, as Iosue, Caleb, Phinees, Samuel, David and others. Contrariwise  
Nadab and Abiu priests were miraculously burnt for offering strange fire, Le-  
v. 10. One stoned to death for gathering sticks on the Sabbath day, Num. 15.  
King Saul deposed, for presuming to offer sacrifice, & not destroying Infidels  
(1. Reg. 13. 15.) & Oza, 2. Reg 6. suddenly slaine for touching the Ark of God,  
the Law forbidding vnder paine of death, Num. 1. 7. 5. & 18. 7. 7. that  
none should approach to holie office being not thereto orderly called.

Of workes also of Supercogation (called counsailes not preceptes) we haue  
examples in Vowes, voluntarily made of thinges not commanded; the law pre-  
scribing what Vowes might be made, & by vvlom. Nu. 30. And Num. 6.  
a particular rule was proposed to such as of their owne accord, would em-  
brace it, & a distinct name geuen them, to be called Nazarites, that is, Se-  
perate or Sanctified. In which state they were to remain either for a  
time, limited by themselves or their parents, or perpetually, if they so promised.  
Iudic. 13. 1. Reg. 1. For so farre as their promise extended, they were strictly  
obliged to performe. D. ut. 23. When thou hast vowed a vow to our  
Lord thy God, thou shalt not slacke to pay it: because our Lord thy  
God wil require it: and if thou delay, it shal be reputed to thee for  
sinne. If thou wilt not promise, thou shalt be without (this) sinne.  
Pay thy vowes vnto the Highest, Psal. 73. Vow ye, and render (your  
Vowes) to our Lord your God, Psal. 49. The Rechabites afterwarde  
had a like rule to the Nazarites; & the same perpetual (Hierem. 35.) neuer  
to drinke wine, nor to build nor dwell in houses, but in taberna-  
cles, nor sow corne, nor plant vineyardes. Which rule though insti-  
tuted by a man, yet the obseruation therof was much commended & rewar-  
ded by God. 2. 19. Such distinct state of religious persons, with other  
states of the church of Christ, were also prefigured (Leuit. 11.) by the cleane  
fishes, of three distinct waters, as some holie Fathers do mystically expound  
that place. To witte, the cleane fishes of the sea are the multitude of layper-  
sons, which are dravven out of the sea of this vvlld, and happily found good  
fishes in our Lords nette. Math. 13. The cleane fishes of the riuers, are the  
good and fruitful Clergie men, that water the whole earth, b. teaching  
Christian doctrine, and ministring holie Sacramentes, vnto both r Rites, and  
Gouerning the whole Church. And the cleane fishes of standing pooles, are  
the Monastical persons, lining perpetually in Cloysters, where good  
soules are alwayes readie for our Lardes table, as S. Bernard teache b.  
Much more the more ancient fathers. S. Bede S. Gregorie, S. Augustin, and  
others explicate innumerable places of holie scripture mystically, relying therein

VVorkes of  
supercog-  
ation  
Vowes.

Nazarites;

Rechabites;

Three sortes  
of Christians  
prefigured.

Laitie.

Clergie.

Mounkes.

Holie scrip-  
ture expounded  
mystically,





Upon example of the new Testament so expounding the old. Namely S. Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Christ, and affirming that all things happened to the people of the old Testament in figure of the new.

Leaving therefore to prosecute the same further, which would require a verie great worke, it may here suffice to give according to the literal sense, a briefe view of certaine other pointes of Religion, practised in this fourth age.

Where it is clere, that as Iacob the Patriarch had foretold (Gen. 48.) that

Invocation of  
Patriarches.

Abrahams, Isaacs, and his owne name should be invocated, so Moyses prayed God for his promise made to them, and for their sake, to pardon the people, saying: Exod. 32. Remember o Lord Abraham, Isaac, & Israel.

And our Lord was pacified, from doing the euil which he had spoken against his people. His diuine providence so disposing, that he could be

Obiections  
answered by  
holie Scriptu-  
res.

bindered, by such prayers, from that which he threatened. And whereas Moyses did not directly invoke the holie Patriarches, as Christians now call upon glorified Sainctes, to pray for them, the cause of difference is, for that now Sainctes seeing God, know in him, whatsoeuer pertaineth to their glorie, which state none before Christ attained vnto. Num 35. v. 25. Deut. 4. v. 12.

Againe Protestantes obiekt, that for so much as God knoweth all our necessities desires, dispositions, and whatsoeuer is in man, it is needles (say they) superfluous & in vaine, that Sainctes should commend our causes. To this we answer, that not only glorious Sainctes, but also mortal men by Gods ordinance (by which nothing is done vainely) do such offices, as mediators between God and other men, for so Moyses told the wordes of the people to our Lord (Exod. 19.) notwithstanding Gods omniscience, or knowledge of all things. Also

How Sainctes  
know mens  
prayers.

God expressly commanded Iob's freinds to goe to Iob, promising to heare his prayer for them. As for Sainctes hearing or knowing our prayers made to them, though onlie God of himselfe, and by his owne power, seeth mens secreete cogitations, and therefore is properly called the searcher of hartes (1. Reg. 16.) yet God communicateth this power to prophetes, to see the secreete thoughtes of others; so Samuel knew the cogitations of Saul (1. Reg. 9. v. 20.) And

Abiasaw by reuelation the coming of Ieroboams wife to him in Silo (3. Reg. 14.) Much more God reuealeth our present state, and adtes to glorified soules; who are as Angels in heauen (Math 22.) and being secure of their owne glorie, are careful (sayeth S. Cyprian) of our Sal-

Titles geuen  
to men in of-  
fice, and to  
Sainctes.

uation. Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessors, mediators, and the like; for such titles are geuen to them not as to God, but by way of participation only. So Iudges are called goddes and sauiours (Exod. 21. Iudic. 3.) and Priestes called goddes (Exod. 21.) Praise geuen to God and Gedeon

Angels ado-  
red.

Protection and adoration of Angels is very frequent, Exod. 23. 31. Num. 22.

S. Bern.  
Ser. 1. de  
S. An-  
drea. 3. 80  
da. 10. 4.

S. Aug.  
cont.  
Faust. 5.  
Greg. in  
li. 1. Reg.  
et in Iob.

S. Hiero.  
Ep. 12. ad  
Gauden.

Iob. 42.

lib. de  
mortalit-  
ate.





Num. 22. Iosue. 5. Iudic. 2. 6. 13. The names of the twelve sonnes of Israel were grauen in the two chiefe ornaments of the high priest, in the Ephod and Rationale (Exod. 28.) Manna was not only reserved as a memorie of Gods singular benefite, but also honorably reposed as a Relique: Relique in a golden vessel, and kept in the Arke of God (Exod. 16. Heb. 9.) Iosephs bones reserved and removed (Iosue 24.) Images of Images. holie Cherubims were made and sette together with the Arke, and Propitiatorie in the chiefe place of the Tabernacle, called Sancta Sanctorum (Exod. 25.) An image also of a serpent was made in brasie for the health of those that were stricken by serpentes (Num. 21.) Images also of lions and oxen were made, and sette vnder the soote of the lauer (called a sea) in the Temple (3. Reg. 7.) The honour done to any holie thing, namely to the Arke (2. Reg. 6.) redounded to Gods more honour, and al this so farre from idolatrie, that quite contrarie, in presence of the Arke the idol Dagon fel to the ground, and broke in peeces. 1. Reg. 5.

Exequies for the dead with weeping and fasting were then practised in the Church, as appeareth by the peoples mourning for Aaron thirtie dayes. Num. 20. Also for Moyses. (Deut. 34.) By the Gabaonites fasting seuen dayes for Saul and his sonnes lately slaine. 1. Reg. 31. Likewise king David with al his court mourning weeping and fasting for them. 2. Reg. 1.

Exequies for the dead.

Al which were to no purpose, if soules departed could not be releued by such meanes. It moreover appeareth that the same royal prophes belened diuers places to be in hel, when he said (Psal. 85.) Thou hast deliuered my soule from the lower hel, signifying plainly that there is a lower and a higher hel: which higher the Church calleth Purgatorie. where soules suffer that paine in satisfaction for their sinnes, which remaineth not satisfied before death, & is due after the guilt of sinne is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered (Leuit. 24. 6. 16.) And David was punished by the death of his child. 2. Reg. 12. & by the plague sent amongst his people 2. Reg. 24.

Purgatorie.

after his sinnes were remitted. He feared also punishment in the other world, yea in sortes and therefore prayed to be deliuered from both, say-

ing: (Psal. 6.) Lord rebuke me not in thy furie, nor chastice me in thy wrath. that is (saith S. Gregorie) Strike me not with the reprobate, nor afflict me with those, that are purged by the puni-

shing flames. And most expressly signifieth also a higher place called hel, saying (Psal. 13.) in the person of Christ to his Father. Thou shalt not leaue my soule in hel. From whence Christ deliuered the holie Patriarches

Limbus patrum.

Prophets and other perfect soules, resting without sensible paine, & brought them into heauen, vntill before him none could enter which was also signified by the times of refuge, whence none might depart to their proper

No entrance into heauen before Christ.

countie,





countrie, til the death of the high priest (*Num. 35.*) & by Moyses dying in the desert, and not entering into the promised land over Jordan. *Dent. 4. 31. & 34.*

Presupposing the general Resurrection of all men (as a truth known  
Resurrection. by former traditions) King David sheweth the difference of the wicked, and  
godlie in that time, saying (Psal. 1.) The impious shall not rise againe  
in iudgement: nor sinners in the counsell of the iust. That is, the  
wicked shall not rise to ioy & glorie, as the iust & godlie shall doe.

Of general iudgement is more plainly prophecied, 1. Reg. 2. That our Lord shal iudge the endes of the earth, not that David, nor Salomon; but Christ shouldraigne in his militant Church, euen to the endes of the earth, and in fine iudge the vvhole vvhorld: The same is confirmed Psal. 49. God wil come manifestly our God, and he wil not kepe silence. Fire shal burne forth in his sight. Psal. 95. He shal iudge the round world in equitie, and the peoples in his truth Psal. 96. Fire shal goe before him, and shal inflame his enemies round about. Againe the same royal prophete ( Psalm. 48. ) describeth the future and eternal state of the damned saying: as sheepe ( creatures vnable to helpe themselves ) they are put in hel, death shal feede vpon them. Of the blessed he addeth: And the iust shal rule ouer them in the morning, that is, in the resurrection, and Psal. 149. The Sainctes shal reioyse in glorie, they shal be ioyful in their beddes ( in eternal rest. ) The exaltations ( praises ) of God in their throate, and two edged swordes in their handes: to doe reuenge in the nations, punishments among the peoples. To bind their kinges in fetters; and their nobles in yron manicles. That they may doe in them the iudgement that is writen: This glorie is to al his Sainctes. And much greater glorie belongeth to Sainctes: for this is but accidental, vntoed according to vulgar capacitie. The essential and perfect glorie; which no eye hath seene, nor eare hath heard. nor hart can conceiue, consisteth in seeing God. Among accidental glorious gifts, the foure dowries of glorified bodies are especially prefigured: Impassibilitie by the wood Setim, wherof the Arke was made ( Exod. 25. ) Agilitie and Penetrabilitie in some sorte by Davids quicknes against Goliath, and his conueying of him self into Sauls campe and forth againe ( 1. Reg. 17. and 26. ) but a more plaine figure of Claritie was in Moyses face ( Exod. 34. ) which by his conversation with God, became more glorious then mortal eyes were able to behold, glistering and shining as most splendid light through christal, described as if his skine had benne a cleere horne; appearing and spreading beames like the sunne, proceeding from the beautie of his soule. so that none of al the people could looke directly vpon him, except he covered his face.





Thus much concerning particular pointes of faith and religion. And it is no lesse evident, that the vniuersal Church and Citie of God stil continued: yea was more visible, and conspicuous to the whole world then before. First by Gods maruelous protection thereof in the desert, and famous victories and conquestes of the land of Chanaan. And by the excellent lawes giuen to this people; which all nations admired, and none had the like. Deut. 4. For in this fourth age, besides other lawes and preceptes, the spiritual and temporal states were more distinguished, and the Ecclesiastical Hierarchie especially disposed in subordination of one supreme head, with inferiour gouerners, each in their place and office, for edification of the whole bodie. For Moyses being chief ruler and conductor of the Israelites out of Egypt, receiued and deliuered to them the written Law (Exod. 20.) And for obseruation and conseruation thereof by Gods expresse appointment (Leuit. 8.) consecrated Aaron the ordinatie High priest, himself remayning stil extraordinarie superiour, also above Aaron. And after Aaron he consecrated in like manner his sonne Eleazar high priest, and successour to his father (Num. 20.) To whom succeeded others in this order (1. Paralip. 6.) Phinees, Abisue, Bocai, Ozi, Zacharias, (otherwise 1. Reg. 1. called Heli) Merzioth, Amarias (otherwise Achimelec, whom Saul slew, 1. Reg. 22.) Achitob (otherwise Aitabar, who was deposed, 3. Reg. 2.) and Sadoc, in whose time the Temple was founded.

The Church more known to other nations then before.

The Ecclesiastical and temporal states more distinguished.

Succession of High Priests.

To these were adioyned other Priests, also consecrated in a prescript forme (Leuit. 8.) and Leuites ordained to assist in lower and distinct offices (Num. 3. & 4.) In the first degree the Caathites, whose office was to carrie the Sanctuary, and vessel thereof wrapped vp by the priests, but were forbid in paine of death, to touch them, or to see them. In the second degree the Gersonites; who carried the cortines and couers of the Tabernacle, and vessel of the Altar. In the third degree the Merarites; who carried the bordes, barres, and pillars, with their feet, pinnes, cordes, and other implementes of the tabernacle; euerie one according to their office and burdens, Num. 4. v. vlt.

Distinction of offices in Priests & Leuites.

But in the temporal state and government Iosue of the tribe of Ephraim succeeded to Moyses (Num. 27. Deut. 3. & 34.) And after Iosue were diuers interruptions of succession, with gouerners of diuers tribes, and change of government, from Dukes to Iudges, and from Iudges to Kings. For after Iosues death the people being sore afflicted by inuasions of Infidels, God raised certayne special men, with title of Iudges to deliuer and saue them. First Othoniel of the tribe of Iuda; then Aod of Benjamin; after him Samgar (the Scripture not signifying of what tribe) then Barach with Debora of Ephraim; Gedeon of Manasse; Abimelech, his base sonne, an usurper; Thola of Issachar; Iair, and Iephie of Manasse;

Succession of temporal princes interrupted.

Dukes:

Iudges:

SSSS

Abesau





Kinges.

Abelan of Iuda; Aialon of Zabulon; Abdon of Ephraim; Sampson of Dan; and Heli, who was also high priest of Aarons stocke, otherwise called Zaraias (1. Paralip. 6.) and Samuel also of the tribe of Levi a Prophet. In his time the people demanding and vrging to haue a King, Saul of the tribe of Benjamin was annointed. 1. Reg. 10. But for transgressing Gods commandments, especially for exercising spiritual function without warrant (1. Reg. 13.) and not destroying idolaters (1. Reg. 15.) was deposed, and Dauid of the tribe of Iuda was annointed King; who after manie great troubles, possessed the whole kingdome, and died in peace, leaving his sonne Salomon inuested and annointed king in his throne.

Manie sinnes  
& difficulties  
in the Church.

The Church being thus established in distinct states and orders, albeit there were manie imperfections in al sortes of persons, and great sinnes committed, yet God so punished offenders, and chastised the whole people, that he stil conserued, the greatest, or chiefe part, in true faith and religion. For whiles they

Murmure.

Idolatrie.

Schisme.

Carnal forni-  
cation cause of  
Idolatrie.

were in the desert, they murmured very often against God, and his Ministers their superiours. (Exod. 17. Num. 11. 14. 20. 21.) Manie fel to idolatrie (Exod. 32.) Aaron not free from cooperating in the peoples sinne. Nadab and Abiu Aarons sonnes, and consecrated priestes, offered strange fire (Leuit. 16.) Core Dathan and Abiron, with their complices made a great schisme (Num. 16.) Manie committed carnal fornication with Infidels; and were thereby drawn to spiritual (Num. 25.) Of which and other like sinnes the Psalmist speaketh (Psal. 94.) exhorting his people not to harden their hartes, as in the desert their fathers had tempted God. Fourtie yeares was I offended (sayth God) with that generation, and sayd: They alwayes erre in hart. And therefore he swore in his wrath: that the same generation should not enter into the promised land of Chanaan: but their children entred and possessed it. Num. 14. Iosue. 3.

The Church  
afflicted for  
sinnes, yet was  
all conserued.

Againe the people falling to idolatrie and other sinnes, were afflicted and sore pressed by sarraine enemies, but repenting were deliuered and saued by certain capitaines called Iudges and \* Saniours: as appeareth in the booke of \*Iudic. 3. Iudges. They had also tribulations by some of their owne nation, for among the Iudges one (called Abimelec) was a tyrannical vsurper. (Iudic. 9.) Saul their first King falling from God vniustly persecuted Dauid. 1. Reg. 18. &c.) Ambitious Absolom rebelled against the King his father. (2. Reg. 15.) and Seba of the tribe of Benjamin raised an other rebellion (1. Reg. 20.) Likewise Adonias, assisted by Abiathar the high priest, and by Ioab general of the armie, pretended to reigne his father Dauid yet lining, to preuent Salomon of the kingdom (3. Reg. 1.) So God both shewed his iustice, in suffering such afflictions to happen, for punishment of sinne: and his mercie, in sauing his Church from ruine.

Moreover for preseruation of the Church, there were diuine Ordinances provided





ees provided by the law. For first al were strictly commanded, not to communicate with Infidels in their idolatrie (Ex. 23.) nor with Schismatikes in their schisme (Num. 16.) but to destroy al Idolaters (Num. 33.) and shunne al nouelties in religion, as a sure marke of idolatrie, or false doctrine (Deut. 13.) Further to conserue vnitie there was but one Tabernacle, and one Altar for Sacrifice, in the whole people of Israel. VVherupon when the two tribes and halfe, on the other side Iordan, had made a seueral altar, al the tribes that dwelt in Chanaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make warre against them, except they destroyed their new altar, but being aduertised that it was only an altar of monument, and not for sacrifice, were therewith satisfied. (Iosue. 22.) Afterwards the tribe of Dan, setting vp idolatrie, and the other tribes not correcting it, they were al punished. VVhich happened by occasion of an other enormous sinne, committed and not corrected in the tribe of Benjamin. For the other eleuen tribes making warre against them for this iust cause, yea by Gods direction, and warrant, yet had the worle, susteyning great slaughter of men in two conflictes; and in the third Benjamin was almost destroyed. Iudic. 20.

Ordinarie means of conseruing the Church.

No participation with Infidels.

No noueltie to be admitted.

But one Tabernacle.

One Altar for sacrifice.

Finally for decision of al controuerfies and ending of strife, the High Priest was expressly ordayned supreme Iudge, (Deut. 17.) And al were commanded in paine of death to submitte their opinions, and obey his sentence: with promise of Gods assistance, whereby his definitions were certaine and infallible. For in consultations of doubtles, and difficult cases, God inspired him with doctrine of veritie (Exod. 28. 29. Leuit. 8. Num. 3. 7. 9. 1. Reg. 23, 30.) VVhich Iudgement Seate Christ admonished the Iewes to repaire vnto and follow (Matth. 23.) though the Iudges themselves did not the thinges which they taught. In so much that Caiphas, through this assistance of Gods spirit, being otherwise a wicked man, yet pronounced the truth, That one must die for the people. VVhich therefore S. Iohn the Euangelist ascribeth to his Chayre and office, because he was High priest that yeare. Iohn. 11.

One supreme Iudge of controuerfies.

Al bound to obey him.

His sentence infallible.

Seing then Gods providence and continual assistance was so cleere, and assured in the Church of the old Testament, much more is the Church of Christ prebuilted vpon a sure rocke, assured of his perpetual assistance, and always preserved from erring in Faith, or in general practise of Religion. And that by Gods like assured ordinance of one supreme head and Iudge, S. Peter, & his Successour: for vvhom our Saviour prayed, that his faith should not faile. Further commanding him, that he should confirme his brethren. Al which we see is performed in the Successours of S. Peter, vvhether as the Successours of the other Apostles, are al failed long since. The same most assured stabilitie of the Church of Christ, is further confirmed by the whole Law and Prophetes. Namely, Deut. 12. and 33. vvhich Moyses foretelleth more power and grace in the Church, to be collected in the

The Church of Christ preserved from erring in Religion.

SSSS

Gentiles

Matth.  
16. 18.  
Luc. 22.  
Iohn. 14.  
86.  
Eph. 4.  
1. Tim. 3.





Gentiles of al nations, then euer was in that of the Israelites or Iewes. Likewise, 1. Reg. 2. The same was both prefigured and prophesied by holie Anna: The hungrie (those that desire Gods grace and glorie) are filled: vntil the barren woman (the Church of the Gentiles) bare verie manie: & she that had manie children was weakned. shewing that the Church of the Iewes had manie, vntil the plenitude of Gentiles much more abounded. Wherefore the Psalmist inuited al nations to praise God, saying: Psal. 116. Praise our Lord al ye Gentiles: praise him al ye peoples. Also 2. Reg. 7. God promised David, saying: Thy Kingdome for euer before thy face, and thy throne shal be firme continually. Which was not verified in Davids temporal kingdome. For it was quickly diuided, after Salomons death, and a smal part left to his sonne Roboam. And after the captiuitie in Babilon, his seed had onlie title and right without possession of royal throne. Againe 2. Reg. 21. The same royal prophet in his Canticle of thankes giuing, and last propheticall wordes (chap. 13.) much preferreth the spiritual kingdome of Christ, before the earthlie kingdome of the Iewes. But most specially and plainly in the Psalmes. Psal. 1. Why did the Gentiles rage, & peoples meditate vaine thinges? signifying that the furie of al aduersaries rageth in vaine, against Christ and his Church. For, I am appointed, by him (sayth Christ of his Father) king ouer Sion, his holie hill. I wil geue thee (sayth God to his sonne) the Gentiles for thine inheritance, and thy possession the endes of the earth. Psal. 17. A people which I knew not, hath serued me. Psal. 44. The Quene (the Church) stood on thy right hand in golden rayment, compassed with varietie; of vertues, and diuers series of holie professions. Psal. 47. Mount Sion is founded with the exultation of the whole earth. For euer and euer he (Christ) shal rule vs euermore. Psal. 86. Glorious thinges are sayd of thee, O citie of God. But omitting innumerable other such textes, the 88. Psalm conteyneth a large prophesie of Christ and his Church, where S. Augustin geueth vs this brief admonition. Christiani estis. Christum agnoscite. You are Christians, agnize Christ. I wil put (sayth God) his hand in the sea, Christ: dominion in the Gentiles, and his right hand in the riuers; al forget shal seruethim. He shal be high aboue the kinges of the earth. Of the Church he addeth: I wil put his seede for euer and euer, and his throne as the dayes of heauen. Neither do sinners frustrate this promise of God, therefore it followeth: But if his children shal forsake my law: and wil not walke in my iudgements. If they shal profane my iustices, and not keepe my commandements; What then, wil Christ for al this abandon his Church, as he did the old synagoge, of which God sayth: Deut. 32. They haue prouoked me in that which was no God: and I wil prouoke them, in that which is no people? Not so. How then? I wil visite,

S. Aug.  
li. 17. c.  
3. de ci-  
uit.  
S. Epiph:  
heres. 29.

Mat. 4.

in hanc.  
Psalm.

Not anie tem-  
poral but  
Christs king-  
dom is in al  
nations and  
perpetual.

The Church  
of Christ uni-  
uersal.

The Iewes wil  
not see Christ:  
1. Cor. 3. And  
Heretikes wil  
not see the





visite, sayth our Lord, their iniquities with a rodde, and their sinnes Church which  
with stripes. But my mercie I wil not take away from him. *This is a yette alwayes*  
*ibidem.* *strong Firmament (sayth S. Augustin) God promisseth, yea sweareth, visible. s. Aug.*  
and wil not lie to David, that his seede shal continue for ever. His in Psal. 30 cont.  
throne as the Sunne in Gods sight, and the Moone perfected for 2. Collat. Car-  
thage. 11 cont.  
ever. So this great Doctour sheweth by holie Scriptures against the Donatistes, Donatist.  
and in them against Protestantes, that the militant Church of Christ hath bene  
still, and shal be visible, during this transitorie world.

## CHAP. VII.

Salomons palace, 2. his house in the Forrest, 8. and the quene's house is built, 13. The begin-  
Two great brasen pillars: 23. a sea (or laver) 27. tenne brasen feete. 38. ning of the  
tenne lesse lavatories, and other vessels, and implementes pertaining to the fifth age.  
Temple, adorned with images of Angels, and other creatures are further  
described.

1 **A**ND his owne house Salomon built in thirtene yeares,  
2 and brough it to perfection. † He built also the house  
of the forest of Libanus of an hundred cubites in length,  
and fiftie cubites in bredth, and thirtie cubites in height: and  
foure score galleries betwen pillers of cedar: for he had cut  
3 cedar trees into pillers. † And he decked the whole vault  
with bordes of cedar, which was held vp with fve and  
4 fourtie pillers. And one order had fiften pillers, † set one a-  
5 gainst an other, † and looked one over against an other, with  
equal space betwen the pillers, and over the pillers square  
6 beames in al equal. † And the porche of the pillers he made of  
fiftie cubites in length, and thirtie cubites in bredth: and an  
other porche before the greater porche: and pillers, and top-  
7 pes vpon the pillers. † He made also the porche of the throne,  
wherein the seate of iudgement is; and couered it with cedar  
8 wood from the pauement vnto the toppes. † And the litle  
house, where they sate in iudgement, was in the middes of the  
porche of like worke. He made also a house for the daughter  
of Pharao (which Salomon had taken to wife) of such worke,  
9 as also this porche. † Al of chosen stones, which were sawed  
by a certain rule & measure both within & without: from the  
10 foundation to the toppes of the walles, & without vnto the grea-  
11 ter court. † And the foundations of chosen stones, great stones  
12 of ten or eight cubites. † And aboue there were hewed cho-  
sen stones of equal measure, and in like maner of cedar. † And  
the greater court round with three rewes of hewed stones,

Sfff3

and one





and one rewe of planed cedar, moreouer also in the inner court  
of the house of our Lord, and in the porche of the house.  
† King Salomon also sent, and tooke Hiram from Tyre, 13  
† the sonne of a widow woman of the tribe of Nepthali, 14  
his father a Tyrian, an artificer in brasce, and ful of wisdom,  
and intelligence, and skil to make al worke of brasce. Who  
when he was come to king Salomon, made al his worke.  
† And he cast two brasen pillers, of eightene cubites in height 15  
one piller and a line of twelue cubites compassed both pillers.  
† He made also two litle heades, which should be put vpon the 16  
heades of the pillers, cast of brasce: fise cubites high one litle  
head, and fise cubites the other litle head: † and as it were in 17  
maner of a nette, and of cheynes knitte one to the other with  
maruelous worke. Both litle heades of the pillers were cast:  
seuen rewes of litle nettes in one litle head, & seuen litle net-  
tes in the other litle head. † And finished the pillers, and two 18  
rewes round about euerie nette, that they might couer the li-  
tle heades, which were ouer the toppe of the pomegranates: in  
like maner did he also to the second litle head. † And the litle 19  
heades, that were vpon the heades of the pillers, were made  
as it were with lile worke, in the porche, of soure cubites:  
† And againe other litle heades in the toppe of the pillers 20  
aboue, according to the measure of the piller against the lile-  
nettes: and of the pomegranates were two hundred rewes  
round about the second litle head. † And he sette two pillers 21  
in the porche of the temple: and when he had erected the pil-  
ler on the right hand, he called the name therof, \* Iachin: in  
like maner he erected the second piller, and called the name  
therof \* Booz. † And vpon the heades of the pillers he put a 22  
worke in maner of a lile: and the worke of the pyllets was  
perfected. † He made also :: a sea of founders worke of ten 23  
cubites from brimme to brimme, round in cōpasse, the height  
therof was of fise cubites, and a corde of thirtie cubites did  
compass it, round about. † And the grauing vnder the brime 24  
compassed it, ten cubites going about the lauatorie: there  
were two rewes of chamfered forowed grauinges cast. † And 25  
it stood vpon twelue oxen, of which three looked to the  
North, and three to the West, and three to the South, and  
three to the East, and the sea was ouer them: whose hinder  
partes were al hid inward. † And the thickenes of the laua- 26  
torie was of three ounces; and the brimmes therof as it were  
the

\* firme-  
nes.  
\* in  
strength.

:: A vessel so  
called for the  
bignesse being  
as great laua-  
torie.





the brimme of a chalice, and the leafe of crisped lillie: it con-  
 27 tained two thousand bates. † And he made ten brasen feete,  
 of foure cubites in length euerie foote, and foure cubites in  
 28 bredth, and three cubites in height. † And the verie worke  
 it selfe of the feete, was entergrauen: and entergrauinges  
 29 betwene the ioyntures. † And betwene the litle crownes and  
 the playtes, lions, and oxen, and cherubs: and in the ioyntures  
 likewise aboue: and vnder the lions, and oxen as it were ban-  
 30 des of brasie hanging downe. † And foure wheelles at euerie  
 foote, and axeltrees of brasie: and at foure sides as it were  
 litle shoulders vnder the lauatorie cast, looking one against an-  
 31 other. † The mouth also of the lauatorie was inward in  
 the toppe of the head: and that which appeared outward,  
 was of one cubite al round, and together it had one cubite  
 & a halfe: and in the corners of the pillers were diuers engra-  
 32 uinges: and the middle enterpillers square not round. † The  
 foure wheelles also, which were at the foure corners of a foote,  
 ioyned one to another vnder the foote: one wheele had in  
 33 height a cubite and a halfe. † And they were such wheelles as  
 are accustomed to be made in a chariote: and their axeltrees  
 34 and spokes, and strakes, and naues, al cast. † For those foure  
 litle shoulders also at euerie corner of one foote, were cast out  
 35 of the foote and ioyned together. † And in the toppe of  
 the foote was a certayne roundnes of halfe a cubite, so  
 wrought, that the lauatorie might be put thereon, hauing the  
 36 engraunges therof, and diuerse caruinges of it self. † He  
 graued also in those felinges, which were of brasie, and in  
 the corners, cherubs, and lions, and palmetrees, as it were in  
 the similitude of a man standing, that they seemed not to be  
 37 engrauen, but put to round about. † After this maner made  
 38 he ten feete, of one casting and measure, & like grauing. † He  
 made also ten lauatories of brasie: one lauatorie conteyned  
 fourtie bates, and it was of foure cubites: also at euerie foote,  
 39 that is ten, he put so manie lauatories. † And he sette the ten  
 feete, five on the right side of the temple, and five on the  
 leaft: and the sea he put on the right side of the temple against  
 40 the East toward the South. † Hiram therefore made cauldrons,  
 and shoules, and litle pottes, and perfected al the worke of  
 41 king Salomon in the temple of our Lord. † Two pylers, and  
 two cordes of the litle heades, vpon the litle heades of the pyl-  
 lers: and two litle nettes, to couer the two cordes, that were

∴ Datus con-  
 teyneth about  
 six galons: so  
 this vessel con-  
 teyned tenne  
 thousand ga-  
 lons.

over





ouer the heades of the pyllers. † And foure hundred po- 42  
 megranates in the two nettes: two rewes of pomegranates  
 in euerie nette, to couer the cordes of the litle heades,  
 which were vpon the heades of the pyllers. † And tenne 43  
 feete, and tenne lauatories vpon the feete. † And one sea, 44  
 and twelue oxen vnder the sea. † And cauldrons, and thouels, 45  
 and litle pottes. Al the vessels that Hiram made to king  
 Salomon in the house of our Lord, were of bright latten.  
 † In the champayne countrie of Iordan did the king cast 46  
 those things in a clay ground, betwen Sacoth and Sirhan.  
 † And Salomon placed al the vessel: but for the exceeding 47  
 great multitude the brasle could not be weyed. † And Salo- 48  
 mon made al the vessels in the house of our Lord: an altar of  
 gold, and a table, wherupon the loaves of proposition should  
 be put, of gold: † and candlestickes of gold, five on the right 49  
 hand, and five on the left against the oracle, of pure gold:  
 and as it were lillie floures, and lampes aboue of gold: and  
 golden snuffers, † and water pottes, and fleshehookes, and 50  
 phiales, and morters, and censers, of most pure gold: and the  
 hinges of doores of the inner Sanctum sanctorum, and of  
 the doores of the house of the temple, were of gold. † And 51  
 Salomon perfected al the worke that he did in the house of  
 our Lord, and brought in the things that Dauid his father  
 had sanctified, siluer and gold, and the vessel, and layed them  
 in the treasures of the house of our Lord.

Had desig-  
 ned and dedi-  
 cated to holie  
 vses.

#### CHAP. VIII.

*The arke is brought in, and the temple dedicated. 10. a glorious cloyde reple-  
 nisheth it, 14. Salomon prayeth long to God, 55. blebseth the people. 62. and  
 manie victimes are offered in this solemne festiuitie.*

**T**HEN were gathered together al the ancientes of Israel  
 with the princes of the tribes, and the heades of the  
 families of the children of Israel to king Salomon into Ieru-  
 salem: that they might carrie the Arke of the couenant of our  
 Lord out of the cite of Dauid, that is, out of Sion. † And 2  
 al Israel assembled to king Salomon in the moneth of Etha-  
 nian, on a solemne day, that is the seuenth moneth. † And 3  
 al the ancientes of Israel came, and the priestes tooke the  
 arke, † and caried the arke of our Lord, and the tabernacle 4  
 of couenant, and al the vessels of the Sanctuarie, that were in  
 the tabernacle: and the Priestes and the Leuites caried them.  
 † And





5 † And king Salomon, and al the multitude of Israel, which  
 was assembled vnto him, went with him before the arke, and  
 they immolated sheepe and oxen without estimation & num-  
 6 ber. † And the priestes brought in the arke of the couenant  
 of our Lord into his place, into the oracle of the temple, into  
 7 Sanctum sanctorum vnder the winges of the cherubs. † For  
 the cherubs spred their winges ouer the place of the arke,  
 8 and couered the arke, and the barres thereof aboue. † And  
 whereas the barres stood out, and the endes of them appeared  
 without in the Sanctuarie before the oracle, they appeared  
 no farther outward, which also were there vntil this present  
 9 day. † And in the arke there was :: nothing els but two ta-  
 bles of stone, which Moyses put in it in Horeb, when our  
 Lord made the couenant with the children of Israel, when  
 10 they came out of the Land of Ægypt. † And it came to passe,  
 when the priestes were gone out of the Sanctuarie, a clowde  
 11 filled the house of our Lord, † and the priestes could not stand  
 and minister for the clowde: for the glorie of our Lord had  
 12 filled the house of our Lord. † Then sayd Salomon: Our  
 13 Lord sayd that he would dwell in a clowde. † Building I haue  
 built a house for thy habitation, thy most firme throne for  
 14 euer. † And the king turned his face, and :: blessed al the  
 15 church of Israel: for al the church of Israel stood. † And Sa-  
 lomon sayd: Blessed be our Lord the God of Israel, who  
 spake by his mouth to Dauid my father, & in his owne handes  
 16 hath perfected it, saying: † Since the day that I brought my  
 people Israel out of Ægypt, I chose no citie of al the tribes of  
 Israel, that a house might be built, and my name might be  
 17 there: but I chose Dauid to be ouer my people Israel. † And  
 Dauid my father would haue built a house to the name of our  
 18 Lord the God of Israel: † and our Lord sayd to Dauid my fa-  
 ther: In that thou hast thought in thy hart to build a house  
 to my name, thou hast done wel, casting this same thing in thy  
 19 mynd. † Nevertheless thou shalt not build me a house, but  
 thy sonne, that shall come forth of thy reynes, he shall build a  
 20 house to my name. † Our Lord hath confirmed his word,  
 which he spake: and I stand for Dauid my father, and sitte  
 vpon the throne of Israel, as our Lord hath spoken: and I  
 haue built a house to the name of our Lord the God of Israel.  
 21 † And I haue appoynted there a place for the arke, wherein  
 the couenant of our Lord is, which he made with our fathers,

:: There was  
 no more with  
 in the arke,  
*Exod. 10.* but  
 on the outside  
 was the rodde  
 of Aaron. *Num.*  
*17. Heb. 9.* the  
 golden potte  
 with Manna.  
*Exod. 16 Heb. 9.*  
 and the booke  
 of the law re-  
 pected by Moy-  
 ses. *Deut. 31.*  
 :: Priests blesse  
 their people &  
 paterentes their  
 children.

T t t

when





when they came out of the Land of Egypt. † And Salomon 12  
 stood before the altar of our Lord in the sight of the assemblie  
 of Israel, and extended his handes toward heauen, † and sayd: 13  
 Lord God of Israel, there is no God like to thee in heauen a-  
 boue, and vpon the earth beneath: which keepest couenant  
 and mercie with thy seruantes, that walke before thee in al  
 their hart. † Which hast kept to thy seruant Dauid my father, 14  
 the thinges that thou hast spoken to him: by mouth thou  
 didst speake, and with thy handes thou hast accomplished, 15  
 this day proueth. † Now therefore Lord God of Israel, keepe 15  
 vnto thy seruant Dauid my father the thinges which thou  
 hast spoken to him, saying: There shal not be taken away of  
 thee a man before me, which sitteth vpon the throne of Is-  
 rael: yet so if thy children shal keepe their way, that they  
 walke before me as thou hast walked in my sight. † And now 16  
 Lord God of Israel, let thy wordes be established, which thou  
 hast spoken to thy seruant Dauid my father. † Is it then to 17  
 be thought that in deede God dwelleth vpon the earth? for  
 if heauen, and the heauens of heauens can not conteyne thee,  
 how much more this house, which I haue built? † But looke 18  
 toward the prayer of thy seruant, and to his petitions o Lord  
 my God: heare the hymne and the prayer, which thy seruant  
 prayeth before thee this day: † that thy eies be opened vpon 19  
 this house night and day: vpon the house, wherof thou sayest:  
 My name shal be there: that thou heare the prayer, which  
 thy seruant prayeth in this place to thee. † That thou heare 20  
 the request of thy seruant and of thy people Israel, what-  
 soeuer they shal pray for in this place, and thou shalt heare in  
 the place of thy habitation in heauen: and when thou hast  
 heard, thou shalt be merciful. † If a man shal sinne agaynst 21  
 his neighbour, and shal haue any oath, wherwith he is held  
 fast bound: and shal come because of the oath before thine  
 altar into thy house, † thou shalt heare in heauen: and shalt 22  
 doe, and iudge thy seruantes, condemning the impious, and  
 rendring his way vpon his head, and iustifying the iust, and  
 rewarding him according to his iustice. † If thy people Is- 23  
 rael shal see their enemies (because they wil sinne agaynst  
 thee) and doing penance, and confessing to thy name, shal  
 come, and pray, and beseech thee in this house; † heare in 24  
 heauen, and forgeue the sinne of thy people Israel, and thou  
 shalt reduce them vnto the land, which thou gauest to their  
 fathers.

:: Salomon  
 knew wel  
 Gods condi-  
 tional promise,  
 but perswaded  
 not in keeping  
 his command-  
 ments, and  
 therefore a  
 great part of  
 the kingdom  
 was take from  
 his children,  
 yet the right  
 of the king-  
 dom of Iuda  
 remayned to  
 his seede euen  
 to Christ our  
 Saviour.

:: Reward of  
 good workes.





35 fathers. † If the heauen shal be shut, and it rayne not, be-  
 cause of their sinnes, and praying in this place, they doe pe-  
 nance to thy name, and shal be conuerted from their sinnes  
 36 through their affliction: † heare them in heauen, and for-  
 geue the sinnes of thy seruantes, and of thy people Israel: and  
 shew them a good way wherein they may walke, and geue  
 rayne vpon thy land, which thou hast geuen to thy people in  
 37 possession. † If famine aryse in the land, or pestilence, or cor-  
 rupt ayre, or blasting, or locust, or rust, and their enemy af-  
 38 flict them besieging the gates, al plague, al infirmitie, † al  
 cursing, and banning, that shal chance to any man of thy  
 people Israel: if any man shal know the wound of his hart,  
 39 and shal spred forth his handes in this house, † thou shalt  
 heare in heauen, in the place of thy habitation, and shalt be  
 merciful agayne, and shalt so doe that thou geue to euerie  
 one according to his wayes, as thou shalt see his hart (for  
 40 thou onlie knowest the hart of al the children of men) † that  
 they feare thee al the dayes, which they liue vpon the face of  
 41 the land, which thou hast geuen our fathers. † Moreover  
 also the stranger, which is not of thy people Israel, when he  
 shal come from a ferre countrie for thy name (for thy great  
 42 name shal be heard of, and thy strong hand, † and thy stret-  
 ched out arme euerie where) when therefore he shal come,  
 43 and shal pray in this place, † thou shalt heare in heauen, in  
 the firmament of thy habitation, & thou shalt doe al thinges,  
 for the which the stranger shal inuocate thee: that al the peo-  
 ples of the earth may lerne to feare thy name, as thy people  
 Israel, and may proue that thy name is inuocated vpon this  
 44 house, which I haue built. † If thy people shal goe forth to  
 warre agaynst their enemies, by the way, whithersoener  
 thou shalt send them, they shal pray to thee agaynst the way  
 of the citie, which thou hast chosen, and agaynst the house,  
 45 which I haue built to thy name, † and thou shalt heare in  
 heauen their prayers, and their petitions, and shalt doe iudge-  
 46 ment for them. † But if they shal sinne to thee (for there is  
 no man which sinneth not) and thou being wrath shalt deli-  
 uer them to their enemies, and they shal be led captiue into  
 47 the land of their enemies farre or neere, † and shal doe pe-  
 nance in their hart in the place of captiuitie, and conuerted  
 shal beseech thee in their captiuitie, saying: We haue sinned,  
 48 we haue done wickedly, we haue dealt impiously: † and they  
 shall

T t t t 2

:: External  
 workes of pe-  
 nance, except  
 they proceed

shal





from the hart,  
sa. He not for  
remission of  
sinne.

shal returne to thee in al their hart, and al their soule, in the  
land of their enemies, to the which they shal be led captiue:  
& shal pray to thee agaynst the way of their land, which thou  
gauest to their fathers, and of the citie which thou hast cho-  
sen, & of the temple which I haue built to thy name: † thou 49  
shalt heare in heauen, in the firmament of thy throne their  
prayers, and their petitions, and shalt doe their iudgement  
for them: † and shalt be merciful to thy people, which sinned 50  
to thee, and to al their iniquities, where with they haue trans-  
gressed agaynst thee: and thou shalt geue mercie before them,  
that shal haue them captiues, that they may haue compassion  
on them. † For they are thy people, and thine inheritance, 51  
whom thou hast brought out of the Land of Ægypt, from the  
middles of the yron fornace. † That thy eies be open to the 52  
petition of thy seruant, and of thy people Israel, & thou heare  
them in al thinges for which they shal inuocate thee. † For 53  
thou hast separated them to thee for an inheritance from al  
the peoples of the earth, as thou hast spoken by Moyles thy  
seruant, when thou didst bring our fathers out of Ægypt,  
Lord God. † And it came to passe, when Salomon had ac- 54  
complished praying to our Lord al this prayer and petition,  
he rose from the sight of the altar of our Lord: for he had  
fastened both knees on the ground, and had spread his handes  
toward heauen. † He stood therefore and blessed al the assem- 55  
blie of Israel with a lowde voyce, saying: † Blessed be our 56  
Lord, which hath geuen rest to his people Israel, according  
to al thinges that he hath spoken: there hath not fayled so  
much as one word of al the good thinges, that he spake by  
Moyles this seruant. † Be our Lord God with vs, as he hath 57  
beene with our fathers, not forsaking, nor reiecting vs. † But 58  
incline he our hartes to him, that we may walke in al his  
waies, and keepe his commandementes, and his ceremo-  
nies, and iudgements whatsoever he commanded our fa-  
thers. † And be these my wordes, wherewith I haue prayed 59  
before our Lord, approching to our Lord God day and night,  
that he may doe iudgement for his seruant, and for his people  
Israel day by day: † that al the peoples of the earth may 60  
knowe, that our Lord he is God, and there is none other be-  
sides him. † Let our hart also be perfecte with our Lord God, 61  
that we walke in his decrees, and keepe his cōmandementes,  
as also this day. † Therefore the king, and al Israel with him, 62  
did





63 did immolate victimes before our Lord. † And Salomon killed pacifique hostes, which he immolated to our Lord, of oxen two and twentie thousand, and of sheepe an hundred twentie thousand: and they dedicated the temple of our Lord, C, the king, and the children of Israel. † In that day the king sanctified the middes of the court, that was before the house of our Lord: for he made the holocaust there, and sacrifice, and fatte of the pacifiques: because the brasen altar, that was before our Lord, was too litle, and could not take the holocaust, and sacrifice, and fatte of the pacifiques. † Salomon therefore made in that time a solemne festiuitie, and al Israel with him, a great multitude from the entrance of Emath vnto the Ryuer of Egypt, before our Lord God, seuen daies and 66 seuen daies, that is, fourtene daies. † And in the eight day he dismissed the people: Who :: blessing the king, went into their tabernacles reioysing, and with a ioyful hart for al the good thinges, that our Lord had done to Dauid his seruant, and to Israel his people.

## CHAP. IX.

*Our Lord appearing againe to Salomon. 4. admoni keth him and his people to keepe the precepts. 6. threatening punishment if they do not. 10. The king of Tyre receiveth twentie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and towynes. 16. Maketh diuers nations tributarie. 14. The Quene repayreth to her house. 25. The king offereth victimes thirise euerie yeare. 26. and fetcheth gold from Ophir.*

1 **A**ND it came to passe when Salomon had perfected the building of the house, of our Lord, & the kinges house, 2 and al that he wished and would haue done, † our Lord appeared to him the second time, as he had appeared to him in 3 Gabaon. † And our Lord said to him: I haue heard thy prayer & thy petition, which thou hast prayed before me: I haue sanctified this house, which thou hast built, that I might put my name there for euer, and myne eies and my hart shal be there 4 alwaies. † Thou also if thou wilt walke before me, as thy father walked, :: in simplicitie of hart, and in equitie: and wilt doe 5 al thinges, which I haue commanded thee, and wilt keepe my ordinances and my iudgementes, † I wil sette the throne of thy kingdom ouer Israel for euer, as I haue spoken to Dauid thy father, saying: There shal not be taken away a man of thy 6 stocke from the throne of Israel. † But if by reuolting you

:: External worship is not acceptable to God, except it proceede from internal sinceritie and deuotion

T t t t 3

and





uen. VVher-  
fore S. Augu-  
stin sayth: God  
is worshipped in  
faith, hope, and  
charitie. Anchi-  
rid. c. 3.

∴ Salomon did  
not sel these  
cities, for he  
could not alie-  
nate them, but  
let the king of  
Tyre haue the  
vse and reue-  
newes in pay-  
ment for tim-  
ber, & for the  
gold which he  
sent.

and your children shal turne away, not folowing me, nor  
keeping my commandementes, and my ceremonies, which  
I haue proposed to you, but shal goe and worshippe strange  
goddess, and adore them: † I wil take away Israel from the  
face of the land, which I haue geuen them, and the temple  
which I haue sanctified to my name, I wil cast away from my  
sight, and Israel shal be for a prouerbe, and for a fable to al  
peoples. † And this house shal be for an example: euerie one  
that shal passe by it, shal wonder, and hisse, and say: Why  
hath the Lord done thus to this land, and to this house?  
† And they shal answer: Because they haue forsaken the  
Lord their God, which brought their fathers out of the Land  
of Egypt, and haue folowed strange goddess, & adored them,  
and worshipped them: therefore hath the Lord brought vpon  
them al this euil. † And twentis yeares being complete, after  
that Salomon had built the two houses, that is, the house  
of our Lord, and the house of the king † (Hiram the king of  
Tyre ministring to Salomon cedar trees & firre trees, and gold  
according to al that he had neede) then Salomon gaue to  
Hiram twentie townes in the Land of Galilee. † And Hiram  
went from Tyre, to see the townes: which Salomon had geuen  
him, and they pleased him not, † and he sayd: Are these the  
cities, which thou hast geuen me, brother? And he called them  
the land \* Chabal, vntil this day. † Hiram also sent to king  
Salomon an hundred and twentie talentes of gold. † This is  
the summe of the expences, which king Salomon offered to  
build the house of our Lord, and his owne house, and Mello,  
and the wal of Ierusalem, and Hefer, and Mageddo, and Gazer  
† Pharae the king of Egypt came vp and tooke Gazer, and  
burnt it with fire: And the Chananite, that dwelt in the citie,  
he slewe, and gaue it for a dowrie to his daughter the wife  
of Salomon. † Salomon therefore built Gazer, and Bethhoron  
the lower, † and Baalath, and Palmira in the Land of the wil-  
dernes. † And al the villages, that petteyned to him, and were  
without wal, he fenced, and the cities of the chariotes, and  
the cities of the horsemen, and whatsoever pleased him to  
build in Ierusalem, and in Libanus, and in al the land of his  
dominion. † Al the people, that was remayning of the Amor-  
reites, and Hethites, and Pherezeites, and Heueites, and  
Iobuseites, that are not of the children of Israel: † their chil-  
dren, that were remayning in the land, to witte, those whom  
the

\* ditie,  
or displea-  
sure.





the children of Israel could not abolish: Salomon made cri-  
 22 butaries, vntil this day. † But of the children of Israel Salo-  
 mon appoynted not any man to serue, but they were men of  
 warre, and his seruantes, and princes, and captaynes, and ouer-  
 23 seers of the chariotes and horses. † And there were princes  
 ouer al the workes of Salomon, made euersets, five hundred  
 fiftie, which had the people subiect, and commanded ouer  
 24 their appoynted workes. † And the daughter of Pharaon went  
 vp out of the citie of David into her house, which Salomon  
 25 had built her: then did he build Mello. † Salomon also of-  
 fered three tymes euerie yere holocaustes, and pacifique vi-  
 ctimes vpon the altar, which he had built to our Lord, and he  
 burnt incense before our Lord: and the temple was perfected.  
 26 † King Salomon also made :: a name in Asiongaber, which is  
 beside Ailath in the shore of the Readsea in the Land of Idu-  
 27 mea. † And Hiram sent in that nauie his men, that were mari-  
 28 ners & skilful of the sea, with the seruantes of Salomon. † Who  
 when they were come into Ophir, the gold taken thence of  
 foure hundred and twentie talantes, they brought to king  
 Salomon.

is a monu-  
ment.

## CHAP. X.

*The queene of Saba coming to king salomon, admireth his wisdom, magni-  
 ficence, and order of government 10. she gaueh and receiveth gistes. 14.  
 salomon receiveth much gold diners wayes: 16. maketh golden verges.  
 18. a magnificent throne. 21. and much golden vessel. 25. Manie bring him  
 presentes. 16. He hath manie chariottes, horsesmen. 27. abundance of sil-  
 ver 28. Marchantes of diners kingdomes sel him horses.*

is Part of Ara-  
 bia is called  
 Saba, nere to  
 Iurie. but this  
 Saba is beyond  
 Arabia, as S.  
 Hierom testi-  
 feth in *Isaie*.  
 60 li. 17. it se-  
 meth to be in  
 Ethiopia. for  
 our Sauour  
 saith *Mat* 12.  
*The queene of the  
 south came fro  
 the endes of the  
 earth, to heare  
 the wisdom of  
 salomon.*

1 **B** V T the Queene of :: Saba also having heard the fame  
 of Salomon, in the name of our Lord came to proue him,  
 2 in hard propositions. † And entring into Ierusalem with a  
 great trayne, and riches, and camels carying spices, and gold  
 exceeding infinite, and pretious stones, she came to king Salo-  
 mon, and spake to him al thinges that she had in her hart.  
 3 † And Salomon interpreted to her al the wordes, that she  
 proposed: there was not a word, that the king could be  
 4 ignorant of, and could not answer her. † And the queene  
 of Saba seing al the wisdom of Salomon, and the house,  
 5 which he had built, † and the meates of his table, and the  
 habitations of his seruantes, and the orders of them that ser-  
 ued, and their garmentes, cupbearers, and the holocaustes  
 which





As this queene had no spirite, when she saw Salomons wisdom, so the Church gathered of gentiles knowing Christs grace, & finding the masters of Evangelical doctrine, casting away the spirite of pride, and laying of al haughtinesse of mind, learned to distrust in her self, and to trust in the great mercie of her king. *2. Cor. in Psal. 7. penult. to. 2.*

\* A wonderful thing, that a Queene upon fame of a mans wisdom travelled so farre to heare him speake, and to see his government, but it was Gods inspiration, to signifie by this figure, that the Church of Christ should be gathered of the Gentiles in all nations. *Kings, Queenes & most potent Princes also submitting themselves to Christ. Isaie. 49.*

which he offered in the house of our Lord: she had no longer spirit, † and she said to the king: The report is true, which 6  
I have heard in my countrie, † concerning thy wordes, and 7  
concerning thy wisdom, and I did not beleue them that told  
me, til my selfe came, and sawe with myne eyes, and have  
proued that the half not been told me: greater is thy wisdom,  
and thy workes, then the rumour, which I have heard.  
† Blessed are thy men, and blessed are thy seruantes, which 8  
stand before thee alwaies, and heare thy wisdom. † Be the 9  
Lord thy God blessed, whom thou hast pleased, and that hath  
sette thee vpon the throne of Israel, for that the Lord hath  
loued Israel for euer, and hath appointed thee king, to do iud-  
gement and iustice. † She therfore gaue to the king an hun- 10  
dred and twentie talentes of gold, and spices exceeding much,  
and pretious stones: There was no more brought so much  
spice, as that which the Queene of Saba gaue to king Salo-  
mon. † ( But the name also of Hiram, which caried gold out 11  
of Ophir, brought from Ophir thyine trees exceeding manie,  
and pretious stones. † And the king made of the thyine trees 12  
the porches of the house of our Lord, and of the kinges house  
and harpes & vials for the singers: there were not such thyine-  
trees brought, nor seen vntil this present daye. ) † And king 13  
Salomon gaue to the queene of Saba al that she would, and  
asked of him: beside those thinges, which of him selfe he  
offered her for a royal gift. Who returned, and went into her  
countrie with her seruantes. † And the weight of the gold, 14  
that was brought to Salomon euery yeare, was of six hundred  
sixtie six talentes of gold: † beside that, which the men 15  
brought, that were ouer the tributes, and merchantes, and al  
that sold light wares, and al the kinges of Arabia, and the  
dukes of the land. † Salomon also made two hundred 16  
shieldes of most pure gold, six hundred sicles of gold did he  
allow for the plates of one shield. † And three hundred ter- 17  
gattes of tried gold: and three hundred poundes of gold gar-  
nished one terget: and the king put them in the house of the  
forest of Libanus. † King Salomon also made a great throne 18  
of yuorie: and couered it with gold exceeding yellow, † which 19  
had sixe steppes: and the toppe of the throne was round in  
the hinder part: and the two handes on either side holding  
the seate: and two lyons stood at euery hand. † And twelue 20  
like lyons standing vpon the sixe steppes on either side: there  
was not





21 was not such a worke made in al kingdomes. † Yea and al  
the vessels, out of the which the king Salomon drunke, were  
of gold: and al the furniture of the house of the forest of Li-  
banus of most pure gold: there was no siluer, neither was it  
22 thought of any price in the daies of Salomon, † because the  
kinges nauie, once in three yeares, went with the nauie of  
Hiram on the sea into Tharsis, bringing thence gold, and  
siluer, and the teeth of elephantes, and apes, and peccoakes.  
23 † King Salomon therfore was magnified aboue al the kinges  
24 of the earth in riches, and wisdom. † And al the earth de-  
sired to see Salomons face, that they might heare his wisdom,  
25 which God had geuen in his hart. † And euerie one presen-  
ted him gistes, vessel of siluer and gold, garmentes and instru-  
mentes for warre, spices also, and horses and mules euerie  
26 yeare. † And Salomon gathered together the chariotes and  
horsemen, and there amounted to him a thousand foure hun-  
dred chariotes, and twelue thousand horsemen: and he dis-  
posed them in fenced cities, and with the king in Ierusalem.  
27 † And he made that there was as great abundance of siluer  
In Ierusalem, as of stones: and of ceder trees he caused such  
a multitude, as if it were sycomore trees, which grow in the  
28 playnes. † And there were horses brought for Salomon out  
of Ægypt, and Coa, for the kinges merchantes brought them  
29 out of Coa, and brought them at a sette price. † And a cha-  
riote of foure horses came out of Ægypt, for sixe hundred  
sicles of siluer, and one horse for an hundred and fiftie. And  
after this maner did al the kinges of the Hetheites, and of  
Syria sel horses.

## CHAP. XI.

*Salomon louing and marrying manie women of diuers nations, is drawen by  
them to idolatrie. 9. God therfore offended suffereth Adad an Idumean,  
23. Rezon king of Damascus, 26. and Hieroboam his owne seruant to  
make warre against him. 29. Abias the prophet foretelleth Hieroboam,  
that he shal reigne ouer tenne tribes, leauing but two to Salomons heyres,  
38. with promise to prosper, if he serue God. 42. Salomon dieth.*

1 **A**N D king Salomon loued manie women strangers, the  
daughter also of Pharao, and Moabites, and Ammo-  
2 nites, Idumeians, and Sidonians, and Hetheians: † of the  
nations, wherof our Lord sayd to the children of Israel: You  
shal not goe in vnto them, neither shal anie of them come in

Vnto

vnto





vnto you: for they wil most certainly turne away your hartes  
to folow their goddes. To these therefore was Salomon copled  
in most feruent loue. † And he had wiues as it were queenes 3

Though plu-  
ralitie of wi-  
nes was then  
allowed, yet  
it was forbid  
to multiplic  
marriage. *Deut.*  
17

seuen hundred, and concubines three hundred: and the  
women turned away his hart. † And when he was now old, 4  
his hart was depraved by women, that he folowed strange  
goddes: neither was his hart perfect with our Lord his God,  
as the hart of David his father. † But Salomon worshipped 5  
Astarthee the goddesse of the Sidonians, and Moloch the idol  
of the Ammonites. † And Salomon did that which was not 6  
liked before our Lord, and he accomplished not to folow our  
Lord, as David his father. † Then built Salomon a temple to 7  
Camos the idol of Moab, in the mount that is agaynst Ierusa-  
lem, and to Moloch the idol of the children of Ammon. 8  
† And in this maner did he to al his wiues that were stran-  
gers, which burnt frankincense, and immolated to their  
goddes. † Therefore our Lord was wrath with Salomon, be- 9  
cause his minde was turned away from our Lord the God of  
Israel, who had appeared vnto him the second tyme, † and 10  
had commanded him concerning this word, that he should  
not folow strange goddes, & he kept not the thinges which  
our Lord commanded him. † Our Lord therefore sayd to Sa- 11  
lomon: Because thou hast done this, and hast not kept my  
couenant, and my preceptes, which I haue commanded thee,  
breaking I wil rent asunder thy kingdom, and wil geue it to  
thy seruant. † Neuerthelesse in thy dayes I wil not doe it, be- 12  
cause of David thy father: out of the hand of thy sonne I wil  
rent it, † neither wil I take away the whole kingdom, but 13  
one tribe I wil geue to thy sonne for David my seruant, and  
Ierusalem. Which I haue chosen. † And our Lord rayled 14  
vp an aduersarie to Salomon, Adad an Idumeite of the kings  
seede, who was in Edom. † For when David was in Idumea, 15  
and Iob the general of the warfare was gone vp to burie  
them that were slayne, and had slayne al malekind in Idumea,  
( † for Iob taried there six monethes and al Israel, til he slew 16  
al malekind in Idumea, ) † Adad himself fled, and mea of 17  
Idumea of his fathers seruantes with him, to goe into Ægypt:  
and Adad was a litle boy. † And when they rose out of Ma- 18  
dian, they came into Pharan, and they tooke with them men  
of Pharan, and entered into Ægypt to Pharaö the king of Æ-  
gypt: who gaue him a house, and appoynted him meates, and  
assigned

The tribe  
of Iuda.  
By Ierusalem  
is vnderstood  
the tribe of  
Beniamin,  
wherin it  
stood. In the  
remained two  
tribes to Salo-  
mons heyres.

2. Reg. 3.





19 assigned him land. † And Adad found grace before Pharaoh  
exceedingly, in so much that he gave him to wife, the germane  
20 sister of his wife Taphnes the queene. † And the sister of  
Taphnes bare him a sonne Genubath, and Taphnes brought  
him vp in the house of Pharaoh: and Genubath was dwelling  
21 at Pharaos house with his children. † And when Adad in  
Ægypt had heard, that David slept with his fathers, and that  
Iosh the general of the warfare was dead, he sayd to Pha-  
22 rao: Dismiss me, that I may goe into my countrie. † And  
Pharaoh sayd to him: For what lackedst thou with me, that  
thou seekest to goe into thyn owne countrie? But he answered:  
Nothing: yet I beseech thee that thou dismiss me.

23 † God also rayled vp to him an aduersarie, Razon the sonne  
of Eliada, who had fled Adarezer the king of Soba his lord:

2. Reg.  
10.

24 † and he gathered men agaynst him, and he became the  
captayne of theues, when David killed them: and they went  
to Damascus, and dwelt there, and they made him king in

25 Damascus, † and he was an aduersarie to Israel: al the dayes  
of Salomon: and this is the euil of Adad, and hatred agaynst

26 Israel, and he reigned in Syria. † Ieroboam also the sonne of  
Nabath, an Ephrathite of Sareda, the seruant of Salomon,  
whose mother was called Serua, a woman widow lifted vp

27 his hand agaynst the king. † And this is the cause of his re-  
bellion agaynst him, because Salomon built Mello, and filled

28 vp the breache of the citie of David his father. † And Iero-  
boam was a strong man and mightie: and Salomon seing the

29 youngman of a good witte & industrious, had made him chief  
ouer the tributes of al the house of Ioseph. † It came to passe

therfore at that tyme, that Ieroboam went out of Ierusalem,  
and the prophete Abias the Silonite found him in the way,

couered with a new cloke: and they two onlie were in the  
30 field. † And Abias taking his new cloke, wherwith he was

31 couered, :: cut it into twelue partes. † And he sayd to Iero-  
boam: Take vnto thee ten pieces: for thus sayth our Lord

the God of Israel: Behold I wil rent the kingdom out of the  
32 hand of Salomon, and wil geue thee ten tribes. † But one

tribe shal remayne to him for my seruant David, and Ierusa-  
lem the citie, which I haue chosen of al the tribes of Israel:

33 † because he hath forsaken me, and hath adored Astarthee  
the goddess of the Sidonians, & Chamos the god of Moab,

and Moloch the god of the children of Ammon: and hath

:: From the  
time that Sa-  
lomon fel to  
idolatrie, he  
was more im-  
pugned by  
three perpe-  
tual aduersa-  
ries. Adad, Ra-  
zon, and Iero-  
boam; my-  
stically signi-  
fying the flesh,  
the world, and  
the diuel.

:: This fact co-  
firmed his  
wordes, that  
he spoke seri-  
ously & fained  
not.





not walked in my waies, to doe iustice before me, and my pre-  
 ceptes, and iudgementes as Dauid his father. † Neither wil 34  
 I take away al the kingdom out of his hand, but I wil make  
 him prince al the daies of his life, for Dauid my seruante,  
 whom I chose, who kept my commandmentes and my pre-  
 ceptes. † But I wil take away the kingdom out of his sonnes 35  
 hand, and wil geue thee ten tribes: † and to his sonne I wil 36  
 geue one tribe, that there may remayne a lampe to Dauid my  
 seruante al times before me in Ierusalem, the citie which I  
 haue chosen, that my name might be there. † And thee wil 37  
 I take, and thou shalt reigne ouer al thinges, that thy soule  
 desireth, and thou shalt be king ouer Israel. † If therfore 38  
 thou wilt heare al thinges, that I shal command thee, and  
 wilt walke in my waies, and doe that which is right before  
 me, keeping my commandmentes and my preceptes, as Da-  
 uid my seruante did: I wil be with thee, and wil build thee a  
 faythful house, as I built a house to Dauid, and I wil deliuer  
 Israel to thee: † and I wil afflict the seede of Dauid vpon this, 39  
 but yet not alwaies. † Salomon therfore would haue killed 40  
 Ieroboam: who arose, and fled into Ægypt to Sefac the king  
 of Ægypt, and was in Ægypt vntil the death of Salomon.  
 † And the rest of the wordes of Salomon, and al that he did, 41  
 and his wisdom: behold they are al written in the Booke of  
 the wordes of the daies of Salomon. † And the daies, that Sa- 42  
 lomon reigned in Ierusalem ouer al Israel, are fourtie yeares.  
 † And Salomon :: slept with his fathers, and was buried 43  
 in the citie of Dauid his father, and Roboam his sonne rei-  
 gned for him.

## CHAP. XII.

*Roboam following youngmens counsel, 16. Ieroboam possesseth ten tribes of his  
 Kingdom. 21. Which he endeavoring to reconer by warre, is admonished by  
 a prophet to cease. 26. Hieroboam setteth vp golden calves to be adored,  
 making temples, altars, and priestes: fitte for his purpose.*

The third part.  
 The diuision  
 of the King-  
 dom. Several  
 reignes of cer-  
 taine kinges:  
 and preaching  
 of special pro-  
 phetes.

**A**N D Roboam came into Sichem: for thither was al 1  
 Israel gathered together to make him king. † But Ie- 2  
 roboam the sonne of Nabat, when he was yet in Ægypt fu-  
 gitue from the face of king Salomon, hearing of his death,  
 returned out of Ægypt: † And they sent and called him: Ie- 3  
 roboam therfore came, and al the multitude of Israel, and  
 they spake to Roboam, saying. † Thy father layd a most hard 4  
 yoke





yoke vpon vs: thou therefore diminish now a litle of thy fa-  
 thers most hard empire, and of the most heauie yoke, that he  
 5 layd vpon vs, and we wil serue thee. † Who sayd to them:  
 Goe vntil the third day, and returne to me. And when the  
 6 people was gone, † king Roboam rooke counsel with the  
 ancientes, that assisted before Salomon his father, whiles  
 he yet liued, and he sayd: What counsel doe you geue me,  
 7 that I may answer this people? † Who sayd to him: If this  
 day thou wilt yeld to this people, and condescend to them,  
 and graunt to their petition, and wilt speake to them gentle  
 8 wordes, they wil be thy seruantes alwaies. † Who least the  
 counsel of the ancientes, which they had geuen him, and  
 admitted yongmen, that had bene brought vp with him, and  
 9 wayted on him, † and he sayd to them: What counsel geue  
 you me, that I may answer this people, which haue sayd to  
 me: Make the yoke lighter which thy father hath put vpon  
 10 vs? † And the yongmen, that had bene brought vp with him,  
 sayd: Thus speake to this people, which haue spoken to  
 thee, saying: Thy father aggrauated our yoke, doe thou ease  
 it. Thus shalt thou speake to them: My least finger is grosser  
 11 then the backe of my father. † And now my father layd  
 vpon you a heauie yoke, but I wil adde vpon your yoke: my  
 father bette you with scourges, but I wil beate you with scor-  
 12 pions. † Ieroboam therefore came, and al the people to Ro-  
 boam the third day, as the king had spoken, saying: Returne  
 13 to me the third day. † And the king answered the people  
 rough wordes, leauing the counsel of the ancientes, which  
 they had geuen him, † and he spake to them according to  
 14 the counsel of the youngmen, saying: My father made your  
 yoke heauie, but I wil adde to your yoke: my father bette  
 you with whippes, but I wil beate you with scorpions.  
 15 † And the king condescended not to the people: because  
 our Lord was turned away from him, that he might rayse vp  
 his word, which he had spoken in the hand of Ahias the Silo-  
 16 nite, to Ieroboam the sonne of Nabat. † The people ther-  
 fore seing that the king would not heare them, answered  
 him, saying: What part haue we in Dauid? or what inheri-  
 tance in the sonne of Isai? Goe into thy tabernacles Israel,  
 now see to thy house Dauid. And Israel went into their  
 17 bernacles. † But ouer the children of Israel, whosoever  
 18 dwelt in the cities of Iuda, Roboam reigned. † King Roboam

Y u u u ;

therefore

:: This phrase  
 noteth the se-  
 quel, not the  
 final cause. As  
 chap. 14. v. 9.





therefore sent Aduram, who was ouer the tributes: and al Israel stoned him, and he died, moreover King Roboam in hast went vp into his chariote, and fled into Ierusalem: † and 19 Israel reuolted from the house of David, vntil this present day. † And it came to passe when al Israel had heard, that 20 Ieroboam was returned, they sent, and called him, an assemblie being gathered, and they made him king ouer al Israel, neither did any man folow the house of David beside the tribe of Iuda onlie. † And Roboam came to Ierusalem, and gathered 21 together al the house of Iuda, and the tribe of Benjamin, an hundred fourescore thousand chosen men warriors, to fight agaynst the house of Israel, and to reduce the kingdom to Roboam the sonne of Salomon. † But the word of our 22 Lord came to Semeias the man of God, saying: † Speake to 23 Roboam the sonne of Salomon, the king of Iuda, and to al the house of Iuda, and Benjamin, and the rest of the people, saying: † Thus sayth our Lord: You shal not goe vp, neither 24 shal you fight agaynst your brethren the children of Israel: let euerie man retorne into his house, for this word is done by me. They heard the word of our Lord, and returned from their iourney as our Lord had commanded them. † And Ie- 25 roboam built Siehem in mount Ephraim, and dwelt there: and departing thence he built Phanael. † And Ieroboam 26 sayd in his hart: Now wil the kingdom retorne to the house of David, † if this people shal goe vp to make sacrifices in 27 the house of our Lord into Ierusalem: and the hart of this people wil be turned to their lord Roboam the king of Iuda, and they wil kil me, and retorne to him. † And finding out 28 a deuise he made two golden calves, and sayd to them: Goe vp no more into Ierusalem: Behold thy goddes Israel, which brought thee out of the Land of Egypt. † And he put one in 29 Bethel, and the other in Dan: † and this thing was an occasion of sinne: for the people went to adore the calfe, as farre 30 as Dan. † And he made temples in the excelses, and priestes 31 of the abiectes of the people, which were not of the children of Levi. † And he appoynted a solemne day in the eight 32 moneth, the fiftenth day of the moneth, after the similitude of the solemnitie, that was celebrated in Iuda. And going vp he made in like maner an altaf in Bethel, to immolate to the calves, which he had framed: and he ordayned in Bethel 33 priestes of the excelses, which he had made. † And he went

A diuclish policie to make a religion conformable to the temporal state.

For such a religion such priestes were fittest.

Places on hilles, where they sacrificed

a deuise he made two golden calves, and sayd to them: Goe vp no more into Ierusalem: Behold thy goddes Israel, which brought thee out of the Land of Egypt. † And he put one in 29 Bethel, and the other in Dan: † and this thing was an occasion of sinne: for the people went to adore the calfe, as farre 30 as Dan. † And he made temples in the excelses, and priestes 31 of the abiectes of the people, which were not of the children of Levi. † And he appoynted a solemne day in the eight 32 moneth, the fiftenth day of the moneth, after the similitude of the solemnitie, that was celebrated in Iuda. And going vp he made in like maner an altaf in Bethel, to immolate to the calves, which he had framed: and he ordayned in Bethel 33 priestes of the excelses, which he had made. † And he went





Went vpon the altar, which he had built in Bethel, the tenth day of the eight moneth, which he had forged out of his owne hart: and he made a solemnitie to the children of Israel, and went vp vpon the altar, to burne incense.

calues, and other thinges to the images of calues.

## CHAP. XIII.

*A prophet sent from Iuda to Bethel foretelleth the birth of Iosias, and destruction of Ieroboams altar, 4. whose hand being suddenly withered, 6. is restored by the prophets prayer. 11. The same prophet is deceived by an other prophet, and slaine by a lion. 33. After Ieroboam proceedeth in impietie.*

- 1 **A**N D behold a man of God came out of Iuda, in the word of our Lord into Bethel, Ieroboam :: standing vpon
- 2 the altar, and censing. † And he cried out against the altar in the word of our Lord, and sayd: Altar, altar, thus saith our Lord: Behold a child shal be borne to the house of Dauid, named :: Iosias, and he shal immolate vpon thee priestes of the
- 3 excelses, which now doe burne frankencense on thee, and he shal burne mens bones vpon thee. † And he gaue a signe in that day, saying: This shal be the signe, that our Lord hath spoken: Behold the altar shal be clouen, and the ashes shal
- 4 be powred out in it. † And when the king had heard the word of the man of God, which he cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Take him. And his hand withered, which he stretched forth agaynst him: neither was he able to draw it backe vnto him.
- 5 † The altar also was clouen, and the ashes were powred out of the altar, according to the signe which the man of God
- 6 had told before in the word of our Lord. † And the king said to the man of God: Beseech the face of our Lord thy God, and pray for me, that my hand may be restored me. And the man of God besought the face of our Lord, and the kinges hand was restored to him, and it became as it was before.
- 7 † And the king spake to the man of God: Come home with me, that thou mayst dyne, and I wil geue thee giftes.
- 8 † And the man of God answered the king: If thou wouldest geue me the halfe part of thy house, I wil not come with thee, nor eate bread, nor drinke water in this place:
- 9 † for so was it enioyned in the word of our Lord commanding: Thou shalt not eate bread nor drinke water, nor returne by
- 10 the way that thou camest. † He departed therefore by an other way, and returned not by the way, that he came into Bethel.

:: This fore-  
shewing long  
before the  
name of a  
childe that  
should be  
borne, import-  
teth that he  
should do  
great thinges.  
see. 4. Reg. 12.

† And





† And a certaine prophete being old dwelt in Bethel, to whom his sonnes came and told him al the workes, that the man of God had done that day in Bethel: and the wordes which he had spoken to the king, they told their father. † And their father sayd to them: What way went he? His sonnes shewed him the way, by which the man of God was gone, which came out of Iuda. † And he said to his sonnes: Saddle me and asse. Who when they had saddled it, he got vp, † and went after the man of God, and found him sitting vnder a terebinth: and he said to him: Art thou the man of God that camest out of Iuda? He answered: I am he. † And he sayd to him: Come home with me, that thou mayst eate bread. † Who sayd: I can not retorne, nor come with thee, neither will I eate bread, nor drinke water in this place: † because our Lord spake to me in the word of our Lord, saying: Thou shalt not eate bread, and thou shalt not drinke water there, nor retorne by the way thou wentest. † Who sayd to him: I also am a prophet like to thee: and an Angel hath spoken to me in the word of our Lord, saying: Bring him backe with thee into thy house, that he may eate bread, and drinke water. He deceiued him, † and brought him backe with him: he did eate therefore bread in his house, and drunke water. † And when they sate at the table, the word of our Lord came to the prophete, that brought him backe. † And he cried out to the man of God, which came out of Iuda, saying: Thus sayth our Lord: Because thou hast not beene obedient to the mouth of our Lord, and hast not kept the commandment, which our Lord thy God commanded thee, † and hast returned, and eaten bread, & drunke water in the place wherein he commanded thee that thou shouldest not eate bread, nor drinke water, thy dead bodie shal not be brought into the sepulchre of thy fathers. † And when he had eaten & drunke, he saddled his asse for the prophete, whom he brought backe. † Who when he was gone, a lion found him in the way, and killed him, and his bodie was cast forth in the way: and the asse stood by him, and the lion stood by the dead bodie. † And behold, men passing by saw the dead bodie cast in the way, and the lion standing beside the bodie. And they came and diuulged it in the citie, wherein that old prophete dwelt. † Which when that prophete heard, which had brought him backe out of the way, he sayd: It is the

∴ This man of Bethel was in deede a prophete of God, but in this lied wickedly, and so deceiuing the other prophete, made him to breake Gods commandment, for which he was slaine VVher-vpon Ieroboam (whom the wicked prophete sought to please) was lesse afraid to procede in idolatrie.

∴ Not only the deceiver, but also he that is deceiued, is guiltie and punishable for breakig Gods commandment.

min





man of God, that was disobedient to the mouth of our Lord, and our Lord hath deliuered him to the lion, & he hath torne him, and killed him according to the word of our Lord, that  
 27 he spake to him. † And he sayd to his sonnes: Saddle me an  
 28 asse. Who when they had saddled, † and he was gone, he found his dead bodie cast forth in the way, and the asse and the lion standing by the corse: the lion :: did not eate of the  
 29 dead bodie, nor hurt the asse. † The prophet therefore tooke By this it ap-  
peareth to be  
Gods worke  
and punish-  
ment. the corse of the man of God, and layd it vpon the asse, and re-  
 turning brought it into the citie of the old prophete, that  
 30 they might mourne for him. † And he layd his corse in his owne sepulchre: and they mourned for him: Alas, alas my  
 31 brother. † And when they had mourned for him, he sayd to his sonnes: When I shal be dead, burie me in the sepulchre, wherein the man of God is buried: beside his bones lay my  
 32 bones. † For assuredly the word shal come to passe, which he hath foretold in the word of our Lord agaynst the altar that is in Bethel: and agaynst al the temples of the excelses,  
 33 that are in the cities of Samaria. † After these wordes Ieroboam returned not from his wicked way: but on the con-  
 trarie part he made of the most abiect of the people priestes of the excelses: Whosoever would, he filled his hand, and he  
 34 was made a priest of the excelses. † And for this cause did the house of Ieroboam sinne, and was ouerthrowen, and destroyed from the face of the earth.

## CHAP. XIII.

*Abias the propbet forswelth the ruine of Hieroboams famili: 12. namely the death of his sonne, for whom being sick, the mother consulteth the propbet. 20. Hieroboam dieth, and his sonne Nadab reigneth. 21. Some also of the people of Iuda, committing idolatrie and other finnes, 25. the King of Egypt innadeth and sacketh Hierusalem. 31. Roboam dieth and his sonne Abias reigneth.*

1 **A**T that time Abia the sonne of Ieroboam was sicke.  
 2 † And Ieroboam sayd to his wife: Arise, and change thy habite, that thou be not known to be the wife of Ieroboam, and goe into Silo, where Ahias the prophete is, which  
 3 spake to me, that I should reigne ouer this people. † Take also in thy hand ten loaves, and crackneles, and a vessel of honie, and goe to him: for he wil shew thee what shal hap-  
 4 pen to this childe. † The wife of Ieroboam did as he had  
 spoken:





spoken: and rising vp went into Silo, and came into the house of Ahias: but he could not see, because his eies were dimme for age. † And our Lord sayd to Ahias: Behold the wife of Ieroboam cometh in, to consult thee concerning her sonne that is sicke: thus and thus shalt thou speake to her. When she therfore entered in, and dissembled to be that she was, † Ahias heard the sound of her feet entering in at the doore, 6 and sayd: Come in Ieroboams wife: Why dost thou fayne thy self to be an other woman? But I am sent to thee a heauie messenger. † Goe, and tel Ieroboam: Thus sayth our Lord 7 the God of Israel: Because I haue exalted thee out of the middes of the people, and made thee prince ouer my people Israel: † and haue rent the kingdom of the house of Dauid, 8 and geuen it to thee, and thou hast not beene as my seruant Dauid, who kept my commandementes, and folowed me in al his hatt, doing that which was wel liked in my sight: † but 9 hast wrought euil aboue al, that haue beene before thee, and hast made thee strange and molten goddes, :: that thou mightest prouoke me to anger, and hast reiected me behind thy backe: † therfore behold I wil bring in euils vpon the house 10 of Ieroboam, and wil strike of Ieroboam him that pysseth to the wal, and the inclosed, and the vilest in Israel: and I wil cleanse the remaynes of the house of Ieroboam, as dung is wont to be cleansed til al be pure: † They that shal die of 11 Ieroboam in the citie, them the dogges shal eate: and they that shal die in the field, them the foules of the ayre shal deuoure: because our Lord hath spoken. † Thou therfore arise, and 12 goe into thy house: and in the verie entrance of thy secte into the citie, the childe shal die, † and al Israel shal mourne 13 for him, and shal burie him: for this onlie of Ieroboam shal be brought into the sepulchre, because vpon him hath beene found a good word from our Lord the God of Israel, in the house of Ieroboam. † And our Lord wil appoynt to him self 14 a king ouer Israel, that shal strike the house of Ieroboam in this day, and in this time: † and our Lord the God of Israel shal 15 strike it, as a reede is wont to be moued in the water: and he shal plucke out Israel from this good countrie, which he gaue to their fathers, and shal scatter them ouer the Riuer: because they haue made to them selues groues, to prouoke our Lord. † And our Lord shal deliuer Israel for the sinnes of Ieroboam, 16 who hath sinned, & made Israel to sinne. † The wife therfore 17 of Ieroboam

Ieroboam did not wittingly and of purpose set vp false goddes, to the end he might prouoke God to anger: for his intention only was to kepe the people from going to Ierusalem, lest by that occasion they should returne to Roboam their Lord, 1 King of Iuda. ch. 12. 7. 17. But by setting vp idols he did prouoke God consequently to anger. So here and in other places this phrase: that he might prouoke:





of Ieroboam arose, and departed, and came into Therfa: and when she entered the threshold of the house, the childe died, † and they buried him. And al Israel mourned for him according to the word of our Lord, which he spake in the hand of his seruant Ahias the prophete. † But the rest of the wordes of Ieroboam, how he fought, and how he reigned, behold they are written in the Booke of the wordes of the daies of the kinges of Israel. † And the daies, that Ieroboam reigned, are two and twentie yeares: and he slept with his fathers: and Nadab his sonne reigned for him. † Moreouer Roboam the sonne of Salomon reigned in Iuda: one and fourtie yeares old was Roboam when he began to reigne: seuentene yeares reigned he in Ierusalem the citie, which our Lord chose to put his name there, of al the tribes of Israel. And his mothers name was Naama an Ammonite. † And Iudas did euil before our Lord, and prouoked him aboue al thinges, that their fathers had done, in their sinnes which they sinned. † For they also built them altars, and statues, and groues vpon euerie high hil, and vnder euerie tree ful of grene leaves: † yea and effeminate were in the land, and they did al the abominations of the gentiles, which our Lord destroyed before the face of the children of Israel. † And in the fifth yeare of the reigne of Roboam, Sefac the king of Ægypt came vp into Ierusalem, † and tooke the treasures of the house of our Lord, and the kinges treasures, and al thinges he spoyled: the shieldes also of gold, which Salomon had made: † for the which Roboam made brasen shieldes, & deliuered them into the hand of the captaynes of shield bearers, and of them that kept watch before the doore of the kinges house. † And when the king went into the house of our Lord, they that had the office to goe before, caried them: and after ward they recaried them to the armourie of the shieldbearers. † And the rest of the wordes of Roboam, & al that he did, behold they are written in the Booke of the wordes of the daies of the kinges of Iuda. † And there was warre between Roboam and Ieroboam alwaies. † And Roboam slept with his fathers, and was buried with them in the citie of David: and his mothers name was Naama an Ammonite: and Abias his sonne reigned for him.

## CHAP. XV.

*Abias reigneth wickedly in Iuda three yeares. 8. After him his sonne Asa succeeding destroyeth idolatrie, reigning fourtie one yeares. 16. VVho hauing*

VVVV

VVVV

*that it might be fulfilled, and the like, signifieth not the final cause, but the sequelle of other factes, without direct intention:*





*warre with the king of Iſrael, maketh league with the king of ſyria, 24. Aſa dying Joſaphat ſucceedeth. 25. Nadab reigneth wickedly two yeares in Iſrael, is then ſlaine by Baſa of the tribe of Iſſachar, 29. and his whole familie is deſtroyed. 33. Baſa alſo reigneth wickedly twentie foure yeares.*

**T**H E R E F O R E in the eighteenth yeare of king Ieroboam the ſonne of Nabat, Abias reigned ouer Iuda. † Three yeares reigned he in Ieruſalem: the name of his mother was Maacha the daughter of Abeffalom. † And he walked in al the ſinnes of his father, which he had done before him: neither was his hart perfect with our Lord his God, as the hart of David his father. † But for Davids ſake our Lord his God gaue him a lampe in Ieruſalem, that he might rayſe vp his ſonne after him, and eſtabliſh Ieruſalem: † :: becauſe David had done right in the eies of our Lord, and had not declined from al thinges, which he commanded him, al the daies of his life, except the matter of Vrias the Hetheite. † But there was warre betwen Roboam and Ieroboam al the time of his life. † And the reſt of the wordes of Abias, and al that he did, are they not written in the Booke of the wordes of the kinges of Iuda? And there was warre betwen Abias and Ieroboam. † And Abias ſlept with his fathers, and they buried him in the cite of David: and Aſa his ſonne reigned for him. † In the twentieth yeare therfore of Ieroboam the king of Iſrael reigned Aſa the king of Iuda: † And he reigned one & fourtie yeares in Ieruſalem. His mothers name was Maaca, the daughter of Abeffalom. † And Aſa did right before the ſight of our Lord, as David his father: † and he tooke away the effeminate out of the land, and he purged al the filth of the idols, which his fathers had made. † Moreouer he remo- ued alſo Maaca his mother, that ſhe ſhould not be princeſſe in the ſacrifices of Priapus, and in the groue which ſhe had conſecrated: and he deſtroyed her denne, and brake the moſt filthie idol, and burnt it in the torrent cedron: † but :: the excelses he did not take away. Otherwiſe the hart of Aſa was perfect with our Lord al his daies: † and he caried in thoſe thinges, which his father had ſanctified, and vowed into the houſe of our Lord, ſilver and gold, and vellels. † And there was warre betwen Aſa, and Baſa the king of Iſrael al their daies. † Baſa alſo the king of Iſrael went vp into Iuda, and built Rama, that no man might go out or come in of Aſas ſide.

:: Davids poſteritic conſecrated for his ſake.

:: Thoſe ſtrawes which Salomon had made for his wives, that were idolaters Aſa deſtroyed not, but al which Roboam and Abias had





- 18 side the king of Iuda. † Asa therfore taking al the silver, and gold that remained in the treasures of the house of our Lord, and in the treasures of the kinges house, gaue it into the handes of his seruantes: and he sent to Benadad the sonne of Tahremont the sonne of Hezion, the king of Syria, which dwelt in Damascus, saying: † There is a league betwen me and thee, & betwixt my father and thy father: therfore I haue sent thee giftes, silver and gold: and I desire thee that thou come, and make void the league, that thou hast with Baasa the king of Israel, and he may retire from me. † Benadad agreing to king Asa, sent the princes of his armie into the citiees of Israel, and they stroke Ahion, and Dan, and Abeldomum of Maacha, and al Cenneroth, to witte, al the Land of Nephthali. † Which when Baasa had heard, he intermitted to build Rama, and returned into Thersa. † But king Asa sent word into al Iuda, saying: Let no man be excused. and they tooke stones from Rama, and the timber therof, wherwith Baasa had built, and Asa of it built Gabaa Benjamin, and Maspha. † But the rest of al the wordes of Asa, and al his forces, and al that he did, & the citiees that he built, are not these written in the Booke of the words of the dayes of the kinges of Iuda? Howbeit in the time of his old age he was diseased in his feete. † And he slept with his fathers, & was buried with them in the citie of Dauid his father. And Iosaphat his sonne reigned for him. † But Nadab the sonne of Ieroboam reigned ouer Israel the second yeare of Asa the king of Iuda: and he reigned ouer Israel two yeares. † And he did that which is euil in the sight of our Lord, and walked in the waies of his father, and in his sinnes, wherwith he made Israel to sinne. † And Baasa the sonne of Ahias of the house of Issachar, lay in wayte against him, and stroke him in Gebbethon, which is a citie of the Philistines: for Nadab and al Israel besieged Gebbethon. † Baasa therfore slew him in the third yeare of Asa the king of Iuda, and reigned for him. † And when he reigned, he stroke :: al the house of Ieroboam: he least not so much as one soule of his seede, til he destroyed him according to the word of our Lord, which he had spoken in the hand of Ahias the Silonite; † for the sinnes of Ieroboam, which he had sinned, and wherwith he had caused Israel to sinne, and for the offence, wherwith he prouoked our Lord the God of Israel. † But the rest of the wordes of Nadab, and al

made, or suffered to be made for their owne people he pulled downe. Iosias afterward destroyed also those which Salomon had made. 2. Paral. 34.

The author of schisme punished in his posteritie.





that he wrought, are not these things written in the Booke  
of the wordes of the daies of the kinges of Israel? † And there 32  
was warre betwen Asa and Baasa the king of Israel at their  
daies. † In the third yeare of Asa the king of Iuda, reigned 33  
Baasa the sonne of Ahias, ouer al Israel in Thersa foure and  
twentie yeares. † And he did euil before our Lord, & walked 34  
in the waies of Ieroboam, and in his sinnes, wherwith he  
made Israel to sinne.

## CHAP. XVI.

*Iehu for prophesying the destruction of Baasa and his house, 7. is slaine. 8.  
yet his sonne Ela reigneth two yeares. 9. Then Zambri rebelleth, killeth Ela,  
and reigneth. 16. Part of the people choosing Amri (prince of the armie)  
their king, 18. Zambri desperately burneth himselfe and the kings palace,  
21. an other part follow Thebni as king til his death. 23. Amri reigneth  
twelue yeares vickedly. 29. His sonne Achab succedeth, marieth Iezabel,  
and serueth Baal. 34. In the meane time Hiel repairerh Iericho.*

**A**ND the word of our Lord came to Iehu the sonne of 1  
Hanani agaynst Baasa, saying: † For so much as I haue 2  
exalted thee out of the dust, & sette thee duke ouer my people  
Israel, but thou hast walked in the way of Ieroboam, and hast  
made my people Israel to sinne, that thou mightest anger me  
with their sinnes: † behold, I wil cut downe the posteritie 3  
of Baasa, and the posteritie of his house, and I wil make thy  
house as the house of Ieroboam the sonne of Nabat. † Who- 4  
soever of Baasa shal die in the citie, him shal the dogges eate:  
and whosoever of his shal die in the countrie, him shal the  
fowles of the ayre deuoure. † But the rest of the wordes of 5  
Baasa, and whatsoever he did, and his battels, are not these  
things written in the Booke of the wordes of the daies of the  
kinges of Israel? † Baasa therefore slept with his fathers, and 6  
was buried in Thersa: and Ela his sonne reigned for him.  
† And when the word of our Lord came in the hand of Iehu 7  
the sonne of Hanani the prophete agaynst Baasa, and agaynst  
his house, and agaynst al the euil, that he had done before our  
Lord, to anger him in the workes of his handes, that it should  
be made as the house of Ieroboam: for this cause he slew him,  
that is to say, Iehu the sonne of Hanani, the prophete. † In 8  
the sixe and twentieth yeare of Asa the king of Iuda, reigned  
Ela the sonne of Baasa ouer Israel in Thersa two yeares. † And 9  
his seruant Zambri rebelled agaynst him, the captayne of the  
halfe





halfe part of the horsemen: and Ela was in Therfa drinking, and drunken in the house of Arsa the gouernour of Therfa.

- 10 † Zambri therfore rushing in, stroke and slew him in the seuen and twentieth yeare of Asa the king of Iuda, & he reigned  
 11 for him. † And when he teigned, and sate vpon his throne, he stroke al the house of Baasa, and he leaft not of it one that  
 12 could pyssle agaynst a wal, & his kinsfolke and frendes. † And Zambri destroyed al the house of Baasa, according to the  
 word of our Lord, that he had spoken to Baasa in the hand of  
 13 Iehu the prophet, † for al the sinnes of Baasa, and the sinnes of Ela his sonne, who sinned, and made Israel to sinne, pro-  
 14 uoking our Lord the God of Israel in their vanities. † But the rest of the wordes of Ela, and al that he did, are not these  
 writen in the Booke of the wordes of the daies of the kinges  
 15 of Israel: † In the seuen and twentieth yeare of Asa the king of Iuda, reigned Zambri seuen daies in Therfa: moreouer the  
 16 armie besieged Gebbethon a citie of the Philisthines. † And when they heard that Zambri had rebelled, and slayne the  
 king, :: al Israel made Amri their king, who was General of  
 17 the warfare ouer Israel that day, in the campe. † Amri therfore went vp, and al Israel with him from Gebbethon, and  
 18 they besieged Therfa. † And Zambri seing that the citie should be taken, he went into the palace, and burnt him self with  
 19 the kinges house: and he died † in his sinnes, which he had sinned doing euil before our Lord, and walking in the way of  
 Ieroboam, and in his sinne; wherwith he made Israel to sinne.  
 20 † But the rest of the wordes of Zambri, and of his treason, and tyrannie, are not these thinges writen in the Booke of  
 21 the wordes of the dayes of the kinges of Israel: † Then was the people of Israel diuided into two partes: the halfe part of  
 the people folowed Thebni the sonne of Gineth, to make  
 22 him king: and the halfe part Amri. † But the people that was with Amri, preuayled ouer the people that folowed  
 Thebni the sonne of Gineth: and Thebni died, and Amri  
 23 reigned. † In :: the one and thirtieth yeare of Asa the king of Iuda Amri reigned ouer Israel, twelue yeares: in Therfa he  
 24 reigned six yeares. † And he bought the mount of Samaria of Somer for two talentes of siluer: and he built it, and he called the citie which he had built, by the name of Sumer the  
 25 lord of the mount of Samaria. † And Amri did euil in the sight of our Lord, and wrought wickedly about al, that were  
 before

:: Al those that were in the campe chose their general to be their king and preuailed therein: though an other half of Israel chose and folowed an other for a time.

:: Thebni being then dead be reigned peaceably for he began his reigne the 17. yeare of Asa v. 15. & 16. and reigned in al 12. yeares.





∴ VVhen Hiel began to build Iericho, his eldest sonne died, so the rest successiuelly, that the last died when he finished the building: because God by the mouth of Iosue had forbid the building therof.

before him. † And he walked in al the way of Ieroboam the sonne of Nabat, and in his sinnes wherwith he made Israel to sinne: that they might anger our Lord the God of Israel in theit vanities. † But the rest of the wordes of Amri, and the battels he made, are not these thinges written in the Booke, of the battels that he made are not these thinges written in the Booke of the wordes of the daies of the kinges of Israel? † And Amri slept with his fathers, and was buried in Samaria and Achab his sonne reigned for him. † But Achab the sonne of Amri reigned ouer Israel the eight and thirtieth yeare of Asa the king of Iuda. And Achab the sonne of Amri reigned ouer Israel in Samaria two and twentie yeares. † And Achab the sonne of Amri did euil in the sight of our Lord aboue al, that were before him. † Neither did it suffice him that he walked in the sinnes of Ieroboam the sonne of Nabat: besides he tooke to wife Iezabel the daughter of Ethbaul the king of the Sidonians. And he went, and serued Baal, and adored him. † And he sette an altar to Baal in the temple of Baal, which he had built in Samaria, † and he planted a grove: and Achab added in his worke, prouoking our Lord the God of Israel aboue al the kinges of Israel, that were before him. † In his daies Hiel of Bethel built Iericho: ∴ in Abiram his first borne he founded it, and in Segub his last he sette vp the gares therof: according to the word of our Lord, which he spake in the hand of Iosue the sonne of Nun.

Iosue. 6.

#### CHAP. XVII.

*Elias by his prayer butteth the heauen from raining. 2. Is fed by a crow. 8 and by a voidovv of sarepta. 13. Vvhose pottle of meale, and barrel of oyle diminisheth not. 17. Her sonne dieth, and is raised to life.*

**A**N D Elias the Thesbire of the inhabitants of Galaad said to Achab: Our Lord liueth the God of Israel, in whose sight I stand, if there shal be these yearer dew and rayne, but according to the wordes of my mouth. † And the word of our Lord came to him, saying: † Depart from hence, and goe agaynst the East, and be hidde in the Torrent carith, which is agaynst Iordan, † and there thou shalt drinke of the torrent: and I haue commanded the rauens that they feede thee there † He therefore went, and did according to the word of our Lord: and when he was gone, he sate in the Torrent carith, which is against Iordan. † The rauens also brought him bread and





- and flesh in the morning, in like maner bread and flesh in the  
 7 euening, and he dranke of the torrent. † But after certayne  
 8 daies the torrent was dried: for it had not rayned vpon the  
 9 earth. † Therefore the word of our Lord came to him, saying: *The Epistle on*  
 † Arise, and goe into Sareptha of the Sidonians, and thou *Tuesday in the*  
 shalt tarie there: for I haue commanded a wydow woman *2 weke of*  
 10 there to feede thee. † He arose, and went into Sareptha. And *Lent.*  
 when he was come to the gate of the citie, the wydow wo-  
 man appeared to him gathering stickes, and he called her, and  
 sayd to her: Geue me a litle water in a vessel, that I may drinke.  
 11 † And when she went to fetch it, he cried after her saying:  
 Bring me also, I beseeche thee, a morsel of bread in thy hand.  
 12 † Who answered: Our Lord thy God liueth, I haue no bread,  
 but so much meale in a pottle as a hand can hold, and a litle oyle  
 in a vessel: behold I gather two stickes, that I may goe in, and  
 dresse it for me and my sonne, that we may eate, and die. *The epistle on*  
 13 † To whom Elias sayd: feare not, but goe, and doe as thou *Friday in the*  
 hast sayd: but first make for me of the same meale a litle harth *4. weke of*  
 cake, and bring it to me: and for thy self and thy sonne thou *Lent.*  
 14 shalt make afterward. † For thus sayth our Lord the God of  
 Israel: The pottle of meale shal not fayle, nor the vessel of  
 oyle be diminished vntil the day, wherein our Lord wil geue  
 15 rayne vpon the face of the earth. † Who went and did accor- *:: To this quo-*  
 ding to the word of Elias: and he did eate, and she, and her *tion (sayth S.*  
 16 house: and from that day † the pot of meale sayled not, and *Augustin) the*  
 the vessel of oyle was not diminished, according to the word *prophet ans-*  
 17 of our Lord, which he spake in the hand of Elias. † And it *wered in spi-*  
 came to passe after these thinges, the sonne of the woman, the *rite: No. For*  
 goodwife of the house, fel sicke, and the sickenesse was verie *God killed*  
 18 vehement so that there remayned no breath in him. † She *nor this childe*  
 therefore sayd to Elias: What is to me and thee thou man of *to afflict so*  
 God? comest thou vnto me, that myne iniquities might be re- *good a mo-*  
 19 membred, and thou mightest kil my sonne? † And Elias sayd *ther, but to*  
 to her: Geue me thy sonne. And he tooke him from her bo- *coastme her*  
 some, and caried him into the vpper chamber where himself. *in true religi-*  
 20 abode, and layd him vpon his bed. † And he cried to our *on & comforte*  
 Lord, and sayd: O Lord my God, what, the widow also with *her by raysing*  
 whom I am after a sort susteyned, hast thou afflicted, that thou *him from*  
 21 wouldest kil her sonne? † And he stretched forth, & measured *death. So La-*  
 him selfe vpon the childe three tymes, & he cried to our Lord, *zarus died not*  
 and sayd: O Lord my God, let the soule of this childe, I beseeche *to remaine*  
 thee,





thee, retorne into his bodie. † And our Lord heard the voice 12  
of Elias: and the soule of the child returned into him, and  
he reuiued. † And Elias tooke the childe, and brought him 23  
downe from the vpper chamber into the lower house, and  
deliuered him to his mother, and sayd to her: Behold thy  
sonne liueth. † And the woman sayd to Elias: Now, in this 14  
I haue knowen that thou art a man of God, and the word of  
our Lord in the mouth is true.

## CHAP. XVIII.

*The third yeare of famine, Elias meeting the chief gouernour of Achabs house,  
hardly perswadeth him to tel Achab, that he is present. 17. Achab blameth  
Elias; but Elias freely auoucheth that not he, but Achab troubleth Israel.  
19. By a miracle foure hundred and fiftie falsprophetes are conuincid, 40.  
and are slaine. 41. Elias prayeth and it rayneth.*

**A**FTER manie daies the word of our Lord came to Elias, 1  
the third yeare, saying: Goe, and shew thy self to Achab,  
that I may geue rayne vpon the face of the earth. † Elias ther- 2  
fore went to shew himself to Achab: and there was sore fa-  
mine in Samaria. † And Achab called Abdias the gouernour 3  
of his house: and Abdias did feare our Lord very much. † For 4  
when Iezabel killed the prophetes of our Lord, he tooke an  
hundred prophetes, and hid them by fiftie and fiftie in caues,  
and fed them with bread and water. † Achab therefore sayd 5  
to Abdias: Goe into the land to al the fountaynes of waters,  
and into al valleys, if perhaps we may finde grasse, and saue  
the horses and mules, and the beastes may not vtterly perish.  
† And they diuided the countries betwen them, that they 6  
might goe circuite about them: Achab went one way, and  
Abdias an other way seuerally. † And when Abdias was in 7  
the way, Elias mette him: who when he knew him, :: fel on  
his face, and sayd: My lord, art not thou Elias? † To whom 8  
he answered: I am. Goe, and tel thy lord: Elias is here. † And 9  
he sayd: What haue I sinned, that thou deliuerest me thy ser-  
uant into the hand of Achab, that he may kil me? † Our 10  
Lord thy God liueth, there is no nation or kingdom, whither  
my lord hath not sent to seeke thee: and al answering: He is  
not here: he adiured al kingdomes and nations, for that thou  
wast not found. † And now thou sayest to me: Goe, and tel 11  
thy lord: Elias is here. † And when I am departed from thee, 12  
the Spirit of our Lord wil carie thee into a place, that I know  
not:

Abdias adored Elias as the prophete of God, and a holie man not with ciuil honour, for in the world Abdias was the greater person nor with diuine honour, for that had benne idolatrie. It was therefore religious honour, called *dulus*, due to spiri- tual excellen- cie of Gods seruantes.





not: and I entering in shal tel Achab, and not finding thee,  
 he wil kil me: and thy seruant searcheth our Lord from his  
 13 infancie. † Hath it not beene told thee my lord, what I did  
 when Iezabel killed the prophetes of our Lord, that I hid of  
 the prophetes of our Lord an hundred men, by fiftie and fiftie  
 14 in caues, and fed them with bread and water? † And now  
 thou sayst: Goe, and tel thy lord: Elias is here: that he may  
 15 kil me? † And Elias sayd: The Lord of hostes liueth, before  
 16 whose face I stand, this day wil I appeare to him. † Abdias  
 therfore went to meete Achab, and told him: and Achab  
 17 came to meete Elias. † And when he had secne him, he sayd:  
 18 Art thou he that doest truble Israel? † And he sayd: not I  
 haue trubled Israel, but thou, and the house of thy father,  
 who haue forsaken the commandmentes of our Lord, and  
 19 haue folowed Baalim. † Neuerthelesse send now, and gather  
 vnto me al Israel in the mount of Carmel, and the prophetes  
 of Baal foure hundred fiftie, and the prophetes of the groues  
 20 foure hundred, which eate of Iezabels table. † Achab sent  
 to al the children of Israel, and gathered together the pro-  
 21 phetes in the mount of Carmel. † And Elias coming to al  
 the people, sayd: :: How long halt you on two sides? If our  
 Lord be God, folow him: but if Baal, folow him. And the  
 22 people did not answer him a word. † And Elias sayd agayne  
 to the people: I onlie remayne a prophete of our Lord: and  
 23 the prophetes of Baal are foure hundred and fiftie men. † Let  
 two oxen be geuen vs, and let them choose to them selues  
 one ox, and cutting it into peeces let them lay it vpon wood,  
 but put no fyre vnder: and I wil dresse the other ox, and wil  
 24 lay it vpon wood, and put no fire vnder. † Inuocate ye the  
 names of your goddes, & I wil inuocate the name of my Lord:  
 and the God that shal heare by fyre, let the same be God. And  
 25 al the people answering sayd: A very good proposition. † Elias  
 therfore sayd to the prophetes of Baal: Choose you one ox,  
 and make it first, because you are manie: & inuocate the names  
 26 of your goddes, and put no fire vnder. † When when they had  
 taken the ox, which he gaue them, they drested it: and they  
 inuocated the name of Baal from morning vntil midday,  
 saying: Baal heare vs. And there was no voice: nor any that  
 answered: and they leaped ouer the altar, that they had made.  
 27 † And when it was now midday, Elias iested at them, saying:  
 Crie with a louder voice: for he is God, and perhaps he spea-

Such zealous  
 expostulation  
 is necessarie to  
 al Neutrals in  
 religion who  
 are neither hot  
 nor cold, but  
 in a warme  
 such as Angels  
 detest Apoc. 3.





keta, or is in his inne, or in the way or at the least he slepeth.  
 that he must be waked. † They cried therefore with a lowd 18  
 voice, and cut them selues after their rite with knives and  
 lincers, til they were al embrewed with bloud † And after 29  
 the midday was past, and whiles they prophesied, the time  
 was come, when they vsed to offer sacrifice, neither voice was  
 heard, nor any did answer, nor attend them praying: † Elias 30  
 sayd to al the people: Come vnto me. And the people coming  
 to him, he repayred the altar of our Lord, that was destroyed.  
 † And he tooke twelue stones according to the number of 31  
 the tribes of the children of Iacob, to whom the word of  
 our Lord came, saying: Israel shal be thy name. † And he 32  
 built of the stones an altar in the name of our Lord: and he  
 made a water gutter, as it were by two furrowes round about  
 the altar, † and he layed the wood in order, and diuided the 33  
 oxe in iointes, and layd it vpon the wood, † and said: Fil 34  
 foure buckettes with water, and powre vpon the holocauste,  
 and vpon the wood. And againe he sayd: Doe it also the se-  
 cond time. Who hauing donne it the second time, he said: The  
 third time also doe the same. And they did so the third time,  
 † and the waters ranne about the altar, and the trough of the 35  
 conduite was filled. † And when it was now time that the ho- 36  
 locauste should be offered, Elias the prophete coming said:  
 Lord God of Abraham, and Isaac, & Israel, shew this day that  
 thou art the God of Israel, and I thy seruant, & that according  
 to thy commandment I haue done al these thinges. † Heare me 37  
 Lord, heare me: that this people may learne, that thou art our  
 Lord God, & thou hast conuerted their hart againe. † And the 38  
 fire of our Lord fel, & deuoured the holocauste, & the wood,  
 and the stones, licking also the dust, and the water, that was  
 in the water gutter. † Which when al the people had seene, 39  
 they fel on their face, and said: Our Lord he is God, our Lord  
 he is God. † And Elias said to them: Apprehend the prophetes 40  
 of Baal, and let not one escape of them. Whom when they had  
 taken, Elias brought them to the Torrent cison, and killed  
 them there. † And Elias sayd to Achab: Goe vp, eate, and 41  
 drinke: because there is sound of much raine. † Achab went 42  
 vp to eate and drinke: and Elias went vp into the toppe of  
 Carmel, and flatte on the earth put his face between his knees,  
 † and he said to his seruant: Goe vp, and looke toward the 43  
 sea. Who when he was gone vp, and had looked, he said: There  
 is nothing.

3; VWhen mi-  
 racles are at-  
 tempted for  
 trial of the  
 truth, the di-  
 uels powre is  
 restrayned, &  
 only the truth  
 is testified: Our  
 Lord working  
 vntill, & con-  
 firming the do-  
 ctine with sig-  
 nes following.  
 Marc. xli.





is nothing. And againe he said to him: Returne seven tymes.  
 44 † And in the seventh time: Behold a litle cloude as it were a  
 mans foote, came vp from the sea. Who said: Goe vp and say to  
 Achab: Yoke thy chariote and goe downe, lest the raine pre-  
 45 uent thee. † And when he turned him selfe hither and thi-  
 ther, behold the heauens were darkened, and cloudes, and  
 winde, and there fel great raine. Achab therfore going vp  
 46 went into Iezabel: † and the hand of our Lord was made  
 vpon Elias, and his loynes girded he ranne before Achab,  
 vntil he came into Iezabel.

## CHAP. XIX.

*Elias sleing Iezabel, in the desert eateth a barth cake and drinketh water,  
 brought by an Angel, and so goeth fourtie dayes and nightes vnto mount  
 Horeb. 9. Lamenting that he alone is leift of the prophetes of God. 15. God  
 commandeth him to returne to Damascus, and anoint Hazael king of Syria,  
 Iehu king of Israel, and Eliseus a prophet: 18. and telleth him, there remaine  
 seven thousand in Israel, which haue not bowed to Baal.*

1 **A**Nd Achab told Iezabel al thinges that Elias had done,  
 and how he had killed al the prophetes with the sword.  
 2 † And Iezabel sent a messenger to Elias, saying: These thinges  
 do the goddes to me, and these adde they, if this houre to  
 3 morow I make not thy soule as the soule of one of them.  
 † Elias therfore was afraid, & rysing he went whither soeuer  
 his wil caried him: and he came into Bersabee of Iuda, and  
 4 leaft his seruant there, † and went forward into the desert,  
 one dayes iourney. And when he was come, and sate vnder a  
 iuniper tree, he desired for his soule to die, and sayd: It suffi-  
 ceth me Lord, take my soul: for I am not better then my fa-  
 5 thers. † And he cast him self downe, and slept in the shadow  
 of the iuniper tree: and behold an Angel of our Lord tou-  
 6 ched him, and sayd to him: Arise, and eate. † He looked,  
 and behold at his head harthbaked bread, and a vessel of  
 water: he therfore did eate, and drinke, and he slept againe.  
 7 † And the Angel of our Lord returned the second time, and  
 touched him, and said to him: Arise, eate: for thou hast yet  
 8 a great way to goe. † Who when he was risen: did eate and  
 drinke, & walked in the strength of that meate fourtie daies,  
 9 and fourtie nightes, vnto the mount of God, Horeb. † And  
 when he was come thither, he taried in a caue: and beheld the  
 word of our Lord vnto him, & he said to him: What doest thou  
 10 here Elias? † But he answered: With zeale haue I beene zelous  
 for

Xxxx;





¶ Elias knew no other at that instant in the tenne tribes, that were not partakers in idolatrie; but there were in deede seven thousand (v. 18.) that bowed not their knees to Baal. And the whole kingdom of Iuda obserued true religion, where Aha then reigned, and after him Iosaphat: both good kinges, chap. 15. v. 11. 21. v. 43. 1. Par. 15. c. 17.

¶ Elias prophesied that these two should be kinges, and cast his cloke ouer Elizeus. v. 19. Elizeus declared to Hazael that he should be king. 4. Reg. 8. another prophet annointed Iehu. 4. Reg. 9.

for our Lord the God of hostes because the children of Israel haue forsaken thy couenant: thy altars haue they destroyed, & thy prophetes they haue slaine with the sword, & I alone am leaft, & they seeke my life to take it away. † And he said 11 to him: Come forth, and stand in the mount before our Lord: and behold our Lord passeth, and a great winde, and strong ouerthrowing mountaynes, and breaking rockes before our Lord: not in the winde is our Lord, and after the winde an earth quake: not in the earth quake is our Lord, † and 12 after the earth quake fire: not in the fire is our Lord, and after the fire a whistling of a gentle winde. † Which when 13 Elias had heard, he couered his face with his mantel, and coming forth stood in the doore of the caue, and behold a voyce vnto him, saying: What doest thou here Elias? † And 14 he answered: With zeale haue I beene zelous for our Lord the God of hostes: because the children of Israel haue forsaken thy couenant: thyn altars they haue destroyed, and thy prophetes they haue slaine with the sword, and I alone am leaft, and they seeke my life to take it away. † And our Lord sayd 15 to him: Goe, and returne into thy way by the desert of Damiascus: and when thou art come thither thou shalt anoint Hazael king ouer Syria, † and Iehu the sonne of Namfi thou 16 shalt anoynt king ouer Israel: and Eliseus the sonne of Saphat, which is of Abelmeula, thou shalt anoynt prophet for thee. † And it shal be, whosoever shal escape the sword of 17 Hazael, him Iehu shal kil: and whosoever shal escape the sword of Iehu, him shal Eliseus kil. † And I wil leaue me 18 in Israel seven thousand men, whose knees haue not beene bowed before Baal, and euerie mouth, that hath not adored him kyssing his handes. † Elias therefore departing thence, 19 found Eliseus the sonne of Saphat, ploughing with twelue yoke of oxen, and he was one of them that ploughed with twelue yoke of oxen: and when Elias came to him, he cast his mantel vpon him. † And he went forth with leauing the oxen 20 ranne after Elias, and said: Let me kisse, I pray thee, my father, and my mother, and so I wil folow thee. And he sayd to him: Goe, and returne: for that which was my part, I haue donne to thee. † And returning from him, he tooke a yoke 21 of oxen, and killed them, and sod the flesh with the plough of the oxen, and gaue to the people, and they did eate: and syng vp he departed, and folowed Elias, & ministred to him.

CHAP.





*The Syrians threatening and besieging Samaria, 13. God signifieth by a prophet to Achab, that he shal haue the victorie. 20. Which he obtaineth. 23. Also the second yeare fighting in the champaigne. 31. But saving the king of Syrians life, and making league with him, 35. one of the children of the prophetes being slaine, for not stryking when he was so commanded, 37. an other denounceth reuenge to Achab, for not killing the Syrian King.*

1 **M**OREOVER Benadad the king of Syria, gathered together al his host, & two & thirtie kinges with him, & horses, and chariotes: and going vp fought agaynst Samaria,  
 2 and besieged it. † And sending messengers to Achab the king  
 3 of Israal into the citie, † he said: Thus saith Benadad: Thy siluer, and thy gold is mine: and thy wiues, and thy principal  
 4 children be mine. † And the king of Israel answered: According to thy word my lord king, I am thine, and al that is  
 5 mine. † And the messengers returning, said: Thus saith Benadad, which sent vs vnto thee: Thy siluer, and thy gold, and  
 6 thy wiues, and thy children thou shalt geue me. † To morow therfore this verie houre I wil send my seruantes to thee, and they shal search thy house, and the house of thy seruantes: and al that pleaseth them, they shal put in their handes, and  
 7 take away. † And the king of Israel called al the ancientes of the land, and said: Make, and see that he seeketh to intrappe vs. for he sent to me for my wiues, and children, and for the  
 8 siluer and gold: and I said not nay. † And al the ancientes, and al the people said to him: Heare not, neither agree vnto  
 9 him. † He therfore answered the messengers of Benadad: Tel my Lord the king: Al thinges for the which thou didst send  
 10 to me thy servant in the beginning I wil doe: but this thing I can not doe. † And the messengers returning made report vnto him, who sent againe, and sayd: These thinges doe the  
 11 goddes to me, and these adde they, if the dust of Samaria shal suffice for the hanfulles of al the people, that foloweth me.  
 12 † And the king of Israel answering, sayd: Tel him: Let not the girded glorie as the vngirded. † And it came to passe, when Benadad had heard this word, himself and the kinges  
 13 dranke in pavilions, and he sayd to his seruantes: Besette the citie, and they did besette it. † And behold a prophete coming to Achab the king of Israel, said to him: Thus sayth our Lord: Hast thou in dede sene al this exceeding great multitude? behold,

∴ Not at the putting on of armour, is time to boast of victorie, but rather at putting it off. For those that are girded, and strongly armed do vnwisely intrusting their owne strength, and conserning





their aduersaries: for by so doing they are often overthrowne. And those that distrusting themselves trust in God, one way or other alwaies preuaile. A necessarie lesson, both in temporal and spiritual warfare.

behold, I wil deliuer them into thy hand this day: that thou mayst know, that I am the Lord. † And Achab said: By whom? 14  
And he said to him: Thus saith our Lord: By the seruantes of the princes of the prouinces. And he said: Who shal begin to fight? And he said: Thou. † He therefore mustered the seruantes of the princes of the prouinces, and he found the number of two hundred thirtie two: and he mustered after them the people, al the children of Israel, seuen thousand. † And 16  
they went forth at noone. But Benadad dranke al drunken in his tent, and two and thirtie kinges with him, which were come to ayde him. † The seruantes therefore of the princes 17  
of the prouinces issued forth in the forefront. Benadad therefore sent. Who told him, saying: Men are come forth out of Samaria. † And he said: Whether they come for peace, take 18  
them aliue: or els to fight, aliue take ye them. † The seruantes 19  
therefore of the princes of the prouinces issued forth, and the rest of the armie folowed: † and euerie one stroke the man, 20  
that came against him: and the Syrians fled, and Israel pursued them. Benadad also the king of Syria fled on horsebacke with his horsemen. † Moreouer the king of Israel issuing 21  
forth stroke the horses and chariotes, and he stroke Syria with a great slaughter. † And a prophet coming to the king 22  
of Israel, said to him: Goe, and take courage, and know, and see what thou doest: for the yeare folowing the king of Syria wil come vp against thee. ) † But the seruantes of the king of 23  
Syria said to him: The goddes of the mountaynes be their goddes, therefore haue they overcome vs: but it is better that we fight against them in the champaine, & we shal overcome them. † Thou therefore do this word: Remoue al the kinges 24  
from thine armie, and put captaines for them: † and repara 25  
the number of souldiars, that are slaine of thine, and horses according to the old horses, & chariotes according to the chariotes, which thou hadst before: and we wil fight against them in the champaine, and thou shalt see that we shal overcome them. He beleued their counsel, and did so. † Therefore after 26  
a yeare was passed, Benadad mustered the Syrians, and went vp into Aphec, to fight against Israel. † Moreouer the chil- 27  
dren of Israel were mustered, and taking victuals they went forth on the contrarie side, and camped against them, as it were two litle flockes of goates: but the Syrians filled the land. ( † And a man of God coming, said to the king of Israel: 28

Thus





Thus saith our Lord: Because the Syrians haue said: The Lord  
is God of the mountaines, and is not God of the Valleis: I wil  
geue al this great multitude into thy hand, and : you shal  
29 know that I am the Lord.) † And seven dayes did these, and  
they direct their armies one against the other, and in the  
seuenth day was the battel fought: and the children of Israel  
stoke of the Syrians an hundred thousand footemen in one  
30 day. † And they that remained in Aphec, fled into the citie:  
and the wal fel vpon seven and twentie thousand men, that  
were leaft. Moreover Benadad fleing entered the citie, into  
31 a chamber that was within a chamber, † and his seruantes  
said to him: Behold, we haue heard that the kinges of the  
house of Israel are merciful: Let vs therefore put sackeclothes  
on our loynes, and cordes on our heades, and goe forth to  
32 the king of Israel: perhaps he wil saue our liues. † They gir-  
ded their loines with sackclothes, and put cordes on their  
heades, and came to the king of Israel, and said to him: Thy  
seruant saith: Let my soule liue, I besech thee. And he said:  
33 If he be yet alive he is my brother. † Which the men tooke  
for good lucke: and in hast caught the word of his mouth,  
and said: Thy brother Benadad. And he said to them: Goe and  
bring him to me. Benadad therefore came out to him, and he  
34 listed him vp into his chariote. † Who said to him: The cities  
which my father tooke from thy father, I wil render: doe  
thou make thee stretes in Damascus, as my father made in  
Samaria, and I confederate wil depart from thee. He therefore  
35 made a league, and dimissed him. † Then a certaine man of  
the children of the prophetes sayd to his selow in the word  
36 of our Lord: Strike me. But he would not strike. † To  
whom he said: Because thou wouldest not heare the word  
of our Lord, behold thou shalt depart from me, and a lion  
shal strike thee. And when he was departed a litle from him,  
37 a lyon found him, and slew him. † But finding also an other  
man, he said to him: Strike me. Who stoke him, and woun-  
38 ded him. † The prophete therefore went, and mette the king  
in the way, and with sprinkling of dust changed his face and  
his eies. † And when the king passed by, he cried to the king,  
39 and said: Thy seruant went forth to fight hand strokes: and  
when a certaine man was fled, one brought him to me, and  
said: Keepe this man: who if he shal slippe away, thy life shal  
40 be for his life, or thou shalt pay a talent of siluer. † And  
Y y y y while

Many victo-  
ries and other  
benefites were  
bestowed v-  
pon Achab, to  
make him  
knowe God:  
but he cōtem-  
ning them al  
remained in  
his impietie,  
and finally was  
slaine. ch. 22.  
v. 32.





whiles I being troubled turned hither and thither, suddenly he appeared not. And the king of Israel sayd to him: This is thy iudgement, which thy self hast decreed. † But he forthwith 41  
wyped of the dust from his face, and the king of Israel knew him, that he was of the prophetes. † Who sayd to him: Thus 42  
sayth our Lord: :: Because thou hast let goe out of thy hand a man worthie to die, thy life shal be for his life, and thy people for his people. † The king of Israel therefore returned into 43  
his house, contemning to heare, & raging came into Samaria.

## CHAP. XXI.

*Naboth for denying his vineyard to King Achab, is by quene Iezabels commandment, falsely accused, and stoned to death. 10. Achab hastening to possess the vineyard, Elias the prophet threatneth him manie euiles. 23. and no lesse to Iezabel: both being obstinate in sinne. 27. Yet Achab for feare of punishment, doth external workes of penance, and thereby escapeth part of the temporal plagues.*

**A**N D after these wordes, at that tyme Naboth the Iezra- 1  
helite had a vineyard, which was in Iezrahel, beside the palace of Achab the king of Samaria. † Achab therefore 2  
spake to Naboth, saying: Geue me thy vineyard, that I may make me a garden of herbes, because it is nigh, and ioyning to my house, and :: I wil geue thee for it a better vineyard: 3  
or if thou thinke it more commodious for thee, the price of siluer, so much as it is worth. † To whom Naboth answered: 4  
Our Lord be merciful to me, that I geue not the inheritance of my fathers to thee. † Achab therefore came into his house with indignation, and fretting vpon the word, that Naboth the Iezrahelite had spoken to him, saying: I wil not geue thee the inheritance of my fathers. And casting him self vpon his bed, he turned away his face to the wal, and did not eate bread. † And Iezabel his wife went in vnto him, and sayd 5  
to him: What is this matter, whereupon thy soule is greued? and why eatest thou not bread? † Who answered her: I 6  
spake to Naboth the Iezrahelite, and sayd to him: Geue me thy vineyard, taking money for it: or if it please thee, I wil geue thee a better vineyard for it. And he sayd: I wil not geue thee my vineyard. † Iezabel therefore his wife sayd to 7  
him: Thou art of great authoritie, and doest wel gouerne the kingdom of Israel: Arise, and eate bread, and be of good cheere, I wil geue thee the vineyard of Naboth the Iezrahel-  
lite. † She

Foolish pittie in sparing a dangerous & common enimie is offensive to God, & severely punished by his iustice.

If no subiect were lord of any land, but only at the kings pleasure & kings were proper lordes of all the landes in their kingdomes, then Achab might haue taken Naboths vineyard; especially geuing him a better, or money for it. Neither was it a vaine scruple in Naboth, to conserue his ancestors inheritance. For





8 lre. † She therefore wrote letters in the name of Achab, and signed them with his ring, and sent to the ancientes, and the chiefe men that were in his citie, and dwelt with Naboth.  
 9 † And this was the tenor of the letters: Proclame a fast, and  
 10 make Naboth sitte among the chiefe of the people, † and suborne two men the children of Belial agaynst him, and let them beare false testimony: that he hath :: blessed God and the king: and bring him forth, and stone him, and so let him  
 11 die. † His citizens therefore the ancientes and chiefe men, that dwelt with him in the citie, did as Iezabel had commanded them, and as it was written in the letters which she  
 12 sent to them: † they proclaimed a fast, and made Naboth sitte among the chiefe of the people. † And two men the  
 13 children of the diuel being brought forth, they made them sitte agaynst him: but they, as deuclish men, gaue testimonie agaynst him before the multitude: Naboth hath blessed God and the king: for the which thing they brought him forth  
 14 without the citie, and killed him with stones. † And they  
 15 sent to Iezabel, saying: Naboth is stoned, and is dead. † And it came to passe, when Iezabel had heard that Naboth was stoned, and dead, she spake to Achab: Arise, and possesse the vineyard of Naboth the Iezrahelite, who would not agree vnto thee, and geue it taking money: for Naboth liueth not,  
 16 but is dead. † Which when Achab had heard, to witte, that Naboth was dead, he arose, & went downe into the vineyard  
 17 of Naboth the Iezrahelite, to possesse it. † The word of our  
 18 Lord therefore came to Elias the Thesbite, saying: † Arise, and goe downe to meete Achab the king of Israel, who is in Samaria: behold he goeth downe to the vineyard of Naboth,  
 19 to possesse it: † and thou shalt speake to him, saying: Thus sayth our Lord: Thou hast slayne, moreouer also thou hast possed. And after these wordes thou shalt adde: Thus sayth our Lord: In this place, wherein the dogges haue licked the  
 20 bloud of Naboth, they \* shal licke thy bloud also. † And Achab sayd to Elias: Hast thou found me thyne enemye? Who sayd: I haue found thee, for that thou art sold, to doe euil in  
 21 the sight of our Lord. † Behold I wil bring euil vpon thee, and wil cut downe thy posteritie, and wil kil of Achab him that pisseth agaynst the wal, and the inclosed, and the last in  
 22 Israel. † And I wil make thy house, as the house of Ieroboam the sonne of Nabat, and as the house of Baasa the sonne of

both his denialis here iustificed, and Achabs extortion condemned. *S. Ambrosi li. 3. offic. c. 7.* counteth Naboth a Martyr, *See Annot. 1.*

*Reg. 8.* :: To auoide horrore of blasphemie holie scripture often useth the terme *bleffing* for *curfing*.

*S. chap. 22. v. 38.*





Ahiah: because thou hast done, to prouoke me to anger, and  
 hast made Israel to sinne. † But of Iezabel also our Lord spake, 23  
 saying: The dogges shal eate Iezabel in the field of Iezabel.  
 † If Achab die in the citie, the dogges shal eate him: but if 24  
 he die in the field, the foules of the ayre shal eate him. † Ther- 25  
 fore there was not such an other as Achab, who was sold  
 to wickednes, to doe euil in the sight of our Lord: for his wife Iezabel sette  
 as if he had him on, † and he became abominable, in so much that he 26  
 folowed the idols, which the Amorrhaites had made, whom  
 our Lord consumed before the face of the children of Israel.  
 † Therefore when Achab had heard these wordes, he rent 27  
 his garmentes, and couered his flesh with haercloth, and  
 fasted and slept in sackcloth, and walked casting downe his  
 head. † And the word of our Lord came to Elias the Thesbite, 28  
 saying: † Hast thou not seene Achab humbled before me? 29  
 therefore, because he hath humbled himself for my sake, I wil  
 not bring in the euil in his dayes, but in his sonnes daies wil I  
 bring the euil vpon his house.

## CHAP. XXII.

*Achab King of Israel consulting and beleuing false prophetes rather then Mi-  
 cheas a true prophet, accompanied with Iosaphat king of Iuda, resoluech to  
 fight against the Syrians for Ramoth Galaad. 26. Committeth Michas to  
 prison, 29. proceedeth to the warre, 34. is slaine, and Ochozias succeedeth.  
 41. Iosaphat refuseth to traffike longer with Ochozias; dieth, and his sonne  
 Ioram reigneth. 52. Ochozias foloweth the euil steppes of his parents.*

**T**H E R E passed therefore three yeares without warre 1  
 betwen Syria and Israel. † And in the third yeare, Iosa- 2  
 phat the king of Iuda went downe to the king of Israel.  
 ( † And the king of Israel sayd to his seruantes: are you igno- 3  
 rant that Ramoth Galaad is ours, and we neglect to take it  
 out of the hand of the king of Syria? ) † And he sayd to Iosa- 4  
 phat: Wilt thou come with me to fight into Ramoth Galaad?  
 † And Iosaphat sayd to the king of Israel: As I am, so thou also: 5  
 my people and thy people are one: and my horsemen thy horse-  
 men. And Iosaphat sayd to the king of Israel: Aske, I besech  
 thee, this day the word of our Lord. † The king of Israel 6  
 therefore assembled the prophetes, about foure hundred men,  
 and he sayd to them: Shal I goe into Ramoth Galaad to fight,  
 or sitte stil? Who answered: Goe vp, and our Lord wil geue  
 it into the kinges hand. † And Iosaphat sayd: 7  
 Is there not  
 here

So addid  
 to wickednes,  
 as if he had  
 folde him selfe  
 to the diuel.  
 for some tem-  
 poral profite,  
 or pleasure.  
 your iniquities  
 you are sold.  
 Hail. 59. 2.  
 Aug. 9. 102. ex  
 vtro. test. S. Greg.  
 ba. 10. 50. Ezech.

11 The godlie  
 King Iosaphat





here some prophete of our Lord, that we may aske by him?  
8 † And the king of Israel sayd to Iosaphat: There is one man  
least, by whom we may aske our Lord: but I hate him, be-  
cause he doeth not prophecie vnto me good, but euil, Mi-  
cheas the sonne of Iemla. To whom Iosaphat sayd: Speake  
9 not so o king. † The king of Israel therefore called a certaine  
eunuch, and sayd to him: Make hast, and bring hither Micheas  
10 the sonne of Iemla. † And the king of Israel, and Iosaphat  
the king of Iuda sate eche in his throne clothed with royal  
attyre, in a court beside the doore of the gate of Samaria, and  
11 al the prophetes prophecied before them. † Sedecias the  
sonne of Chanaana made him self :: hornes of yron, and sayd:  
Thus sayth our Lord: With these shalt thou strike Syria, til  
12 thou destroy it. † And al the prophetes in like maner pro-  
phecied, saying: Ascend into Ramoth Galaad, and goe pro-  
sperously, & our Lord wil deliuer it into the Kings handes.  
13 † But the messenger, that went to cal Micheas, spake to him,  
saying: Behold the wordes of the prophetes with one mouth  
preach good thinges to the king: let thy word therefore be  
14 like to theirs, and speake good thinges. † To whom Micheas  
sayd: Our Lord liueth, whatsoever our Lord shal tel me, that  
15 wil I speake. † He therefore came to the king, and the king  
sayd to him: Micheas, shal we goe into Ramoth Galaad to  
fight, or sitte stil? To whom he answered: :: Ascend, and goe  
prosperously, and our Lord wil deliuer it into the kinges  
16 handes. † But the king sayd to him: I adiure thee agayne and  
agayne, that thou speake not to me but that which is true in  
17 the name of our Lord. † And he sayd: I saw al Israel disper-  
sed in the mountaynes, as sheepe not hauing a shepeheard, and  
our Lord sayd: These haue no maister: let euerie man returne  
17 into his house in peace. ( † Therefore the king of Israel sayd  
to Iosaphat: Did I not tel thee, that he doeth not prophecie  
19 me good, but alwaies euil?) † But he adding, sayd: Therefore  
heare the word of our Lord: I saw our Lord sitting vpon  
his throne, and al the hoste of heauen assisting him on the  
20 right hand and on the left: † and our Lord sayd: Who shal  
deceiue Achab the king of Israel, that he may goe vp, and  
fal in Ramoth Galaad? And one sayd these maner of wordes,  
21 and an other otherwise. † And there came forth a spirit,  
and stood before our Lord, and sayd: I wil deceiue him.  
22 To whom our Lord spake: Wherein? † And he sayd: I

iustly suspect-  
ing the schis-  
matical falso  
prophetes, ad-  
vised the other  
King to consult  
a true prophet  
of God.

:: Fals prophete-  
tes imitate  
true prophe-  
tes in some ex-  
terior thinges,  
to make their  
prophecies  
seme more  
authentical.  
Such hornes  
appeared in a  
prophetical vi-  
sion to Zecha-  
rie the pro-  
phet. Zach. 1.  
v. 18.

:: The prophet  
geueth not  
this for a reso-  
lute answer,  
but seeing the  
king wil goe,  
he prayeth he  
may go prosper-  
ously. And  
the king con-  
ceiueth no o-  
therwise of  
his answer, and  
therefore vr-  
geth him to  
answer resolut-  
ly in the next  
wordes. I ad-  
iure thee &c.

Y y y y

W





∴ The coherence of the text sheweth that God only permitted, but commanded not the diuel to deceiue Achab. So S. Augustin. *li. 2. q. 1. ad simplic.* S. Greg. *li. 2. c. 21. Moral.* and other fathers explicate this & like places. ∴ When this false prophet heard that the king was slaine he hidde himselfe, fearing the kings sonnes, that they would kill him. *Iosephus li. 2. c. 14. Antiq.*

∴ It happened by chance in respect of the archers intention, but otherwise by Gods providence directing his hand. So Achabs craftie perswading Iosaphat to put on his

wil goe forth, and be a lying spirit in the mouth of al his prophetes. And our Lord sayd: Thou shalt deceiue, and shalt preuayle: ∴ goe forth, and doe so. † Now therefore 23 behold our Lord hath geuen the spirite of lying in the mouth of al thy prophetes, that are here, and our Lord hath spoken euil agaynst thee. † And Sedecias the sonne of Cha- 24 naana came, and smote Micheas on the cheeke, and sayd: Hath the Spirit of our Lord least me, and hath it spoken to thee? † And Micheas sayd: Thou shalt see in that day, when 25 thou shalt enter into thy chamber, ∴ within the chamber to be hid. † And the king of Israel sayd: Take Micheas, and let 26 him tarie with Amon the gouernour of the citie, and with Ioab the sonne of Amelech, † and tel them: Thus sayth the 27 king: Cast this man into prison, and feede him with bread of tribulation, and water of distresse, til I returne in peace. † And Micheas sayd: If thou returne in peace, our Lord hath 28 not spoken in me. And he sayd: Heare a lye peoples. † There- 29 fore the king of Israel went vp, and Iosaphat the king of Iuda into Ramoth Galaad. † The king of Israel therefore sayd 30 to Iosaphat: Take armour, and goe into the battel, and put on thyne owne garmentes. Moreouer the king of Israel changed his habite, and went into the battel. † And the 31 king of Syria had commanded the princes of his chariotes. thirtie and two, saying: You shal not fight agaynst any lesser, or greater, but agaynst the king of Israel onlie. † When ther- 32 fore the princes of the chariotes had seene Iosaphat, they suspected that he was the king of Israel, and making a violent assault they fought agaynst him: & Iosaphat cried out. † And 33 the princes of the chariotes perceiued that he was not the king of Israel, and they ceased from him. † And a certaine 34 man bent his bow, directing the arrow at al aduenture, and ∴ by chance he stroke the king of Israel between the lunges and the stomacke. But he sayd to his cohere: Turne thy hand, and carrie me out of the armie, because I am greuously wounded. † The battel therefore was fought that day, and 35 the king of Israel stood in his chariote agaynst the Syrians, and he died in the euening: & the bloud of the wound ranne into the middes of the chariote, † and the herauld sounded 36 in al the armie before the sunne sette, saying: Euerie man returne into his citie, and into his countrie. † And the king 37 died, and was carried into Samaria: and they buried the king in Samaria,





38 in Samaria, † and washed his chariote in the poole of Samaria, and the dogges licked his bloud, and they washed the raynes of the bridle, according to the word of our Lord  
 39 which he had spoken. † But the rest of the wordes of Achab, and al that he did, and the house of yuoric, that he built, and of al the cities that he built, are not these thinges written in the Booke of the wordes of the daies of the kinges of Israel:  
 40 † Achab therefore slept with his fathers, and Ochozias his sonne reigned for him. † But Iosaphat the sonne of Asa began to reigne ouer Iuda the fourth yeare of Achab the king  
 41 of Israel. † Fiue and thirtie yeares old was he when he began to reigne, and fiue and twentie yeares he reigned in Ierusalem: the name of his mother was Azuba the daughter of Sali.  
 42 † And he walked in al the way of Asa his father, and he declined not from it: and he did that which was right in the sight of our Lord. † But yet he tooke not away the excelses:  
 43 for as yet the people did sacrifice, and burnt incense in the excelses. † And Iosaphat had peace with the king of Israel.  
 44 † But the rest of the wordes of Iosaphat, and his workes, which he did, and his battels, are not these thinges written in the Booke of the wordes of the daies of the kinges of Iuda:  
 45 † Yea and the remnant of the effeminate, which remayned in the daies of Asa his father, he tooke out of the land. † Neither was there then a king appoynted in Edom. † But king Iosaphat had made nauies on the sea, which should saile into Ophir for gold: and they could not goe, because they were  
 46 broken in Asiongaber. † Then sayd Ochozias the sonne of Achab to Iosaphat: Let my seruantes goe with thy seruantes  
 47 in the shippes. And Iosaphat would not. † And Iosaphat slept with his fathers, and was buried with them in the Citie of David his father: and Ioram his sonne reigned for him. † And Ochozias the sonne of Achab began to reigne ouer Israel in Samaria, in the seuententh yeare of Iosaphat the king of Iuda,  
 48 and he reigned ouer Israel two yeares. † And he did euil in the sight of our Lord, and walked in the way of his father and his mother, and in the way of Ieroboam the sonne of Nabat,  
 49 who made Israel to sinne. † He serued also Baal, and adored him, and prouoked our Lord the God of Israel, according to al thinges which his father had done.

kinglie attyre.  
 (v. 30.) him  
 self fighting in  
 vulgar at-  
 mour, saued  
 him not from  
 iust reuenge.





# THE ARGUMENT OF THE FOURTH BOOKE OF KINGS.

The kingdom  
of Iuda con-  
serued in Da-  
uid's seede.

Many royal fa-  
milies begūne  
and destroyed  
in the king-  
dom of Israel.

This booke  
diuided into  
two partes.

**T**HIS fourth booke prosecuteth the historie of the two Kingdomes of Iuda and Israel, to the seuerall captiuities of them both. Shewing manie special vertues and heroicall actes of good Kinges, Prophetes, and other godlie persons: and diuers crimes of the wicked. For in Iuda were some good Kinges, highly commended; some euil, whom God spared in this world for Dauid's sake. So that in both sortes King Dauid's seede continued in his throne, and royal state (first in the twelue tribes, afterward in two) nere foure hundred fourscore yeares. And after the captiuitie (as wil appeare in the age ensuing) it was conserued in honour and estimation, til Christ our Saviour. But in the Kingdome of Israel (or tenne tribes) which stood about two hundred fiftie yeares, was great change, by raysing and extirpating royal families. All their kinges were bad, yet partly were set vp by God himself, partly suffered to reigne; and in both Kingdomes, were true and false prophetes, God vsing the ministerie of al, to his owne glorie, the good of his Church, and punishment of others, and sometimes of themselves. So this booke may be diuided into two partes. In the seuentene former chapters, are recorded ioyntly and mixtly the principal thinges donne in both kingdomes, til the captiuitie of the tenne tribes. The other eight chapters containe other thinges donne in Iuda, until their captiuitie in Babylon.

## THE FOVRT BOOKE OF KINGS:

ACCORDING TO THE HEBREWES,

THE SECOND OF MALACHIM.

### CHAP. I.

Ochozias King of Israel consulting Beelzebub, for his sicknes, is blamed by Elias, and foretold, that he shal die. 9. Fire from heauen deuoureth two capitaines with eeb of them fiftie men. 13. The third by his more modestie escapeth the like danger, 15. With him Elias cometh to the King. 17. The same King dieth, and his brother Ioram succedeth.

The first part.  
Of thinges  
donne in both  
kingdomes,  
with the decli-  
nation and  
ruine of  
Israel.



**A**N Moab moued warre agaynst Israel, after that Achab was dead. † And Ochozias fel through the lanchions of his vpper chamber which he had in Samaria, and was sicke: and he sent messengers, saying to them: Goe, consult Beelzebub the god of Accaron, whether I may liue of this my infirmitie. † And 3 an Angel





an Angel of our Lord spake to Elias the Thesbite, saying:  
 Arise, and goe vp to meete the messengers of the king of  
 Samaria, and thou shalt say to them: What is there not a God  
 in Israel, that ye goe to consult Beelzebub the god of Ac-  
 4 caron? † Wherefore thus saith our Lord: From the bed on  
 which thou art ascended, thou shalt not goe downe, but  
 5 dying thou shalt die. And Elias went away. † And the mes-  
 sengers returned to Ochozias. Who said to them: Why are  
 6 you returned? † But they answered him: A man mette vs:  
 and sayd to vs: Goe, and returne to the king, that sent you, and  
 you shalt say to him: Thus saith our Lord: Doest thou therefore  
 send to consult Beelzebub the god of Accaron, because there  
 was no God in Israel? Therefore from the bed, which thou  
 art vpon, thou shalt not goe downe, but dying thou shalt  
 7 dye. † Who said to them: What shape and habite had that  
 8 man, which mette you, and spake these wordes? † But they  
 said: A hearie man, and girded about his raines with a girdle  
 9 of lether: Who said: It is Elias the Thesbite. † And he  
 sent vnto him a captaine of fiftie men, and the fiftie that were  
 vnder him. Who went vp and sayd to him sitting in the topp e  
 of the mount: Man of God, the king hath commanded that  
 10 thou come downe. † And Elias answering, sayd to the cap-  
 taine of fiftie men: If I be a man of God, let fyre come  
 downe from heauen, and deuoure thee, and thy fiftie. Fyre  
 therefore came downe from heauen, and deuoured him and  
 11 the fiftie men that were with him. † And he sent againe  
 vnto him an other captaine of fiftie men, and his fiftie with  
 him. Who spake to him: Man of God, Thus saith the king:  
 12 Make hast, come downe. † Elias answering said: If I be a  
 man of God, let fyre come downe from heauen, and deuoure  
 thee, and thy fiftie. Fyre therefore came downe from heauen,  
 13 and deuoured him, and his fiftie. † Agayne he sent a thirde  
 captaine of fiftie men, and the fiftie that were with him.  
 Who when he was come, bowed his knees toward Elias,  
 and prayed him and sayd: Man of God despise not my life  
 14 and the liues of thy seruantes that are with me. † Behold  
 fyre came downe from heauen, and hath deuoured the two  
 first captaynes of fiftie men, and the fifties, that were with  
 them: but now I beseech the that thou haue mercie on my life.  
 15 † And an Angel of our Lord spake to Elias, saying: Goe  
 downe with him, feare not. He therefore arose, and went

∴ Elias was  
 known by  
 his much  
 hayre, and di-  
 stinct habite,  
 from ordinary  
 men.

∴ In zeale of ius-  
 tice Elias pro-  
 cured fire  
 from heauen  
 to burne these  
 proud capitai-  
 nes and their  
 men, as he  
 procured fire  
 to burne the  
 holocaust, and  
 then slew the  
 fals prophetes,  
 3. Reg. 18. apud.  
 Aug. li. 2. c. 20.  
 de mirabil. 5.  
 script.

Z z z z

downe





downe with him to the king, † and ſpake to him: Thus ſaith 16  
our Lord: Becauſe thou haſt ſent meſſengers to conſult Beel-  
zebub the god of Accaron, as though there were not a God  
in Iſrael, of whom thou mighteſt aſke the word, therfore  
from the bed, which thou art aſcended vpon, thou ſhalt not  
deſcend, but dying thou ſhalt die. † He died therfore accor- 17  
ding to the word of our Lord which Elias ſpake, & Ioram his  
brother reigned for him, in the ſecond yeare of Ioram the  
ſonne of Ioſaphat the king of Iuda: for he had no ſonne.  
† But the reſt of the wordes of Ochozias, which he wrought, 18  
are not theſe written in the Booke of the wordes of the daies  
of the kinges of Iſrael?

## CHAP. II.

*Eliſeus wil not part from Elias. 7. Fiſtie diſciples folow them to Iordan. 8.  
The water is diuided by Elias cloke, and they two paſſe the drie chanel. 9.  
Elias is aſſumpted in a fire chariote, and his duple ſprite is geuen to Eliſeus,  
13. Who returning by like miraculous meanes ouer Iordan, the diſciples re-  
ceiue and honour him as their religious Superiour. 16. They ſeike Elias, but  
find him not. 19. Eliſeus amendeth the waters by caſting in ſalt. 23. Boyes  
are torne by beares for mocking Eliſeus.*

**A**N D it came to paſſe, when our Lord would take vp 1  
Elias by a hurle winde into \* heauen, Elias and Eliſeus  
went from Galgal. † And Elias ſayd to Eliſeus: Sitte here, 2  
becauſe our Lord hath ſent me as far as Bethel. To whom  
Eliſeus ſayd: Our Lord liueth, and thy ſoule liueth, I wil not  
leauē thee. And when he was come downe to Bethel, † the 3  
children of the prophetes, that were in Bethel, went forth to  
Eliſeus, and ſayd to him: Doeſt thou know, that this day our  
Lord wil take thy maſter from thee? Who answered: I alſo  
know it: hold your peace. † And Elias ſayd to Eliſeus: Sitte 4  
here, becauſe our Lord hath ſent me into Iericho. And he  
ſayd: Our Lord liueth, & thy ſoule liueth, I wil not leauē thee.  
And when they were come to Iericho, † the children of the 5  
prophetes, that were in Iericho, came to Eliſeus, and ſayd to  
him: Doeſt thou know that this day our Lord wil take away  
thy maſter from thee? And he ſayd: I alſo know it, hold your  
peace. † And Elias ſayd to him: Sitte here, becauſe our Lord 6  
hath ſent me as farre as Iordan. Who ſayd: Our Lord liueth,  
and thy ſoule liueth, I wil not leauē thee: They went therfore  
both together, † & fiſtie men of the children of the prophetes 7  
folowcd

\* ayre or  
lower  
heauen.

22 VVhither E-  
lias was car-  
ried being ta-  
ken vp into  
the ayre, is vn-  
certain: but cer-  
taine that he  
yet liueth, and  
muſt dye As 3.  
Auguſtin tea-  
cheth. li. 9. c. 6.  
de Gen. ad lit.  
ſee Annot. in  
Gen. 6. & Apo-  
calyp. 11.





- folowed them, who also stood ouer agaynst them, farre of:  
 8 but they two stood vpon Iordan. † And Elias tooke his man-  
 tel, and folded it together, and smote the waters, which were  
 diuided into two partes, and they both passed ouer by the drie  
 9 land. † And when they were ouer, Elias sayd to Eliseus: Aske  
 what thou wilt haue me to doe for thee, before I be taken  
 from thee. And Eliseus sayd: I besech thee that in me may  
 10 be :: thy duble spirit. † who answered: Thou hast asked a :: He desired  
 hard thing: Neuerthelesse if thou see me, when I shal be ta- not duble spi-  
 ken from thee, thou shalt haue that thou hast asked: but if rite to his ma-  
 11 thou see me not, thou shalt not haue it. † And when they ster, but the  
 went forward, and going talked together, behold a fyrie cha- duble spirite  
 riote, and fyrie horses parted them two asunder: and Elias of propheey-  
 12 ascended by a hurle winde into heauen. † And Eliseus saw ing, and of  
 him, and cried: My father, my father, the chariote of Israel, working mira-  
 and the guider therof. And he saw him no more: and he tooke cles, which E-  
 13 his garmentes, and rent them in two peeces. † And he tooke lias had. 7. 15.  
 vp the mantel of Elias, that was fallen to him: and returning  
 14 he stood vpon the banke of Iordan, † and with the mantel of  
 Elias, that fel downe to him, he smote the waters, and they  
 were not diuided. And he sayd: Where is the God of Elias,  
 now also? and he smote the waters, and they were diuided  
 15 this way and that way, and Eliseus passed ouer. † And the  
 children of the prophetes, that were in Iericho, ouer agaynst  
 him seing him, sayd: The spirit of Elias hath rested vpon Eli-  
 seus. And coming to meete him, :: adored him flatte to the :: They adored  
 16 ground, † and they sayd to him: Behold, there are with thy him for his ho-  
 seruantes fiftie strong men, that can goe, and seeke thy mai- lines, and be-  
 ster, lest perhaps the spirit of our Lord hath taken him, and cause God had  
 cast him vpon one of the mountaines, or into one of the val- geuen him the  
 17 leys. Who sayd: Send not. † And they forced him, til he a- spirit of so  
 greed, and sayd: Send. And they sent fiftie men. Who when great a pro-  
 18 they had sought three daies, found not. † And they returned phete, not for  
 to him: but he dwelt in Iericho, and he sayd to them: Did I wordlie, but  
 19 not say to you: Send not? † The men also of the citie sayd to spiritual excel-  
 Eliseus: Behold the habitation of this citie is verie good, as leacie, & ther-  
 thy selfe my lord perceiuest: but the waters are very il, and fore not with  
 20 the ground barren. † But he sayd: Fetch me a new vessel, ciuil but reli-  
 21 and put salt into it. Which when they had brought, † going gious honour.  
 out to the fountayne of the waters, he cast salt into it, and  
 sayd: Thus sayth our Lord: I haue amended these waters, and  
 death





death shal no more be in them, nor barrenesse. † The wa- 22  
 ters therfore were amended vntil this day, according to the  
 word of Eliseus, which he spake. † And from thence he went 23  
 vp into Bethel: & when he went vp by the way, little ladders  
 came forth out of the citie, and mocked him, saying: Come  
 vp baldhead, come vp baldhead. † Who when he had looked 24  
 backe, he saw them, & cursed them in the name of our Lord:  
 and two beares came forth out of the forest, & tore of them  
 two and fourtie boyes. † and from thence he went into the 25  
 mount of Carmel, and from thence he turned into Samaria.

## CHAP. III.

*Ioram king of Israel accompanied with the kinges of Iuda & Edom, fighteth  
 against the king of Moab, for not paying tribute according to their league.  
 9. wanting waters. 16. Eliseus procureth sufficient without raine: and  
 prophesieth victorie. 21. The king of Moab deceived by a vision is over-  
 throwne in the fildes. 26. when being besieged immolateth his first begotten  
 sonne: and the Israelites leaue the siege.*

**A**N D Ioram the sonne of Achab reigned ouer Israel in 2,  
 Samaria: the eighteenth yeare of Iosaphat the king of  
 Iuda. And he reigned twelue yeares. † And he did euil before 2  
 our Lord, but not as his father and mother: for he tooke away  
 the statues of Baal, which his father had made. † Neuerthe- 3  
 les in the sinnes of Ieroboam the sonne of Nabat, who made  
 Israel to sinne, he stucke fast, and departed not from them.  
 † Moreouer Mesa the king of Moab, nourished manie 4  
 sheepe, and he payed to the king of Israel an hundred thou-  
 sand lambes, and a hundred thousand rammes with their  
 fleeces. † And when Achab was dead, he brake the league, 5  
 which he had made with the king of Israel. † Therfore king 6  
 Ioram went forth that day out of Samaria, and mustered al  
 Israel. † And he sent to Iosaphat the king of Iuda, saying: 7  
 The king of Moab is reuolted from me, come with me against  
 him to battel. Who answered: I wil come vp: he that is mine,  
 is thine: my people, thy people: & my horses thy horses. † And  
 he said: What way shal we goe vp? but he answered: By the 8  
 desert of Idumea. † Therfore the king of Israel, and the king 9  
 of Iuda, and the king of Edom went forward, and compassed  
 seven daies iourney, neither was there water for the armie,  
 and the beastes, that folowed them. † And the king of Israel 10  
 said: Alas alas alas, our Lord hath gathered vs three kinges  
 together,





- together, that he might deliuer vs into the handes of Moab.
- 11 † And Iosaphat ſaid: Is there not here a prophet of our Lord, that we may beſech our Lord by him? And one of the ſeruant<sup>s</sup> of the king of Iſrael answered: Here is Eliſeus the ſonne of Saphat, which powred water vpon the handes of
- 12 Elias. † And Iosaphat ſayd: The word of our Lord is with him. And the king of Iſrael went downe to him, and Iosaphat
- 13 the king of Iuda, and the king of Edom. † And Eliſeus ſaid to the king of Iſrael: What is to me and thee? goe to the prophetes of thy father, and thy mother. And the king of Iſrael ſaid to him: Why hath our Lord gathered together theſe three kinges, that he might deliuer them into the handes of Moab?
- 14 † And Eliſeus ſaid to him: The Lord of hoſtes liueth, in whole ſight I ſtand, If I did not reuerence the face of Iosaphat the king of Iuda, I would not certes haue harkened to
- 15 thee, nor looked on thee. † But now bring me hither a plaier on instrumentes. And when the player ſang, the hand of our
- 16 Lord came vpon him, and he ſaid: † Thus ſaith our Lord: Make the chanel of this torrent ditches and ditches. † For thus ſaith our Lord: You ſhal not ſee winde, nor raine: and this chanel ſhal be filled with waters, & you ſhal drinke, and your
- 18 families, & your beaſtes. † And this is a ſmal thing in the ſight of our Lord: moreouer he wil deliuer alſo Moab into your
- 19 handes. † And you ſhal ſtrike euerie fenced citie, and euerie principal citie, and :: ſhal cut downe al fruiteful trees, and ſhal ſtoppe vp al fountaines of waters, and euerie goodlie
- 20 field you ſhal couer with ſtones. † It came to paſſe therfore in the morning, when they vſed to offer the ſacrifice, and behold, water came by the way of Edom, and the ground was
- 21 filled with waters. † But al the Moabites hearing that the kinges were come vp to fight againſt them, they called together al that were girded with a belt vpon them, and they
- 22 ſtoode in the borders. † And ryſing early in the morning, and the ſunne being now riſen ouer againſt the waters, the Moabites ſaw the waters ouer againſt them red, as it were
- 23 bloud, † and ſaid: It is the bloud of the ſword: the kinges haue fought among them ſelues, and are ſlaine one of an
- 24 other: now goe on forward to the pray, Moab. † And they went forward into the campe of Iſrael: Moreouer Iſrael ryſing vp, ſtroke Moab: but they fled before them. They
- 25 therfore that had overcome, came and ſtroke Moab, † and
- ::It was forbid  
Deut. 20. to  
cut downe  
fruit trees in  
the land of  
Chanaan,  
which the Iſ-  
raelite ſhould  
poſſeſſe, but  
the land of  
Moab perſe-  
ned not to  
them and ſo it  
was not prohi-  
bited to annoy  
that countrie  
vpon iuſt of-  
fence.
- Z z z z 3
- destroyed





destroyed the cities: & euerie principal field they filled euerie man casting stones: and they stopt vp al the fountaines of waters: and cut downe al trees that bare fruite, so that there remained onlie brike walles: and the citie was besette of the slingers, and for a great part therof was strooken. † Which 26 when the king of Moab had scene, to witte, that the enemies had preuayled, he tooke with him seuen hundred men that crew sword, to breake in vpon the king of Edom: and they could not. † And taking his first begotten sonne, that should 27 haue reigned for him, he offered him an holocaust vpon the wal: and there was great indignation in Israel, and forthwith they retyred from him, and returned into their countrie.

## CHAP. IIII.

*Eliseus so multiplieth a poore widowes oyle, that she payeth her debtes and li-  
ueth of the rest. 8. By his prayers a Sunamite woman hath a sonne. 18. Which  
dying he rayseth to life. 38. He taketh away the bitternes of coloquintida,  
which by chance was put in the pottle, 42. and feedeth manie with few  
loaves.*

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lent.

**A**ND a certayne woman of the wiues of the prophetes 1  
cried to Eliseus, saying: Thy seruant my husband is dead,  
and thou knowest that thy seruant was one that feared God,  
& behold the creditour is come to take away my two sonnes.  
to serue him. † To whom Eliseus sayd: What wilt thou that 2  
I doe for thee? Tel me, what hast thou in thy house? But she  
answered: I thy handmaid haue nothing in my house, but a  
litle oyle, to anoynt me withal. † To whom he sayd: Goe, 3  
borrow of al thy neighbours emptie vessels not a few. † And 4  
goc in, and shut thy doore, when thou art within, thou and  
thy sonnes: and powre therof into al these vessels: and when  
they shal be ful, thou shalt take them away. † The woman 5  
therefore went, and shut the doore vpon her, and vpon her  
sonnes: they brought her vessels, and she poured in. † And 6  
when the vessels were ful, she sayd to her sonne: Bring me  
yet a vessel. And he answered: I haue none. And the oile stood.  
† And she came, and told the man of God. And he sayde, 7  
Goe, sel the oyle, and pay thy creditour: and thou and  
thy sonnes liue of the rest: † And there came a certayne day, 8  
and Eliseus passed by Sunam: and there was there a great  
woman, which held him to eate bread: and when he passed  
often that way, he turned in to her to eate bread. † Who 9  
sayd





sayd to her husband: I perceiue that this is a holie man of  
 10 God, which passeth by vs often. † Let vs therefore make him  
 a litle chamber, and sette him a litle bed in it, and a table, and  
 a stoole, and a candlesticke, that when he cometh to vs he may  
 11 tarie there. † There came therefore a certayne day, and coming  
 12 he turned in to the chamber, and rested there. † And he sayd  
 to Giezi his seruant: Call this Sunamite. Who when he had  
 13 called her, and she stode before him, † he sayd to his ser-  
 uant: Speake to her: Behold thou hast diligently ministred  
 to vs in al thinges, what wilt thou that I doe for thee? hast  
 thou any busines, and wilt thou that I speake to the king, or  
 the general of the warrefare? Who answered: I dwel in the  
 14 middes of myne owne people. † And he sayd: What wil she  
 then that I doe for her? And Giezi sayd: Aske not: for she  
 15 hath no sonne, and her husband is old. † He therefore coman-  
 ded him to cal her: who when she was called, and stode be-  
 16 fore the doore, † he sayd to her: At this tyme, this self same  
 houre, if life accompanie, thou shalt haue a sonne in thy  
 wombe. But she answered: Doe not I besech thee my lord,  
 17 man of God, doe not lie to thy handmayd. † And the we-  
 man conceiued, and brought forth a sonne in that time,  
 18 and in the self same houre, that Eliscus had sayd. † And  
 the childe grewe. And vpon a certaine day, when going  
 19 forth he went to his father, vnto the reapers, † he sayd  
 to his father: My head aketh, my head aketh. But he said  
 20 to his seruant, take him, and bring him to his mother, † who  
 when he had taken him, and brought him to his mother, she  
 21 sette him vpon her knees vntil noone, and he dyed. † And  
 she went vp, and laid him vpon the bed of the man of God,  
 22 and shut the doore: and going forth † called her husband,  
 and sayd: Send with me, I besech thee, one of the seruantes,  
 and an asse, that I may runne to the man of God, and returne.  
 23 † Who sayd to her: For what cause doest thou goe to him?  
 The Calendes be not to day, nor the Sabbath. Who answered:  
 24 I wil goe. † And she saddled the asse, and commanded her  
 seruant: driue, and make hast, make no stay in going. And doe  
 25 that which I command thee. † She therefore went forward,  
 and came to the man of God into mount Carmel: and when  
 the man of God saw her ouer against him, he said to Giezi his  
 26 seruant: Behold that Sunamite. † Goe therefore to meete her,  
 and lay to her: Is al wel about thee, and about thy husband,  
 and

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 Lent.





and about thy sonne? Who answered: Wel. † And when she 17  
 was come to the man of God into the mount, she caught his  
 feet: and Giezi came to remoue her. And the man of God  
 said: Let her alone, for her soule is in anguish, and our Lord  
 hath hid it from me, and hath not told me. † Who said to him: 18  
 Did I aske a sonne of my Lord? Did I not say to thee: Mocke  
 me not? † And he said to Giezi: Girde thy loynes, and take 19  
 my staffe in thy hand, & goe. If a man meete thee, salute him  
 not: and if any man salute thee, answer him not: and thou  
 shalt put my staffe vpon the face of the childe. † Moreover 20  
 the mother of the childe said: Our Lord liueth, and thy soul  
 liueth, I wil not leaue thee. He arose therefore, and folowed  
 her. † But Giezi was gone before them, and had put the staffe 21  
 vpon the face of the childe, & there was not voice, nor sense:  
 and he returned to meete him, and told him, saying: " The  
 childe is not risen. † Eliscus therefore went into the house, and  
 behold the childe lay dead on his bed: † and going in he shut 22  
 the doore vpon him, & vpon the childe & prayed to our Lord.  
 † And he went vp, and lay vpon the childe: and he put his 23  
 mouth vpon his mouth, & his eies vpon his eies & his handes  
 vpon his handes: and he bowed him self ouer him, and the  
 chilles flesh was warmed. † But he returning, walked vp and 24  
 downe in the house, once hither & thither: & he went vp, and  
 lay vpon him: and the childe gaped seuen tymes, and opened  
 his eies. † And he called Gierzi, & said to him: Call this Suna- 25  
 mite. Who being called, went in vnto him: Who said: Take  
 thy sonne. † She came, and fel at his feete, and adored vpon 26  
 the ground: and tooke her sonne, and went out, † and Eliscus 27  
 returned into Galgal. And there was a famine in the land, and  
 the children of the prophetes dwelt before him; and he sayd  
 to one of his seruantes: Sette on a greate potte, and seeth  
 broth for the children of the prophetes. † And one went 28  
 out into the field to gather wilde herbes: and he found as it  
 were a wilde vine, and gathered of it the colocynthides of  
 the field, and filled his mantel, and returning cut it into the  
 potte of broth, for he knew not what it was. † They therefore 29  
 powred it to their felowes, to eate: and when they had tasted  
 of the broth, they cried, saying: Death is in the potte, man of  
 God. And they could not eate. † But he sayd: Bring meale, 30  
 and when they had brought it, he cast it into the potte, and  
 said: powere in for the multitude, that they may eate. And  
 there

God sent his  
 law by his ser-  
 uant, and it  
 auailed not to  
 mankinde  
 dead in sinnes.  
 But he coming  
 & accommo-  
 dating himself  
 to our infirmi-  
 tie, participat-  
 ing our death  
 we are quic-  
 ned. So S. Au-  
 gustine mysti-  
 cally applieth  
 this figuratiue  
 miracle to  
 Christ and his  
 Church. li. 11.  
 c. 35. cont. Iust.  
 Stanich, and  
 manelike  
 thinges of the  
 old Testament  
 he sheweth to  
 be signes of  
 the new.





- 41 there was no more anie bitterness in the pottage. † And a certain man came from Baalsalita bringing to the man of God loaves of the first fruites, twentie barley loaves, and new wheate in his scrippe. But he said: Geue to the people, that they may eate. † And his servant answered him: How much is this, that I should sette it before an hundred men? Agayne he said: Geue to the people, that they may eate: for thus saith our Lord: They shall eate, and there shall be leaft. † He therefore sette it before them: who did eate, and there was leaft according to the word of our Lord.

## CHAP. V.

*Naaman the general captain of Syria is cleansed of depofite, by washing himself as Eliscus appointeth him seven times in Iordan. 15. prefeth his bet of in one God promising to serue him. 20. Gieze taketh giftes of Naaman, 25. and is stricken with leprosie.*

- 1 **N**AAMAN the General of the warfare of the king of Syria, was a great man with his lord, and honorable: for by him our Lord gaue healih to Syria: and he was a valiant man and rich, but a leper. † Moreover out of Syria there were come forth robbers, and had led away captiue out of the Land of Israel a litle gille, which wayted vpon the wife of Naaman. † Who said to her maistresse: I would my lord had bene with the prophete, that is in Samaria: surely he would haue cured him from the leprosie, which he hath. † Naaman therefore went into his lord, and told him saying: Thus and thus hath the wench of the Land of Israel spoken. † And the king of Syria sayd to him: Goe, & I wil lend letters to the king of Israel Who when he was sette forward, and had taken with him ten talentes of siluer, and six thousand peeces of gold, and ten change of rayment, † he brought the letters to the king of Israel, in these wordes: When thou shalt receiue this letter, know that I haue sent to thee Naaman my seruant, that thou mayest cure him of his leprosie. † And when the king of Israel had read the letters, he rent his garmentes, and said: Am I God, that I can kil, and geue life, because this man hath sent to me, that I should cure a man of his leprosie? marke, and see that he seeketh occasions against me. † Which when Eliscus the man of God had heard, to witte, that the king of Israel had rent his garmentes, he sent to him, saying: Why hast thou rent thy garmentes? let him come to me and let him

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Lent.

Aaaaa

know





know that there is a prophet in Iſrael. † Naaman therfore 9  
came with horſes and chariotes, and ſtood at the doore of the  
houſe of Eliſeus: † and Eliſeus ſent a meſſenger to him, ſaying: 10  
Goe and be waſhed ſeven times in Iordan, and thy fleſh ſhal  
receiue health, and thou ſhalt be cleane. † Naaman being 11  
angrie departed, ſaying: I thought he would come out to me,  
and ſtanding would inuocate the name of the Lord his God,  
and touch with his hand the place of the leproſie, and cure  
me. † What are not Abana, and Pharphar the riuers of Dama- 12  
ſcus, better then al the waters of Iſrael, that I may be waſhed  
in them, and be made cleane? Therfore when he had turned  
him ſelf, and went away with indignation, † his ſeruant came 13  
vnto him, & ſpake to him: Father, & if the prophet had ſayd a  
great thing to thee, certes, thou ſhouldeſt haue done it: how  
much more wheras now he ſayd vnto thee: Be waſhed, and  
thou ſhalt be cleane? † He went downe, & waſhed in Iordan 14  
ſeven times according to the word of the man of God, and his  
fleſh was reſtored, as the fleſh of a litle childe, & he was made 15  
cleane † And returning to the man of God with al his trayne,  
he came, and ſtood before him, & ſayd: In very deede I know  
that there is no other God in al the earth, but only in Iſrael. I  
beſech the therfore to take a benediction of thy ſeruant. † But 16  
he answered: Our Lord liueth, before whom I ſtand, I wil not  
take it. And when he would haue forced him, he did in no-  
wiſe agree. † And Naaman ſayd: As thou wilt, but I beſech 17  
thee: graunt vnto me thy ſeruant, that I may take of :: the  
earth the burden of two mules: for thy ſeruant wil no more  
make holocauſt, or viſtimes to ſtrange goddes, but to the  
Lord. † But this onlie is it, for which thou ſhalt beſech the 18  
Lord for thy ſeruant, when my maſter ſhal goe into the tem-  
ple of Remmon, to adore: and he leaning vpon my hand, if I  
ſhal adore in the temple of Remmon, he adoring in the ſame  
place, that the Lord pardon me thy ſeruant for this thing.  
† Who ſayd to him: " Goe in peace. He therfore went from 19  
him in the ſpring time of the earth. † And :: Giezi the ſeruant 20  
of the man of God ſayd: My maſter hath ſpared Naaman this  
Syrian, that he tooke not of him the things which he brought:  
Our Lord liueth, I wil runne after him, and wil take ſome  
thing of him. † And Giezi folowed at the backe of Naaman: 21  
whom when he ſaw running toward him, he lept downe from  
his chariote to mete him, and ſaid: Are al thinges wel? † And 22  
he ſayd:

:: In reſpect of  
Gods ſpecial  
electing and  
ſanctifying the  
lan of Cha-  
naan, by his  
true religion,  
Naaman right  
ly eſtimated  
that earth bet-  
ter for an altar  
then the earth  
of his owne  
countie.  
:: Giezi prefi-  
gured Iudas  
the falſe Apo-  
ſtle of Chriſt,  
and al thoſe





he said: Wel. my maister hath sent me to thee, saying: Even now there are come to me two yong men from mount Epbraim, of the children of the prophetes: geue them a talent of siluer, and two change of rayment. † And Naaman sayd: It is better that thou take two talentes. And he forced him, & bound the two talentes of siluer in two bagges, and the duple rayment, & layd it vpon two of his seruantes, who also caried it before him. † And when he was come now in the euening, he tooke it out of their hand, & layd it vp in the house, & dismissed the men, and they departed. † And himself going in, stood before his maister. And Eliseus said: From whence comest thou Giezi? Who answered: Thy seruant hath not gone any whither. † But he sayd: Was not my hart present, when the man returned out of his chariote to meete thee? Now therfore thou hast receiued siluer, and taken rayment, to bye oliuetes, and vineyardes, and sheepe, and oxen, and seruantes, and hand-  
27 maides. † But the leprosie also of Naaman shal cleaue to thee, and to thy seede, for euer. And he went out from him a leper as it were snow.

that buy or sel spiritual thinges for money who by their auarice lose Gods grace, and gaine in- samie in this worl'd, and eternal demer-  
next. 3. Aug. ser. 208. de tempore.

## A N N O T A T I O N S.

## CHAP. V.

19 *Goe in peace.* ] Schismaticques, as they are commonly (but improperly) now called in England, which being in mind and iudgement Catholiques, goe sometimes to Protestantes common prayers, or sermons, draw an excuse of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to goe and serue his king in the temple, when he adored an Idol. But who- soeuer wil duly consider this example, shal find great difference in respect of the times, places, persons, and of the very doubties proposed, betwen this mans case and ours. For before Christs Gospel was promulgate, neither al Articles of faith were so expressly taught, nor the external profession thereof so strictly commanded, as now they are in time of more grace, which geueth more ayde to mans weaknes, wherein also more perfection is required, and therfore our Saviour exacteth of al to *confesse him*, and his Religion, *before men: els he wil denie them before his father*. Likewise in the place, where this Nobleman dwelt, his presence in the temple, and seruice to the king, could not be accounted a reuolt from true religion, which was neuer professed there, nor be scandalous to anie man being al Infidels: but in a christian countrie, where al beare the name of Christians, especially where men are at controuersie about the true Christian religion, al that frequent, or repaire to the same assemblies, for publique seruice of God, are reputed to be of the same religion; or els dissemblers, as it were to haue no care of religion, knowing God, and not glorifying him as God. and reuolting from the truth which they had lerned. The difference also of per-  
sons is great. For this Nobleman hauing before his conuersion serued his king, in the office of sustayning him, when he bowed to the Idol, if he should haue refused to do the same, it would rather haue bene supposed, that he disdained

The case of going to here- tical seruice, and Naamans going to the temple of an idol differ in diuers respec- tes.  
Difference of times.

Of places.

Of persons.





The things  
demanded dis-  
fer much.

Personal pre-  
sence at here-  
tical service in  
England, a di-  
stinctive signe  
of conformity  
to heresie.

A case very  
like to ours

his Maister, or shewed disloyaltie, then thought, that he retrayned for religion: whereas in our case, verie few do such temporal service, about the king in the church: and such as doe carrie the sword, scepter, or the like, are accounted of that religion, which is there practised; except they manifest the contrarie, as this man did, and our men commonly do not. Yea if anie do say they are Catholiques, and yet goe to the Protestantes church, they are counted of that rank, S. Paul speaketh of, *which confesse they know God, but denie him in their deedes.* And those which refuse such an office, can not be iudged disloyal, because it is sufficiently knowne, that Catholiques refuse of mere conscience. An other most especial difference is in the things demanded. This Syrian promising expressly before the Prophet, and his owne great trayne, that he would neuer againe serue false goddes, and that he would serue the onlie true God, and for that purpose caried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himself, desired not to doe anie thing, whereby he might seme to serue an Idol: but that when the king leaning vpon him, should adore Remmon, he might bow with his maister, not adoring the Idol, for he resolved and promised the contrarie, but adoring God Almighty, in whom now he beleued. And this the Prophet approued, in that time, place, and person to be lawful. But those that now in England goe to Protestants service, or sermons, do neither publicly renounce al heresies, nor professe to frequent Masse, the true Sacrifice of the Christian Church, nor auouch the erecting of an Altar, but goe to church, to shew them selues obedient to the Parliament law, which abandoned the true Diuine Service, and in place thereof appointed & commanded al to be present, at a new forme of common prayer, thereby making it a distinctive signe of conformitie, and participation in that religion, which these dissemblers in their consciences know to be false.

Tit. 2.

D. Bri-  
sons Mo-  
tuo. 23.

This example therefore doth in no sorte warrant their going to the heretical church, but contrariwise admonisheth al to take resolution in our case (as Naaman did in his) of our Eliseus, or spiritual Superior, and if he should say: Goe in peace, then might they pleade an excuse, but he sayth: None can goe without incurring greuous sinne, and eternal damnation. The case being so much different from Naamans. It is in deede more like to that of Eleazarus, and other Machabees, who were commanded by eating swines flesh, to depart from the law of God, and their fathers. Which by no meanes was lawful to doe, not to make shew of doing it, but rather to dye, as they did most gloriously.

2. Ma-  
chab. 6.  
7.

## CHAP. VI.

*Elisent maketh iron to swimme vpon the water: 8. leadeth the king of Syria his men (sent to apprehend him) blindly into samaria. 20. Where their eyes being opened, they are curiously intertained, and freely dismissed. 24. The Syrians besiege samaria. 26. For extreme famine a mother eateth her child. 31. A dith: king commandeth to kil Elisent.*

**A**Nd the children of the prophetes sayd to Eliseus: Be-  
hold the place, wherein we dwell before thee is streite  
for vs. † Let vs goe as far as Iordan, and take out of the wood  
enerie man some timber, that we may build there a place to  
dwell in. Who said: Goe. † And one of them sayd: Come  
therefore thou also with thy seruantes. He answered: I wil  
come





4 come. † And he went with them. And when they were  
 5. come to Iordan they cut wood. † And it chanced, that when  
 one had cut downe timber, the head of the axe fel into the  
 water: and he cried out, and ſaid: Alas alas alas my lord, this  
 6 ſame alſo I did borow. † And the man of God ſayd: where  
 fel it? and he ſhewed him the place: he therefore cut of a peece  
 7 of wood, and caſt it thither: and the yron did ſwimme, † and  
 he ſaid: Take it vp. Who ſtretched forth his hand, and tooke  
 8 it. † And the king of Syria fought againſt Iſrael, and tooke  
 counſel with his ſeruantes, ſaying: In that and that place let  
 9 vs lay embuſhementes. † Therefore the man of God ſent to  
 the king of Iſrael, ſaying: Beware thou paſſe not into ſuch a  
 10 place: becauſe the Syrians are there in embuſhementes. † The  
 king of Iſrael therefore ſent to the place, which the man of  
 God had told him, and preuented him, and looked wel to him  
 11 ſelf there not once or twiſe. † And the hart of the king of  
 Syria was troubled for this thing. And calling together his  
 ſeruantes, he ſayd: Why doe you not tel me who is the betraier  
 12 of me to the king of Iſrael? † And one of his ſeruantes ſayd:  
 Not ſo my lord king, but Eliſeus the prophet, which is in  
 Iſrael, telleth the king of Iſrael al wordes, whatſoeuer thou  
 13 ſhalt ſpeake in thy priuy chamber. † And he ſayd to them:  
 Goe, and ſee where he is: that I may ſend, and take him. And  
 14 they told him, ſaying: Behold in Dothan. † He therefore ſent  
 thither horſes and chariotes, and the force of his armie:  
 who when they were come in the night, they beſette the  
 15 citie. † And the ſeruant of the man of God riſing early,  
 went out, and ſaw an armie round about the citie, and horſes  
 and chariotes: and he told him, ſaying: Alas alas alas my lord,  
 16 what ſhal we doe. † But he answered: Feare not: for there are  
 17 more with vs then with them. † And when Eliſeus had  
 prayed, he ſayd: Lord open the eies of this man, that he may  
 ſee. And our Lord opened the eies of the ſeruant, and he  
 beheld: and loe the mountaine ful of horſes, and of fire char-  
 18 riotes round about Eliſeus. † But the enemies went downe  
 to him: moreouer Eliſeus prayed to our Lord, ſaying: Strike,  
 I beſeech thee, this people with blindeneſſe. And our Lord  
 ſmote them, that they ſaw not, according to the word of Eli-  
 19 ſeus. † And Eliſeus ſayd to them: This is not the way neither is  
 this the citie: follow me, & I wil ſhew you the man, whom you  
 20 ſeeke. He therefore led them into Samaria: † and when they

His grief  
 was great, be-  
 cauſe he had  
 not meanes to  
 recompence  
 the loſſe to the  
 owner.

A haſband-  
 man, in yorke-  
 ſhire called  
 Kettle had the  
 gift to ſee euil  
 ſpirites, wher-  
 by he often de-  
 ſtroyed & hindered  
 their bad  
 purpoſes. Num.  
 brig. li. 2. c. 21.  
 Rev. Anglie.





were entered into Samaria, Eliseus said: Lord open the eies of these men, that they may see. And our Lord opened their eies, and they saw them selues to be in the middes of Samaria.

† And the king of Israel said to Eliseus, when he had sene 21 them: Shal I strike them, my father? † And he said: Thou 22 shalt not strike them: for thou didst not take them with thy sword, and thy bow, that thou mayst strike them: but :: set bread and water before them, that they may eate and drinke, and goe to their maister. † And a great preparation of mea- 23 res was sette before them, and they did eate and drinke, and he dismissed them, and they went away to their maister, and the robbers of Syria came no more into the Land of Israel. † And it came to passe after these thinges, Benadad the king 24 of Syria gathered together al his armie, and went vp, and besieged Samaria. † And there was a great famine in Samaria: 25 and so long it was besieged, til the head of an asse was sold for foure score siluer peeces, & the fourth part of a cab of pigeons dung, for fise siluer peeces. † And when the king 16 of Israel passed by the wall, a certayne woman cried out to him, saying: Saue me my lord king. † Who sayd: No, our 17 Lord saue thee: how can I saue thee? of the floore, or of the presse? And the king sayd to her: What ayleth thee? Who answered: † This woman sayd to me: Geue thy sonne, that 28 we may eate him to day, & my sonne we wil eate to morrow. † Wetherfore boyled my sonne, and did eate him. And I sayd 29 to her the next day: Geue thy sonne, that we may eate him. Who hath hid her sonne. † Which when the king had 30 heard, he rent his garmentes, and passed by the wal. And al the people saw the hearecloth, which he ware next vpon his flesh. † And the king sayd: These thinges doe God to 31 me, and these adde he, if the head of Eliseus the sonne of Saphat shal stand vpon him this day. † But Eliseus late in 32 his house, and the ancientes late with him. He therfore sent a man before: and before that messenger came, he sayd to the ancientes: Doe you know that this murderers sonne hath sent to cut of my head? See therfore, when the messenger shal come, shut the doore, and suffer him not to enter in: for behold the sound of his maisters feete is behinde him. † Whiles he was yet speaking to them, the messenger appea- 33 red, which came to him. And he sayd: Behold, this so great cuil is of our Lord: what shal I looke for more of our Lord?

C A H P.

By bread and water is vnder stood ordinarie meate and drinck. v. 23.





*Eliseus prophesieth plentie of corne the next day, and death to a chief man that wil not beleue it. 3. Foure Lepers going to yeld themselves to the Syrians, 6. Whoby Gods providence are frighted and fled away, 9. bring newes therof to Samaria, 12. Which by trial is found true, 16. And so there is plentie of corne, and the incredulous nobleman is trod to death, with presse of multitude in the gate, as the prophet foretold.*

- 1 **A**N D Eliseus sayd: Heare ye the word of our Lord: Thus  
sayth our Lord: At this time to morow a bushel of  
floure shal be at one stater, and two bushels of barley at one  
2 stater, in the gate of Samaria. † One of the Dukes, vpon  
whole hand the king leaned, answearing the man of God,  
sayd: If our Lord shal make fludgates in heaven, :: can that  
possibly be which thou speakest? Who sayd: Thou shalt see it  
3 with thine eies, and shalt not eate therof. † There were  
therefore foure men lepers, beside the entrance of the gate:  
who sayd one to an other: What meane we to be here til we  
4 die? † Whether we enter into the citie, we shal die for fa-  
mine: or whether we tarie here, die we must: come therefore,  
and let vs runne away to the campe of Syria. If they spare vs,  
we shal liue: but if they wil kil vs, we shal die neuerthelesse.  
5 † They arose therefore in the euening, to come to the campe  
of Syria. And when they were come to the beginning of the  
6 campe of Syria, they found no man there. † For our Lord  
had made them in the campe of Syria to heare the sound of  
chariotes, and horses; and of a verie great armie: and they  
sayd one to an other: Behold the king of Israel hath for wages  
hyred agaynst vs the kinges of the Hetheites, and of the Ægy-  
7 ptians, and they are come vpon vs. † They arose therefore, and  
fled in the darke, and leaft their tentes, and their horses and  
asses in the campe, and fled desirous to saue their liues only.  
8 † Therefore when these lepers were come to the beginning  
of the campe, they entered into one tabernacle, and did eate  
and drinke: and they tooke thence siluer, and gold, and  
rayment, and went, and hid it: againe they returned to an  
other tabernacle, and from thence likewise taking away they  
9 hid it. † And they said one to an other: We doe not wel for  
this is a day of good tydings. If we shal hold our peace, and  
wil not tel vntil morning, we shal be blamed of a heinous  
offence: Come, let vs goe, and make report in the kinges  
court.

∴ Discourse of  
mans reason  
can not reach  
to the powre  
of God, who  
can do al that  
he wil, and wil  
doe al that he  
saith: ther-  
fore the incre-  
dulous are iust-  
ly punished.  
v. 10.





court. † And when they were come to the gate of the citie, 10  
 they told them saying: We went to the campe of Syria, and  
 found no man there, but horses, and asses tyed, and the tentes  
 pitched. † The porters therfore went, and told it to the king 11  
 within his palace. † Who arose in the night, & sayd to his ser- 12  
 uants: I tel you what the Syrians haue done to vs: They  
 know that we suffer great famine, and therfore they are gone  
 out of the campe and lie hid in the fieldes, saying: When they  
 shal come forth out of the citie, we wil take them alieue, and  
 then we may enter into the citie. † But one of his seruantes 13  
 answered: Let vs take five horses that are remaining in the  
 citie (because they onlie are in the whole multitude of Israel  
 for the other are consumed) and sending, we may trie. † They 14  
 brought therfore two horses, and the king sent into the  
 campe of the Syrians, laying, Goe ye, and see. † Who went 15  
 after them as far as Iordan: and behold al the way was ful  
 of rayment, and vessels, which the Syrians had cast away,  
 when they were amased, and the messengers returning told  
 the king. † And the people going forth spoyled the campe of 16  
 Syria: and a bushel of floure became at one stater, and two  
 bushels of barley at one stater, according to the word of  
 our Lord. † Moreover the king appoynted that duke 17  
 on whose hand he leaned, to stand at the gate: whom the  
 multitude trode in the entrance of the gate, & he died, accor-  
 ding as the man of God had spoken, when the king came  
 downe to him. † And it came to passe according to the word of 18  
 the man of God, which he spake to the king, when he sayd:  
 Two bushels of barley shal be at one stater, and a bushel of  
 floure at one stater, this verie tyme to morow at the gate of  
 Samaria: † when that duke answered the man of God, and 19  
 sayd: Although our Lord would make fludgates in the heauen,  
 can this be done which thou speakest? And he said to him:  
 Thou shalt see with thine eyes, and shal not eat thereof. † It 20  
 chanced therfore to him as it was foretold, and the people  
 trode him in the gate, and he died.

## CHAP. VIII.

*After seven yeares famine foretold by Eliscus, the Sunamite Woman return-  
 ing home, recovereth her landes and reuenues. 7. Eliscus forsbeweth the  
 deith of Benadad king of Syria, and cruel reigne of Hazael. 16. Ioram  
 reigning in Iude, the Idumeans revolt from him. also Lobna. 23. He dieth,  
 and his sonne Ochozias succeedeth.*

AND





- 1 **A**N D Eliſeus ſpake to the woman, whoſe ſonne he reſto-  
red to life, ſaying: Arife, goe thou and thy houſe, and  
ſojourne wherſoener thou ſhalt finde: for our Lord hath  
called a famine, and it ſhal come vpon the land ſeven yeares.  
2 † Who aroſe, & did according to the word of the man of God:  
& going with her houſhold, he ſoourned in the land of the  
3 Philiftijms many dayes. † And when the ſeven yeares were en-  
ded, the woman returned out of the Land of the Philiftijms:  
and ſhe went forth to ſpeake to the king for her houſe, and for  
4 her landes. † And the king ſpake with Giezi the ſervant of  
the man of God, ſaying: Tel me al the meruelous thinges that  
5 Eliſeus hath done. † And when he had told the king how he  
had rayſed a dead man, the woman appeared, whoſe ſonne he  
had reuiued, crying to the king for her houſe, and her landes.  
And Giezi ſayd: My lord king, this is the woman, and this is  
6 her ſonne, whom Eliſeus rayſed. † And the king asked the  
woman: who told him. And the king gaue her an eunuch,  
ſaying: Reſtore her al thinges that are hers, and al the reue-  
newes of the landes, from the day, that ſhe leaſt the land vntil  
7 this preſent. † Eliſeus alſo came to Damafcus, and Benadad  
the king of Syria was ſicke: and they told him, ſaying: The  
8 man of God cometh hither. † And the king ſayd to Hazael:  
Take with thee preſentes, and goe to meete the man of God,  
and conſult the Lord by him, ſaying: Can I eſcape of this  
9 myne infirmitie? † Hazael therefore went to meete him, ha-  
uing with him preſentes, and al good thinges of Damafcus,  
the lodes of ſourtie camels. And when he ſtood before him,  
he ſayd: Thy ſonne Benadad the king of Syria hath ſent me  
10 to thee, ſaying: Can I recouer of this mine infirmitie? † And  
Eliſeus ſayd to him: Goe, tel him: :: Thou ſhalt be healed:  
11 but our Lord hath ſhewed me that dying he ſhal die. † And  
he ſtood with him, and was troubled ſo far that he bluſhed:  
12 and the man of God wept. † To whom Hazael ſayd: Why  
doeth my lord weepe? But he ſayd: Becauſe I know what  
euils thou wilt doe to the children of Iſrael. Their ſenſed ci-  
ties thou wilt burne with fyre, and their yongmen thou wilt  
kil with the ſword, and their litle ones thou wilt daſh in pec-  
13 ces, and women with childe thou wilt diuide. † And Hazael  
ſayd: What am I thy ſervant a dog, that I ſhould doe this  
great thing? And Eliſeus ſayd: Our Lord hath ſhewed me  
14 that thou ſhalt be king of Syria. † Who when he was departed  
B b b b b from

:: This was  
true in ſome  
ſenſe, ſicknes  
ending when  
death came.





from Elifeus, came to his maister, who sayd to him: What sayd Elifeus to thee? But he answered: He told me: Thou shalt recouer health. † And when the next day was come, he tooke a couerlette, and powred water thereon, and spred it vpon his face: who being dead, Hazael reigned for him. † In the fifth yeare of Ioram the sonne of Achab the king of Israel, and of Iosaphat the king of Iuda, reigned Ioram the sonne of Iosaphat the king of Iuda. † He was two and thirtie yeares old when he began to reigne, and he reigned eight yeares in Ierusalem. † And he walked in the waies of the kinges of Israel, as the house of Achab had walked: for the daughter of Achab was his wife: and he did that which is euil in the sight of our Lord. † But our Lord would not destroy Iuda, for Dauid his seruant, as he had promised him, to geue him a lampe to him, and to his children alwaies. † In his daies reuolted Edom, from being vnder Iuda, and made to it self a king. † And Ioram came to Seira, and al the chariotes with him: and he arose in the night, and stroke the Idumeans, that had beset him, and the captaynes of the chariotes, and the people fled into their tabernacles. † Edom therefore reuolted from being vnder Iuda, vntil this day. Then Lobna also reuolted at that time. † But the rest of the wordes of Ioram, and al that he did, are not these things written in the Booke of the wordes of the kinges of Iuda? † And Ioram slept with his fathers, and was buried with them in the Citie of Dauid, and Ochozias his sonne reigned for him. † In the twelfth yeare of Ioram the sonne of Achab the king of Israel, reigned Ochozias the sonne of Ioram the king of Iuda. † Two and twentie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ierusalem: the name of his mother was Athalia the daughter of Amri the king of Israel. † And he walked in the waies of the house of Achab: and he did that which is euil before our Lord, as the house of Achab: for he was the sonne in lawe of the house of Achab. † He went also with Ioram the sonne of Achab, to fight agaynst Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Ioram: † Who returned to be cured, in Iezrahel: because the Syrians wounded him in Ramoth fighting agaynst Hazael the king of Syria. Moreouer Ochozias the sonne of Ioram the king of Iuda, went downe to visite Ioram the sonne of Achab into Iezrahel, because he was sicke there.

C H A P.

Athalia v. 16.  
is called the  
daughter of  
Amri. VVher-  
fore it semeth  
that either she  
was the adop-  
ted daughter  
of her brother  
Achab, or is  
there called  
the daughter  
of her grand-  
father.





*Iehu is anointed king of Israel, 7. to destroy the house of Achab and Iezabel.  
14. He presently killeth Ioram king of Israel, 27. Likewise Ochozias king  
of Iuda. 30. also Iezabel, who is eaten by dogges.*

- 1 **A**ND Eliseus the prophete called one of the children of  
the prophetes, and sayd to him: Girde thy loynes, and  
take this litle boxe of oyle in thy hand, and goe into Ramoth  
2 Galaad. † And when thou shalt come thither, thou shalt see  
Iehu the sonne of Iosaphat the sonne of Namsi: and going in  
thou shalt rayse him out of the middes of his brethren, and  
3 shalt bring him into an inner chamber. † And holding the  
litle boxe of oyle, thou shalt powre vpon his head, and shalt  
say: Thus sayth our Lord: I haue anoynted thee king ouer  
Israel. And thou shalt open the doore, and flee, and shalt not  
4 stay there. † The yongman therefore the childe of a prophete  
5 went into Ramoth Galaad, † and entered in thither: and be-  
hold the captaynes of the armie sate, and he sayd: I haue a  
word to thee o prince: And Iehu sayd: to whom of vs al? But  
6 he sayd: To thee o prince. † And he arose, and went into the  
chamber: but he powred oyle vpon his head, and sayd: Thus  
sayth our Lord the God of Israel: I haue anoynted thee king  
7 ouer the people of the Lord of Israel, † and thou shalt strike  
the house of Achab thy maister, and I wil reuenge the bloud  
of my seruantes the prophetes, and the bloud of al the ser-  
8 uantes of the Lord of the hand of Iezabel. † And I wil de-  
stroy al the house of Achab, and wil kil of Achab him that  
pisseth agaynst a wal, and the shut vp, and the meanest in Is-  
9 rael. † And I wil make the house of Achab, as the house of  
Ieroboam the sonne of Nabar, and as the house of Baasa the  
10 sonne of Ahias. † Iezabel also the dogges shal eate in the  
field of Iezabel, neither shal there be anie to burie her. And  
11 he opened the doore, and fled. † And Iehu went forth to his  
maisters seruantes. Who said to him: Are al thinges wel? Why  
came this madde man to thee? Who sayd to them: You know  
12 the man, and what he spake. † But they answered: It is false,  
but rather doe thou rel vs. Who sayd to them: Thus and thus  
he spake to me: and he sayd: Thus sayth our Lord, I haue  
13 anoynted thee king ouer Israel † They therefore made hast,  
and euerie man taking his mantel layd it vnder his feete,  
after the similitude of a iudgement seate, & they sounded the  
B b b b b 2 trumpet,





trumpet, and sayd: Iehu hath the kingdom. † Iehu ther- 14  
fore the sonne of Iosaphat the sonne of Namsi conspired  
agaynst Ioram: Moreouer Ioram had besieged Ramoth  
Galad, he, and al Israel agaynst Hazael the king of Syria:  
† and was returned to be cured in Iezrael of the woundes, 15  
for the Syrians had wounded him fighting against Hazael the  
king of Syria. And Iehu sayd: If it please you, let no man goe  
forth fugitive out of the citie, lest he goe, and tel in Iezrael.  
† And he mounted, and went into Iezrael: for Ioram was 16  
sicke there, and Ochozias the king of Iuda was come downe  
to visite Ioram. † The watchman therefore, that stood vpon 17  
the toure of Iezrael, saw the troupe of Iehu coming, & said:  
I see a troupe. And Ioram said: Take a Chariote, and send to  
meete them, and let him that goeth say: Are al thinges wel?  
† He went therefore, that was gotten vp into the chariote, to 18  
meete him, and sayd: Thus saith the king: Are al thinges  
peaceable? And Iehu sayd: What hast thou to doe with peace?  
passe, and folow me. The watchman also told, saying: The  
messenger came to them, & returneth not. † He sent also the 19  
second chariote of horses: and he came to them, and said:  
Thus sayth the king: Is there peace? And Iehu sayd: What  
hast thou to doe with peace? passe, and folow me. † And the 20  
watchman told, saying: He is come as far as they, & returneth  
not: and it is the pace as it were the pace of Iehu the sonne of  
Namsi, for he goeth amayne. † And Ioram sayd: Make readie 21  
the chariote. And they made readie his chariote, and Ioram  
the king of Israel went forth, and Ochozias the king of Iuda,  
ech in their chariotes, and they went forth to meete Iehu, and  
found him in the field of Naboth the Iezraelite. † And 22  
when Ioram had scene Iehu, he sayd: Is there peace Iehu? But  
he answered: What peace? The fornications of Iezabel thy  
mother, and her manie sorceries are in their vigour. † And 23  
Ioram turned his hand, and fleing sayd to Ochozias: Treason  
Ochozias. † Moreouer Iehu bent his bow with his hand, 24  
and stroke Ioram betwen the shoulders: and the arrow went  
out through his hart, and immediatly he fel in his chariote.  
† And Iehu sayd to captaine Badacer: Take him; throwe 25  
him forth in the field of Naboth the Iezraelite: for I re-  
member when I and thou sitting in a chariote did folow  
Achab this mans father, that our Lord lifted vp this burden  
vpon him, saying: † If not for the bloud of Naboth, and 26  
the.

When Na-  
both was falsly  
accused & vn-  
justly stoned





the bloud of his children, which I ſaw yeſterday, ſayth our Lord, I requite thee not in this field ſayth our Lord. Now therefore take him, and throw him into the field according to the word of our Lord. † But Ochozias the king of Iuda ſeing this, fled by the way of the houſe of the garden: and Iehu purſewed him, and ſaid: This man alſo ſtrike ye in his chariote. And they ſtroke him in the going vp of Gauer, which is beſide Iebſaam: who fled into Mageddo, and died there. † And his ſeruantes layd him vpon his chariote, and caried him into Ieruſalem: and they buried him there in his ſepulchre with his fathers in the Citie of Dauid. † In the eleuenth yeare of Ioram the ſonne of Achab, reigned Ochozias ouer Iuda, † and Iehu came into Iezrahel. Moreouer Iezabel hearing of his entrance, paynted her face with ſtubicke ſtone, and decked her head, and beheld through the window † Iehu coming at the gate, and ſayd: Can there be peace to Zambri, that killed his maiſter? † And Iehu liſted vp his face to the window, and ſayd: What is ſhe? And two or three eunuches bowed them ſelues to him. † But he ſayd to them: Caſt her downe headlong, & they threw her downe and the wal was ſprinkled with the bloud, and the hooves of the horſes trode her. † And when he was entered in, to eate, and to drinke, he ſayd: Goe, and ſee that curſed woman, and burie her: becauſe ſhe is a kinges daughter. † And when they went to burie her, they found nothing but the ſkul, and the ſecte, and the extreme pattes of the handes. † And returning they told him. And Iehu ſayd: It is the word of our Lord, which he ſpake by his ſeruant Elias the Theſbite, ſaying: In the field of Iezrahel ſhal the dogges eate the fleſh of Iezabel, † and the fleſh of Iezabel ſhal be as dung vpon the face of the earth in the field of Iezrahel, ſo that they which paſſe by ſhal ſay: Is this that ſame Iezabel?

CHAP. X.

*The Samaritanes ſearing the force of Iehu, chooſe no other king, but offer him their ſeruaice: 6. and by his commandment kil the late kings iueneſſe ſonnes. 12. Fourtie two brothers of Ochozias late king of Iuda are ſlaine. 15. Iehus making league with Ionadab, viſcerly deſtroyeth Achabs houſe. 18. by a ſtratagem killeth al the worſhippers of Baal, 26. burneth his ſtatue, & turneth his temple into a iake: 28. but maintaineth Ieroboams golden calues. 32. The Aſſyrians afflict Iſrael. 34. Iehu dieth, and his ſonne Ioachaz reigneth.*





**A**ND Achab had ſeuentic ſonnes in Samaria: Iehu ther-  
fore wrote letters, and ſent into Samaria to the chiefe  
of the citie, and to the ancientes, and to them that brought  
vp Achabs children, ſaying: † As ſoone as you ſhal receiue  
theſe letters, ye that haue your maiſters ſonnes, and chariotes,  
and horſes, and ſenſed citie, and armour, † chooſe the better,  
and him that ſhal pleaſe you of your maiſters ſonnes, and ſet  
him vpon his fathers throne, and fight for the houſe of your  
lord. † They were ſore afraid, and ſayd: Behold two kinges  
could not ſtand before him, and how ſhal we be able to reſiſt?  
† The ouerſeers therfore of the houſe, and the rulers of the  
citie, and the ancientes, and the tutors ſent to Iehu, ſaying:  
We are thy ſeruantes, whatſoeuer thou ſhalt command we  
wil doe, neither wil we make vs a king: Doe thou whatſoeuer  
pleaſeth thee. † And he wrote letters to them agayne, the ſe-  
cond tyme, ſaying: If you be mine, and obey me, take the  
heades of your maiſters ſonnes, and come to me this verie  
houre to morow into Iezrahel. Moreouer the kinges ſonnes,  
ſeuentic men were brought vp with the chiefe of the citie.  
† And when the letters were come to them, they tooke the  
kinges ſonnes, and ſlew ſeuentic men, and put their heades in  
baskets, and ſent them to him into Iezrahel. † And a meſſen-  
ger came, & told him, ſaying: They haue brought the heades  
of the kinges ſonnes. Who answered: Lay them in two heapes  
by the entrance of the gate vntil morning. † And when it  
was light, he went forth, and ſtanding ſayd to al the people:  
You are iuſt: If I haue conſpired agaynſt my maiſter, and haue  
ſlayne him, who hath ſtrooken al theſe? † See therfore now  
there hath not fallen of the wordes of our Lord on the  
ground, which our Lord ſpake vpon the houſe of Achab, and  
our Lord hath done that which he ſpake in the hand of his  
ſeruant Elias. † Iehu therfore ſmore al that were leaſt of the  
houſe of Achab in Iezrahel, and al his nobles, and familiars,  
and prieſtes, til there remayned no reliques of him. † And he  
arose, and came into Samaria: and when he was come to the  
cabbins of the ſhepeheardeſ in the way, † he found the bre-  
thren of Ochozias the king of Iuda, and he ſayd to them:  
What are you? Who answered: We are the brethren of Ocho-  
zias, and are come downe to ſalute the kinges ſonnes, and  
the queenes ſonnes. † Who ſayd: Take them aliue. Whom  
when they had taken aliue, they killed them in a ceſterne be-  
ſide





side the cabbin, two and fourtie men, and he leaft not any of  
 15 them. † And when he was gone thence, he found :: Ionadab the sonne of Rechab coming to meete him, and he blessed him. And he sayd to him: Is thy hart right as my hart with thy hart? And Ionadab sayd: It is. If it be so, quoth he, geue me thy hand. Who gaue him his hand. But he lifted him vp to  
 16 him into the chariote, † and sayd to him: Come with me, and see my zeale for our Lord. And being sette in his chariote,  
 17 † he brought him into Samaria. And he stroke al that were leaft of Achab in Samaria, til there was not one, according  
 18 to the word of our Lord, which he spake by Elias. † Iehu therfore assembled al the people, and sayd to them: Achab worshipped Baal a litle, but :: I wil worshipec him more.  
 19 † Now therfore cal to me al the prophetes of Baal, and al his seruantes, and al his priestes: let there be none but that he come, for I haue a great sacrifice to Baal: He that shal be wanting shal not liue. Moreouer Iehu did this craftely, that  
 20 he might destroy the worshippers of Baal. † And he sayd: Sanctifie a solemne day to Baal. And he called † and sent  
 21 into al the borders of Israel, and al the seruantes of Baal came: there was leaft not one that came not. And they entered into the temple of Baal: and the house of Baal was filled, from one end to the other. † And he sayd to them that were ouer  
 22 the garmentes: Bring forth garmentes for al the seruantes of  
 23 Baal. And they brought them forth garmentes. † And Iehu going in, and Ionadab the sonne of Rechab into the temple of Baal, sayd to the worshippers of Baal: Search, and see left perhaps there be any with you of the seruantes of the Lord,  
 24 but that there be the seruantes of Baal onlie. † They therfore went in to make victimes and holocaustes: but Iehu had prepared him without fourescore men, and sayd to them: Whosoever shal escape of these men, whom I wil bring into your  
 25 handes, his life shal be for the life of him. † And it came to passe, when the holocauste was ended, Iehu commanded his souldiars and captaynes: Goe in, and strike them, let none escape. And the souldiars and captaynes stroke them in the edge of the sword, and cast them forth: and they went into  
 26 the citie of the temple of Baal, † and brought forth the statue out of Baals temple, and burnt it, † and brake it in peeces. They destroyed also the temple of Baal, and made a iakes for  
 28 it vntil this day. † Iehu therfore destroyed Baal out of Israel:  
 † but

:: This Ionadab instituted a peculiar rule of religious abstinence: which his posterity duly observed. *Ierem. 35.*

:: Iehu sinned in seaming, and causing others to sacrifice to Baal, his zeale wanting both discretion and equitie for euil must not be done that good may come thereof. *Rom. 3.*





∴ Moral good  
workes done  
in ſtate of mor-  
tal ſinne not  
meriting eter-  
nal life, are  
often rewar-  
ded temporal-  
ly. *S. Aug. cont.  
mend. c. 2.*

† but yet from the ſinnes of Ieroboam the ſonne of Nabat, 29  
who made Iſrael to ſinne, he departed not, neither forſooke  
he the golden calues, that were in Bethel, and Dan. † And 30  
our Lord ſayd to Iehu: ∴ Becauſe thou haſt diligently done  
that which was right, and that pleaſed in mine eyes, and haſt  
done al thinges that were in my hart, againſt the houſe of  
Achab: thy children ſhal ſitte vpon the throne of Iſrael to the  
fourth generation. † Moreouer Iehu obſerued not to walke 31  
in the law of our Lord the God of Iſrael in al his hart: for he  
departed not from the ſinnes of Ieroboam, who had made  
Iſrael to ſinne. † In thoſe daies our Lord began to be wearie 32  
of Iſrael: and Hazael ſmote them in al the coſtes of Iſrael,  
† from Iordan agaynſt the Eaſt quarter, al the land of Galaad, 33  
and Gad, and Ruben, and Manaſſes, from Aroer, which is  
vpon the Torrent Arnon, and Galaad, and Baſan. † But the 34  
reſt of the wordes of Iehu, & al that he did, and his ſtrength,  
are not theſe thinges writen in the Booke of the wordes of  
the dayes of the kinges of Iſrael? † And Iehu ſlept with his 35  
fathers, and they buried him in Samaria: and Ioachaz his  
ſonne reigned for him. † And the dayes which Iehu reigned 36  
ouer Iſrael, be eight and twentie yeares in Samaria.

## CHAP. XI.

*Athalia killing al the kinges progenie (except Ioas, who is ſaued by his aunt)  
ſurpreſſeth the kingdom. 4. But the ſeuenth yeare Ioiaſa the high prieſt  
crowneth Ioas king. 13. cauſeth Athalia to be ſlaine, 17. and maketh cou-  
enant between God, the king, and the people.*

∴ Ambition  
cauſe of much  
crueltie.

∴ Our Sauiour  
calleth this  
high prieſt, Za-  
charias, which  
ſignifieth bleſ-  
ſed of our Lord,  
for the iuſtice  
which he did  
towards Atha-  
lia and Ioas. *S.  
Hierom li. 4. in  
Matth. c. 13.*

**B**V T Athalia the mother of Ochozias ſeing her ſonne 1  
dead, aroſe, and ∴ ſlew al the kinges ſeede. † But Ioſaba 2  
king Iorams daughter, the ſiſter of Ochozias, taking Ioas  
the ſonne of Ochozias, ſtole him out of the middes of the  
kinges children, that were ſlaine, and his nurce out of the  
bedchamber: and hid him from the face of Athalia, that  
he ſhould not be ſlaine. † And he was with her ſixe yeates 3  
ſecretly in the houſe of our Lord. Moreouer Athalia reigned  
ouer the land. † And in the ſeuenth yeare ∴ Ioiaſa ſent and 4  
taking the centurions, and the ſouldiars brought them in to  
him into the temple of our Lord, and made a couenant with  
them: and adiuring them in the houſe of our Lord, ſhewed  
them the kinges ſonne: † and commanded them, ſaying: 5  
This is the thing, which you muſt doe. † Let the third part 6  
of you





- of you goe in on the Sabbath, and  
 kinges house. And let a third part be at the gate Sur: & let a  
 third part be at the gate behind the dwelling of the shilde-  
 bearers: and you shal keepe the watch of the house of Messa.  
 7 † But let two partes of you al that goe forth on the Sabbath,  
 keepe the watch of the house of our Lord about the king.  
 8 † And you shal gard him round about, hauing weapons in  
 your hands: & if anie man shal enter the precinct of the tem-  
 ple, let him be slaine: and you shal be with the king coming in  
 9 & going out. † And the centurions did according to al thinges,  
 that Ioiada the priest had commanded them: & euerie one ra-  
 king their men, that went in on the Sabbath, with them that  
 10 went out in the Sabbath, came to Ioiada the priest. † Who  
 gaue them the speares, & the weapons of king David, which  
 11 were in the house of our Lord. † And they stood euerie one  
 hauing their weapons in their hand, on the right side of the  
 temple, vnto the left side of the altar, & of the temple, about  
 12 the king. † And he brought forth the kinges sonne, and put  
 vpon him the diademe, and the couenant: and they made him  
 king, and anoynted him: and clapping with the hand, sayd:  
 13 God saue the king. † And Athalia heard the voice of people  
 running: and she going in to the multitudes into the temple  
 14 of our Lord, † saw the king standing vpon the tribunal seate  
 according to the maner, and the singers, and trumpettes nere  
 him, and al the people of the land reioysing, and sounding the  
 trumpettes: and she rent her garmentes, and cried: A conspi-  
 15 racie, a conspiracie. † But Ioiada commanded the centurions,  
 that were ouer the armie, and sayd to them: Lead her forth  
 without the precinct of the temple, and whosoever shal fo-  
 low her, let him be stricken with the sword. For the priest had  
 16 sayd: Let her :: not be slaine in the temple of our Lord. † And  
 they layd handes on her: and threw her by the way of the  
 entrance of the horses, beside the palace, and she was slaine  
 17 there. † Ioiada therefore made a couenant betwen our Lord,  
 and the king, and betwen the people, that it should be the  
 people of our Lord, and betwen the king and the people.  
 18 † And al the people of the land entered into the temple of  
 Baal, and destroyed his altars, and his images they brake in  
 peeces stoutly: Mathan also the priest of Baal they slew before  
 the altar. And the priest sette gardes in the house of our Lord,  
 19 † And he tooke the centurions, and the legions of Cerethi  
 Ccccc and

Great respect  
 is to be had of  
 holie places.  
 VVherof co-  
 meth the pri-  
 uilege of San-  
 ctuaries.





and Phelerhi, and al the people of the land, and they brought the king from the house of our Lord: and they came by the way of the gate of the shildebearers into the palace, and he sate vpon the throne of the kinges. † And al the people of 10 the land reioysed, and the citie was quiet: but Athalia was slaine with the sword in the kinges house. † And Ioas was 21 seuen yeares old, when he began to reigne.

## CHAP. XII.

*Ioas willetb the priestes to repaire vbat needeth in the temple, receiuing al the money offered there. 6. vvhich they not performing, the high priest prouideth that al is amended, 16. the priestes receiuing only the money due to themselves. 17. Hazael king of Syria taking Geth, and breaining Ierusalem is satisfied with money. 19. Ioas is traitarously slaine by his seruantes, and his sonne Amasias reigneth.*

**I**N the seuenth yeare of Iehu reigned Ioas: and he reigned 1  
fourtie yeares in Ierusalem The name of his mother was  
Sebia of Bersabee. † And Ioas did right before our Lord al 2  
the daies, that Ioiada the priest taught him. † But yet the ex- 3  
celses he tooke not away: for the people immolated & burnt  
incense in the excelses. † And Ioas sayd to the priestes: Al 4  
the money of the sanctified thinges, which is brought into  
the temple of our Lord by the passengers, which is offered for  
the price of a soule, and which of their owne accord, and of  
their owne free hart they bring into the temple of our Lord:  
† let the priestes take it according to their order, and mayn- 5  
teine reparations of the house, if they shal see any thing that  
needeth reparation. † Therefore vntil the three and twentieth 6  
yeare of king Ioas, the priestes did not make reparations of  
the temple. † And king Ioas called Ioiada the high priest and 7  
the priestes, saying to them: Why make you not the repara-  
tions of the temple? Take you therefore money no more ac-  
cording to your order, but render it to the reparation of the  
temple. † And the priestes were prohibited to take money 8  
anie more of the people, and to make the reparations of the  
temple. † And Ioiada the high priest tooke \* a treasurie, and 9  
opened a hole in the toppes, and sette it by the altar at the  
right hand of them that goe into the house of our Lord, and  
the priestes that kept the doores, did cast into it al the money,  
that was brought to the temple of our Lord. † And when 10  
they saw that there was very much money in the treasurie, the  
kinges

2: That is, the  
ordinarie ob-  
lation for ech  
particular per-  
son. *Exod. 30.*

\* a chest  
or almes  
boxe.





kinges scribe, and the high priest went vp, and powred it out,  
 and counted the money, that was found in the house of our  
 11 Lord: † and they gaue it according to number and measure  
 into their hand, which did ouersee the masons of the house  
 of our Lord: who bestowed it on carpenters, and on masons,  
 12 such as wrought in the house of our Lord, † and made repa-  
 rations: and on them that hewed stones, and that they should  
 bye trees, and stones, that were hewed, so that the reparation  
 of the house of our Lord was accomplished in al thinges,  
 13 which had neede of cost to vphold the house. † But yet there  
 were not made of the same money the watter portes of the  
 temple of our Lord, and the fleshhookes, and censars, and  
 trumpets, and euerie vessel of gold and siluer, of the money,  
 14 that was brought into the temple of our Lord. † For it was  
 geuen them that did the worke, that the temple of our Lord  
 15 might be repayred: † and there was no account made with  
 those men, that receiued the money to distribute it to the  
 16 craftes men, but vpon their fidelitie they bestowed it. † But  
 the money for offence, & the money for sinnes, they brought  
 not into the temple of our Lord, because it was the priestes.  
 17 † Then Hazael the king of Syria went vp, and fought agaynst  
 Geth, and tooke it: and directed his face to goe vp to Ierusa-  
 18 lem. † For which cause Ioas the king of Iuda tooke al the  
 sanctified thinges, which Iosaphat, and Ioram, and Ochozias  
 his fathers the kinges of Iuda had :: consecrated, and which :: Dedicated to  
 him self had offered: and al the siluer, that could be found in holie vse.  
 the treasures of the temple of our Lord, and in the kinges pa-  
 lace: and sent it to Hazael the king of Syria, and he retyred  
 19 from Ierusalem. † But the rest of the wordes of Ioas, and al  
 that he did, are not these thinges writen in the Booke of the :: He was bu-  
 20 wordes of the daies of the kinges of Iuda? † And his seruantes ried in the ci-  
 arose, and conspired among them selues, and stroke Ioas in tie but not in  
 the house of Mello in the descent of Sella. † For Iosachar the the sepulcher  
 21 sonne of Semaath, and Iozabad the sonne of Somer his ser- of the kinges.  
 uantes, stroke him, and he died: and they buried him with 2 Paral. 24. for  
 his fathers in :: the citie of Dauid, and Amasias his sonne his impietie  
 reigned for him. in the latter  
 part of his life.

## CHAP. XIII.

Ioas the King of Israel is afflicted by the Syrians, 4. and deliuered. 6. Yet de-  
 stroyth not idolatrie. 8. dieth, and his sonne Ioas foloweth his euil steppes.  
 14. Eliseus being sicke willet the king to shoot, 18. and to strike the

Ccccc 2

earth,





*ea. th, who striking thrise, is told ib it he shal thrise strike the Syrians. 20. Eliseus dieth, and a dead man is reuiued touching his bones. 22. Ioas recouereth that which the Syrians had taken from Israel.*

**I**N the three and twentieth yeare of Ioas the sonne of O- 1  
chozias the king of Iuda, reigned Ioachaz the sonne of  
Iehu ouer Israel in Samaria, seuentene yeares. † And he did 2  
euil before our Lord, and folowed the sinnes of Ieroboam  
the sonne of Nabat, who made Israel to sinne, and declined  
not from them. † And the furie of our Lord was wratha- 3  
gaynst Israel, and he deliuered them into the hand of Hazael  
the king of Syria, and into the hand of Benadad the sonne of  
Hazael, alwaies. † But Ioachaz besought the face of our Lord, 4  
and our Lord heard him: for he saw the distresse of Israel, that  
the king of Syria had broken them: † and our Lord gaue a 5  
sauour to Israel, and they were deliuered out of the hand of  
the king of Syria: and the children of Israel dwelt in their ta-  
bernacles as yesterday and the day before. † But yet they de- 6  
parted not from the sinnes of Ieroboam who made Israel to  
sinne, but they walked in them: for the grone also remayned  
in Samaria. † And there were leaft to Ioachaz of the people 7  
but fiftie horsemen, and ten chariotes, and ten thousand foot-  
men: for the king of Syria had slaine them, and had brought  
them as dust by threshing in the barne floore. † But the rest 8  
of the wordes of Ioachaz, and al that he did, and his strength,  
are not these thinges writen in the Booke of the wordes of  
the daies of the kinges of Israel? † And Ioachaz slept with 9  
his fathers, & they buried him in Samaria: and Ioas his sonne  
reigned for him. † In the seuen and thirteth yeare of Ioas the 10  
king of Iuda reigned Ioas the sonne of Ioachaz ouer Israel in  
Samaria sixtene yeares, † and he did that which is euil in the 11  
sight of our Lord, he declined not from al the sinnes of Iero-  
boam the sonne of Nabat, who made Israel to sinne, but he  
walked in them. † But the rest of the wordes of Ioas, and 12  
al that he did, and his strength, how he fought agaynst Ama-  
sias the king of Iuda, are not these thinges writen in the  
Booke of the wordes of the dayes of the kinges of Israel? 13  
† And Ioas slept with his fathers: but Ieroboam sate vpon  
his throne. Moreouer Ioas, was buried in Samaria with the  
kinges of Israel. † And Eliseus was sicke of an infirmirie, 14  
wherof also he died: and Ioas the king of Israel went downe  
to him,





to him, and wept before him, and sayd: My father, my father,  
 15 the chariote of Israel and the gardener thereof. † And Eliseus  
 sayd to him: fetch a bow and arrowes. And when he had  
 16 brought him a bow, and arrowes, † he sayd to the king of  
 Israel: Put thy hand vpon the bow. And when he had put  
 17 his hand, Eliseus put his handes ouer the kinges handes, † and  
 sayd: Open the east window. And when he had opened it,  
 Eliseus sayd: Shote an arrow. And he shot. And Eliseus sayd:  
 The arrow of the saluation of our Lord, and the arrow of  
 saluation agaynst Syria: and thou shalt strike Syria in Aphec,  
 18 til thou consume it. † And he sayd: Take vp the arrowes.  
 Who when he had taken them agayne, he sayd to him: Strike  
 the earth with a iauelin. And when he had striken three ti-  
 19 mes, and stood stil, † the man of God was angrie with him,  
 & sayd: If thou hadst striken fise or six or seven times, thou  
 hadst striken Syria euen to destruction: but now three times  
 20 shalt thou strike it. † Eliseus therefore died, and they buried  
 him. And the rousers of Moab came into the land the same  
 21 yeare. † And certayne persons burying a man, saw the ro-  
 uers, and threw the bodie in the sepulchre of Eliseus. Which  
 when it had touched the bones of Eliseus, the man reuiued,  
 22 and stood vpon his feete. † Hazael therefore the king of Syria  
 23 afflicted Israel al the daies of Ioachaz: † and our Lord had  
 mercie on them, and returned to them for his couenant,  
 which he had with Abraham, and Isaac, and Iacob: and he  
 would not destroy them, nor vtterly cast them away, vntil  
 24 this present time. † And Hazael the king of Syria died, and  
 25 Benadad his sonne reigned for him. † Moreouer Ioas the  
 sonne of Ioachaz, rooke the cities out of the hand of Bena-  
 dad the sonne of Hazael, which he had taken out of the hand  
 of Ioachaz his father by the right of warre, three times did  
 Ioas strike him, and he deliuered the cities to Israel.

It was reuei-  
 led to the pro-  
 phet that so  
 often as the  
 king should  
 strike the  
 earth, so often  
 he should  
 haue victories  
 against the Sy-  
 rians, but not  
 how often he  
 would strike  
 on the earth.

## CHAP. XIII.

*Amasias king of Iuda killeth those that had slaine his father; 7. and striketh  
 Edom. 8. Prouoking Ioas king of Israel to warre, receiveth a contem-  
 tible answer: 11. prouoking againe is beaten in battle, and Ierusalem is  
 ransack. 15. Ioas dieth and his sonne Ieroboam foloweth the bad steppes  
 of the first Ieroboam; yet recouereth manie places lost before. and dying  
 his sonne Zacharias reigneth.*





**I**N the second yeare of Ioas the sonne of Ioachaz the king  
 of Israel reigned Amasias the sonne of Ioas the king of  
 Iuda. † Five and twentie yeares old was he when he began  
 to reigne: and nine and twentie yeares he reigned in Ierusa-  
 lem, the name of his mother was Ioadan of Ierusalem. † And  
 he did right before our Lord, but yet not as Dauid his father.  
 He did according to al thinges, which Ioas his father did:  
 † but this onlie that he tooke not away the excelses: for yet  
 the people immolated, and burnt incense in the excelses.  
 † And when he obtayned the kingdom, he smote his seruan-  
 tes, which had slaine the king his father: † but their children  
 that killed him, he did not put to death, according to that  
 which is written in the booke of the law of Moyses, as our  
 Lord commanded, saying: The fathers shal not die for the  
 children, neither shal the children die for the fathers: but  
 euerie one shal die in his owne sinne. † He smote Edom in  
 the Vail of Salt pittes ten thousand, and tooke the rocke in  
 battel, and called the name therof, Iechel vntil this present  
 daye. † Then Amasias sent messengers to Ioas the sonne of  
 Ioachaz, the sonne of Iehu the king of Israel, saying: Come,  
 let vs see one another. † And Ioas the king of Israel sent  
 agayne to Amasias the king of Iuda saying: A thistle of Liba-  
 nus sent to a cedar tree, which is in Libanus, saying: Geue  
 thy daughter to my sonne to wife. And the beastes of the  
 forest, that are in Libanus, passed and trode the thistle. † Thou  
 striking hast preuayled ouer Edom, and thy hart hath puffed  
 thee vp: be content with the glorie, and sit in thy house: Why  
 prouokest thou euil, that thou mayst fall and Iuda with thee.  
 † And Amasias agreed not. And Ioas the king of Israel went  
 vp, and they sawe eche other, he and Amasias the king of Iuda  
 in Bethsames a towne of Iuda. † And Iuda was strooken be-  
 fore Israel, and euerie man fled into their tabernacles. † But  
 Ioas the king of Israel did take Amasias the king of Iuda the  
 sonne of Ioas, the sonne of Ochozias, in Bethsames, and  
 brought him into Ierusalem: and he brake downe the wal of  
 Ierusalem, from the gate of Ephraim vnto the gate of the  
 corner, fowre hundred cubites. † And he tooke al the gold,  
 and silver, and al the vessel, that were found in the house of  
 our Lord, and in the kinges treasures, and hostages, and re-  
 turned into Samaria. † But the rest of the wordes of Ioas  
 which he did, and his strength, wherwith he fought against

Deut. 24.

∴ Amongst  
 kinges being  
 at variance,  
 seeing one an-  
 other importu-  
 neth, as much  
 as to fight a  
 battle.

Amasias





Amasias the king of Iuda, are not theſe things written in the  
16 Booke of the wordes of the daies of the kinges of Iſrael: † And  
Ioas ſlept with his fathers, and was buried in Samaria with the  
17 kinges of Iſrael: & Ieroboam his ſonne reigned for him. † And  
Amasias the ſonne of Ioas the king of Iuda lived, after that  
Ioas the ſonne of Ioachaz the king of Iſrael was dead, fifetene  
18 yeares. † But the reſt of the wordes of Amasias, are not  
theſe things written in the Booke of the wordes of the daies  
19 of the kinges of Iuda: † And there was a conſpiracie made  
againſt him in Ieruſalem: but he fled into Lichis. And they  
20 ſent after him into Lachis, and killed him there. † And they  
caried him away vpon horſes, and he was buried in Ieruſalem  
21 with his fathers in the Citie of David. † And al the people of  
Iuda tooke Azarias ſixtene yeares old, and made him king for  
22 his father Amasias. † He built Elath, and reſtored it to Iuda,  
23 after that the king ſlept with his fathers. † In the fifteenth  
yeare of Amasias the ſonne of Ioas the king of Iuda, reigned  
Ieroboam the ſonne of Ioas the king of Iſrael in Samaria, one  
24 and fourtie yeares: † and he did that which is euil before  
our Lord. He departed not from al the ſinnes of Ieroboam:  
25 the ſonne of Nabat, who made Iſrael to ſinne. † He reſtored  
the borders of Iſrael from the entrance of Emath, vnto the Sea  
of the wilderneſſe, according to the word of our Lord the  
God of Iſrael, which he ſpake by his ſeruāt Ionas the ſonne of  
Amathi, the prophete, who was of Geth, which is in Opher.  
26 † For our Lord ſaw the affliction of Iſrael exceding bitter,  
and that they were conſumed vnto the imprifoned & meanest  
27 perſons, and that there was none to helpe Iſrael. † Neither  
did our Lord determine that he would deſtroy the name of  
Iſrael from vnder heauen, but he ſued them in the hand of  
28 Ieroboam the ſonne of Ioas. † But the reſt of the wordes of  
Ieroboam, and al that he did, and his ſtrength, wherwith he  
fought, and how he reſtored Damascus, and Emath to Iuda in  
Iſrael, are not theſe things written in the Booke of the wor-  
29 des of the daies of the kinges of Iſrael: † And Ieroboam ſlept  
with his fathers the kinges of Iſrael, and Zacharias his ſonne,  
reigned for him.

CHAP. XV.

*Azarias beginneth W l. 4. afterward ( for offering incenſe on the altar. 2;  
Paralip. 26. ) is ſtricken with leproſie, caſt out of the temple, and from con-  
uerſation with the people, his ſonne Ioathan ruling the kingdom. 8. ſellum  
killeth*





killeth Zacharias king of Israel and reigneth in his place. 14. After one moneth Manabem killeth Sellum & reigneth also wickedly. 19. Maketh league with the Syrians. 22. dieth and his sonne Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The Assyrians spoyle the countrie, and carie away manie captiues. 30. Osee killeth Phacee and reigneth. 32. In the meane time Ioathan regning in Iuda is infested with enemies. 38. dieth, and his sonne, Achaz reigneth.

∴ Otherwise called Ozias. 2. Paral. 26. Mat. 1.

∴ This punishment was inflicted vpon him, for his presumption to offer incense on the altar. 2. Paral. 26.

∴ He was buried honorably in the time of Dauid, that is, nere to the walles, but in the silde, because he was a leper euen to his death. 2. Paral. 26.

**I**N the seuen and twentieth yeare of Ieroboam the king of Israel reigned ∴ Azarias the sonne of Amasias the king of Iuda. † He was sixtene yeares old, when he began to 2 reigne, and two and fiftie yeares he reigned in Ierusalem: the name of his mother was Iechelia of Ierusalem, † And he 3 did that which was liked before our Lord, according to al thinges that his father Amasias did. † But the excelses he destroyed not: as yet the people sacrificed, and burnt incense in 4 the excelses. † And our Lord stroke the king, and he was ∴ a 5 leper vntil the day of his death, and he dwelt in a free house a part: but Ioathan the kinges sonne gouerned the palace, and iudged the people of the land. † But the rest of the 6 wordes of Azarias, and al that he did, are not these thinges written in the Booke of the wordes of the daies of the kinges of Iuda? † And Azarias slept with his fathers: and they 7 buried him with his ancetors ∴ in the citie of Dauid, and Ioathan his sonne reigned for him. † In the eight and thirteenth 8 yeare of Azarias the king of Iuda, reigned Zacharias the sonne of Ieroboam ouer Israel in Samaria sixe monethes: † and he did that which is euil before our Lord, as his fathers 9 had done: he departed not from the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne. † And Sellum 10 the sonne of Iabes conspired against him: and smote him openly, killed him, and reigned for him. † But the rest of 11 the wordes of Zacharias, are not these written in the Booke of the wordes of the dayes of the kinges of Israel? † This is 12 the word of our Lord, which he spake to Iehu, saying: Thy children shal sit vnto the fourth generation vpon the throne of Israel. And so it came to passe. † Sellum the sonne of Iabes 13 reigned the nine and thirteenth yeare of Azarias the king of Iuda: and reigned one moneth in Samaria. † And Manabem 14 the sonne of Gadi went vp from Thersa: and he came into Samaria, and smote Sellum the sonne of Iabes in Samaria, and slew





15 and ſlew him, & reigned for him. † But the reſt of the wordes  
of Sellum, & his conſpiracie, wherwith he wrought treaſon,  
are not theſe thinges written in the Booke of the wordes of  
16 the dayes of the kinges of Iſrael: † Then Manahem ſtroke  
Thapſa and al that were in it and the borders therof from  
Therſa, for they would not open vnto him: and he ſlew al  
17 women therof that were withchilde, and ripped them. † In  
the nine and thirtieth yeare of Azarias the king of Iuda, reig-  
ned Manahem the ſonne of Gadi ouer Iſrael ten yeares in Sa-  
18 maria. † And he did that which was euil before our Lord: he  
departed not from the ſinnes of Ieroboam the ſonne of Na-  
19 bat, who made Iſrael to ſinne al his dayes. † Phul alſo the king  
of the Aſſyrians came into the land, and Manahem gaue to  
Phul a thouſand talentes of ſiluer, that he ſhould ayde him, &  
20 eſtabliſh his kingdom. † And Manahem put a taxe of ſiluer  
vpon Iſrael, on them that were mightie and riche to geue the  
king of the Aſſyrians, ſiftie ſicles of ſiluer euerie man: and the  
king of the Aſſyrians returned, and taried not in the land.  
21 † But the reſt of the wordes of Manahem, and al that he did,  
are not theſe thinges writen in the Booke of the wordes of  
22 the daies of the kinges of Iſrael: † And Manahem ſlept with  
23 his fathers: and Phaceia his ſonne reigned for him. † In the  
ſifteth yeare of Azarias the king of Iuda reigned Phaceia the  
24 ſonne of Manahem ouer Iſrael in Samria two yeares: † and  
he did that which was euil before our Lord: he departed not  
from the ſinnes of Ieroboam the ſonne of Nabat, who made  
25 Iſrael to ſinne. † And Phacee the ſonne of Romelia, his cap-  
taine conſpired againſt him, and ſtroke him in Samaria, in  
the towre of the kinges houſe beſide, Argob and beſide Arie,  
and with him ſiftie men of the children of the Galaadites,  
26 and he ſlew him, and reigned for him. † But the reſt of the  
wordes of Phaceia & al that he did, are not theſe thinges writ-  
ten in the Booke of the wordes of the daies of the kings  
27 of Iſrael. † In the two and ſifteth yeares of Azarias the king  
of Iuda reigned Phacee the ſonne Romelia ouer Iſrael in Sa-  
28 maria twenty yeares. † And he did that which was euil be-  
fore our Lord: he departed not from the ſinnes of Ieroboam  
29 the ſonne of Nabat, who made Iſrael to ſinne. † In the daies  
of Phacee the king of Iſrael came Theglathphalaſar the king  
of Aſſur, & :: tooke Aion, and Abel the houſe of Maachat and  
Iano, and Cedec, and Aſor, and Galaad, and Galilee, and al

:: Some men  
of Ruben, Gad,  
Manaſſes, and  
Nephthali,  
were caried  
captiues into  
Aſſyria.

D d d d

the land





ſt Otherwise  
called Azarias.  
21.

the land of Nepthali: and transported them vnto the Aſſy-  
rians. † And Olee the ſonne of Ela conſpired, and lay in 30  
wayte againſt Phacee the ſonne of Romelia, and ſtroke him,  
and ſlew him: and he reigned for him the twentieth yeare of  
Ioatham the ſonne of Ozias. † But the reſt of the wordes of 31  
Phacee, and al that he did, are not theſe things written in the  
Booke of the wordes of the dayes of the kings of Iſrael?  
† In the ſecond yeare of Phacee the ſonne of Romelia the 32  
king of Iſrael, reigned Ioatham the ſonne of Ozias the king  
of Iuda. † Five and twentieth yeares old was he when he began 33  
to reigne, and ſixtene yeares he reigned in Ieruſalem: the  
name of his mother was Ieruſa, the daughter of Sadoc.  
† And he did that which was liked before our Lord: accor- 34  
ding to al things, which Ozias his father had done, did he  
worke. † Howbeit the excelses he tooke not away: as yet 35  
the people immolated, and burnt incenſe in the excelses, he  
built the higheſt gate of the houſe of our Lord. † But the reſt 36  
of the wordes of Ioatham, and al that he did, are not theſe  
things written in the Booke of the words of the dayes of the  
kings of Iuda? † In thoſe dayes our Lord began to ſend into 37  
Iuda Raſin the king of Syria, and Phacee the ſonne of Ro-  
melia. † And Ioatham ſlept with his fathers, and was buried 39  
with them in the citie of David his father, and Achaz his  
ſonne reigned for him.

## CHAP. XVI.

*Achaz king of Iuda beſides other idolatrie, ſacrificeth his owne ſonne to  
idols. 5 The kings of Iſrael and Syria beſieging Ieruſalem, the Aſſy-  
rians are byred to releue it. 10. Achaz cauſeth Urias to make an altar like  
to one in Damafcus, 14. in place of Gods altar: 17. remoueth diuers o-  
ther things pertyning to diuine ſeruite, 19. dieth, and his ſonne Ezechias  
reigneth.*

**I**N the ſeuenteth yeare of Phacee the ſonne of Romelia 1  
reigned Achaz the ſonne of Ioatham king of Iuda.  
† Twentie yeares old was Achaz when he began to reigne, 2  
and he reigned ſixtene yeares in Ieruſalem: he did not that  
which was pleaſing in the ſight of our Lord his God, as David  
his father. † But he walked in the way of the kings of Iſrael: 3  
moreouer alſo he conſecrated his ſonne, making him paſſe  
through fire according to the idols of the Gentils: which our  
Lord deſtroyed before the children of Iſrael. † He immolated 4  
alſo





- also viſtmes, and burnt incenſe in the excelses, and on the  
5 hilles, and vnder every tree full of greene leaues. † Then  
went vp Raſin the king of Syria, and Phacee the ſonne of  
Romelia the king of Iſrael into Ieruſalem to fight: & when  
they beſieged Achaz, they were not able to overcome him.  
6 † At that time Raſin the king of Syria reſtored Aila to Syria,  
and threw out the Iewes out of Aila: and the Idumeians came  
7 into Aila, and dwelt there vnto this day. † And Achaz ſent  
meſſengers to Theglathphalaſar the king of the Aſſyrians,  
ſaying: I am thy ſeruant, and thy ſonne: come vp, and ſaue  
me out of the hand of the king of Syria, and from the hand  
of the king of Iſrael, which are riſen together againſt me.  
8 † And when he had gathered together the ſilver and gold,  
that could be founde in the houſe of our Lord, and in the  
kings treaſures, he ſent giſtes to the king of the Aſſyrians.  
9 † Who alſo agreed to his wil: for the king of the Aſſyrians  
went vp into Damascus, and waſted it: and he transferred  
10 the inhabitants therof to Cyrene, but Raſin he ſlew. † And  
king Achaz went forth to meete Theglathphalaſar the king  
of the Aſſyrians into Damascus, and when he had ſeene the  
altar of Damascus, king Achaz ſent to Vrias the prieſt a pa-  
terne of it, and a ſimilitude according to al the worke therof.  
11 † And Vrias the prieſt built an altar, according to al things,  
which king Achaz had commanded, from Damascus, ſo did  
the prieſt Vrias, whileſt king Achaz came from Damascus.  
12 † And when the king was come from Damascus, he ſaw the  
altar and worſhipped it: and went vp and immolated holo-  
13 cauſtes, and his ſacrifice, † and offered libamentes, and  
powred the bloud of the pacifiques, which he had offered  
14 vpon the altar. † Moreover the altar of braſſe that was be-  
fore our lord, he remoued from the face of the temple, and  
from the place of the altar, and from the place of the temple  
of our Lord: and he ſett it at the ſide of the altar toward the  
15 North. † King Achaz alſo comanded Vrias the prieſt, ſaying:  
Vpon the greater altar offer the morning holocauſt, and the  
euening ſacrifice, and the kings holocauſt, and his ſacrifice,  
and the holocauſt of the whole people of the land, and their  
ſacrifices, and their libamentes: and al the bloud of the  
holocauſt, and al the bloud of the victime thou ſhalt powre  
16 out vpon it: but the altar of braſſe ſhalbe prepared readie at  
my pleaſure † Vrias therefore the prieſt did according to al  
things,





things, which king Achaz had commanded him. † And king 17  
Achaz tooke the engrauen feete, and the lauatorie that was  
vpon them: and he tooke downe the \* sea from the oxen of  
brasse, that held it vp, and put it vpon the pauement paved  
with stone. † The \* Musachallo of the Sabbath, which he 18  
had built in the temple: and the entrie of the king outward,  
he turned into the temple of our Lord because of the king of  
the Assyrians. † But the rest of the wordes of Achaz, which 19  
he did, are not these writen in the Booke of the wordes of the  
dayes of the kinges of Iuda: † And Achaz slept with his fa- 20  
thers, and was buried with them in the citie of Dauid, and  
Ezechias his sonne reigned for him.

\* the  
great ves  
sel.  
\* the  
place  
where  
the king  
offered

## CHAP. XVII.

*Salmanazar king of Assyrians maketh Osee king of Israel tributarie, and  
perceuing his endeavour to be deliuered therof, imprisoneth him; after  
three yeares siege taketh Samaria, and carrieth the people captiue into Assi-  
ria. 7. At which God permitteth for diuers great sinnes here recited.  
25. The new inhabitantes of the countrie not knowing God, are deuoured by  
lions. VVherupon a true priest is sent to instruct them. 29. but they learning  
the rites of true religion do mixt the same with idolatrie.*

**I**N the twelfth yeare of Achaz king of Iuda, reigned Osee 1  
the sonne of Ela in Samaria ouer Israel nine yeares. † And. 2  
he did euil before our Lord: but not as the kinges of Israel,  
that had bene before him. † Against him came vp Salmanasar 3  
king of the Assyrians, and Osee was made seruant to him, and  
payd him tributes. † And when the king of the Assyrians had 4  
found, that Osee endeuoring to rebel had sent messengers to  
Sua the king of Ægypt, that he might not pay tributes to the  
king of the Assyrians, as euery yeare he was accustomed, he  
besieged him, and cast him blound into prison. † And he ran- 5  
ged through al the land: and going vp to Samaria, he besieged  
it three yeares. † And in the ninth yeare of Osee, the king 6  
of Assyrians rooke Samaria, and transferred Israel vnto the  
Assyrians: and he put them in Hala, and in Habor beside the  
riuer of Gozan, in the cities of the Medes. † For it came to 7  
passe, when the children of Israel had sinned to our Lord their  
God, which brought them out of the land of Ægypt, and out  
of the hand of Pharao the king of Ægypt. they worshipped  
strange goddes. † And they walked according to the rite of  
the Gentiles, which our Lord had consumed in the sight of  
the





the children of Israel, and of the kings of Israel: because they  
 9 had done in like manner. † And the children of Israel offended  
 our Lord their God with wordes not right: & built them ex-  
 celses in al their cities from the Towre of watchmen vnto the  
 10 fenced citie. † And they made them statues & groues on euerie  
 11 high hil, and vnder euerie thicke woddie tree: † and burnt  
 there incense vpon the altars after the maner of the Gentiles,  
 which our Lord remoued from their face: and they did wic-  
 12 ked things, prouoking our Lord. † And they worshipped  
 the filthes, wherof our Lord commanded them, that thou  
 13 should not doe this thing. † And our Lord testified in Israel  
 and in Iuda by the hand of al the Prophetes and Seers, saying:  
 Returne from your most wicked wayes, and keepe my pre-  
 cepts, and ceremonies according to al the law, which I com-  
 manded your fathers: and as I haue sent to you in the hand  
 14 of my seruantes the Prophetes. † Who heard not, but harde-  
 ned their necke according to the necke of their fathers, who  
 15 would not obey our Lord their God. † And they cast away  
 his ordinances, and the couenant that he made with their fa-  
 thers, and the testifications, wherewith he contested them: and  
 they folowed vanities, and did vaynly: and they folowed the  
 Gentiles, that were round about them, concerning which  
 our Lord had commanded them, that they should not doe as  
 16 they did. † And they forsooke al the preceptes of our Lord  
 their God: and made to them selues two molten calues, and  
 groues, and adored al the hoste of heaven: and they serued  
 17 Baal, † and consecrated their sonnes, and their daughters  
 through fyre: and they gaue themselves to deuinations, and  
 soothsayings: and they deliuered vp themselves to doe euil  
 18 before our Lord, so that they might prouoke him. † And our  
 Lord was wrath with Israel vehemently, and tooke them  
 away from his sight, and there remayned but the tribe of Iuda  
 19 onlie. † But neither Iuda it self kept the commandementes  
 of our Lord their God: but walked in the errours of Israel,  
 20 which it had wrought. † And our Lord reiected al the seede  
 of Israel, and afflicted them, & deliuered them into the hand  
 21 of the spoylers, til he threwe them away from his face: † euen  
 now from that time, when Israel was rent from the house of  
 David, and made Ieroboam the sonne of Nabat their king:  
 for Ieroboam seperated Israel from our Lord, and made them  
 22 sinne a great sinne. † And the children of Israel walked in

∴ That is, con-  
 sequently they  
 did prouoke  
 him. as 3. R. 12.  
 14. 7. 2.

D d d d d 3

althe :





al the sinnes of Ieroboam, which he had done: and they departed not from them, † vntil our Lord tooke away Israel 13  
 from his face, as he had spoken in the hand of al his seruantes  
 the Prophetes: and Israel was transported out of their land  
 vnto the Assyrians, vntil this day. † And the king of the Assy- 14  
 rians brought from Babylon, and from Cutha, and from  
 Auah, and from Emath, and from Sepharuaim: and placed  
 them in the cities of Samaria for the children of Israel:  
 who possessed Samaria, and dwelt in the cities therof. † And 15  
 when they began to dwell there, they feared not our Lord: and  
 our Lord sent lions vpon them, which killed them. † And it 16  
 was told the king of the Assyrians, and sayd. The nations,  
 which thou hast transferred, and made to dwell in the cities of  
 Samaria, know not the ordinances of the God of the land:  
 and the Lord hath sent lions vpon them: and behold they  
 kil them, for that they know not the rite of the God of the  
 land. † And the king of the Assyrians commanded, saying: 17  
 Bring thither one of the priestes, which you brought thence  
 captiue, and let him goe, and dwell with them: and let him  
 teach them the ordinances of the God of the land † Therefore 18  
 when one of those priestes, which were led captiue from Sa-  
 maria, was come, he dwelt in Bethel, and taught them how  
 they should worship our Lord. † And euerie Nation framed 19  
 their owne god, and put them in the highe temples, which  
 the Samaritanes had made, Nation and Nation in their  
 cities, where they dwelt. † For the men of Babylon made 20  
 Socothbenoth: and the Cutheites made Nergel: and the men  
 of Emath made Asima. † Moreouer the Heneites made Ne- 21  
 bahaz & Tharthac. And they that were of Sepharuaim burnt  
 their children in fyre, to Adramelech, and Anamelech the  
 goddes of Sepharuaim. † and neuertheles they ⁊ worshipped 22  
 our Lord. And they made to themselves of the vilest persones  
 priestes of the excelses, and they placed them in the highe  
 temples. † And when they worshipped our Lord, they serued 23  
 also their owne goddes according to the custome of the Na-  
 tions out of the which they were transported to Samaria:  
 † vntil this present day they folow the old maner: they feare 24  
 not our Lord, neither keepe they his ceremonies, and iudge-  
 ments, and law, and the commandemet, which our Lord  
 commanded the children of Iacob, whom he surnamed Israel:  
 † and he had made a couenant with them, & had commanded 25  
 them,

⁊ Not truly  
 worshipped  
 but made shew  
 to worshippe.  
 For true wor-  
 ship of God  
 admitteth not  
 worship of  
 anie false god.  
 7. 34.





them, saying: Feare not strange goddes, and adore them not,  
 36 neither worship them, and immolate not to them. † But the  
 Lord your God, which brought you out of the Land of Ægypt  
 in great strength, and a stretched out arme, him feare ye, and  
 37 him adore, and to him doe ye immolate. † The ceremonies  
 also, and iudgements, and law, and the commandment, that  
 he wrote you, kepe ye, that you may doe them alwaies: and  
 38 feare not strange goddes. † And the covenant, that he made  
 39 with you, forget not: neither doe ye worship strange goddes,  
 † but feare our Lord your God, and he wil deliuer you out of  
 40 the hand of al your enemies. † But they heard not, but did  
 41 according to their old custome. † These Nations therefore  
 were fearing of our Lord but neuerthelesse seruing their idols  
 also: for both their children and nephewes, as their fathers did,  
 soe doe they vntil this present day.

CHAP. XVIII.

*Ezechias destroyeth al places of idolatrie in Iuda, breaking also the brasen serpent, made by Moyses, because the people offered incense to it. 9. The captiuitie of the ten tribes is repeated. 13. Ezechias not able to resist the Assyrians payeth much money to them. 17. They neuerthelesse send forces against Ierusalem, reproch the king, blaspheme God, and terrifie the people.*

1 **I**N the third yeare of Osee the sonne of Ela king of Israel,  
 2 reigned Ezechias the sonne of Achaz king of Iuda. † Five  
 and twentie yeares old was he when he began to reigne: and  
 he reigned nine and twentie yeares in Ierusalem: the name  
 3 of his mother was Abi the daughter of Zacharias. † And  
 he did that which was good before our Lord, according  
 4 to al thinges which David his father had done. † He de-  
 stroyed the excelses, and brake the statues in peeces, and  
 cut downe the growes, and brake the brasen serpent, which  
 Moyses had made: for vntil that time the children of Israel  
 burnt incense to it: and he called the name therof \* No-  
 5 hestan. † He trusted in our Lord the God of Israel: therefore  
 after him there was not the like to him in al the kings  
 of Iuda, yea neither among them that were before him:  
 6 † and he cleaued to our Lord, and departed not from his  
 steppes, and he did his commandmentes, which our Lord  
 7 commanded Moyses. † Wherefore our Lord also was with  
 him, and in al things, to the which he proceded, he behaued  
 himselfe wisely. He rebelled also agaynst the king of the  
 Assyrians

The second  
 part.  
 Actes of other  
 kinges til the  
 captiuitie of  
 Iuda,

: This image  
 of a serpent  
 not only when  
 it wrought  
 miraculous  
 health, but  
 also long after  
 was worthely  
 reserved in  
 memorie of  
 the benefite:  
 but when the

\* a peece  
 of brasen.





people offered sacrifice vnto it, which is proper to God only, good Ezechias did laudably breake it And to shew that there was no deitie in it: called it *Nobestax*, that is, a peece of brasse. And so in the Catholique Church when anie holie Relique or Image is abused, it is taken away, or the errour otherwise corrected. *see. 8.*

*Aug. li. 10. c. 8. c. 14. de verb. Apost. c. 101. de temp.*

Assyrians, and serued him not. † He stroke the Philisthians 8 as farre as Gaza, & al the borders, from the Towre of watchment vnto the fenced citie. † In the fourth yeare of king 9 Ezechias, which was the seuenth yeare of Osee the sonne of Ela the king of Israel, came vp Salmanasar the king of the Assyrians into Samaria, and assaulted it, † and tooke it. For 10 after three yeares, in the sixt yeare of Ezechias, that is, the ninth yeare of Osee the king of Israel, Samaria was taken: † and the king of the Assyrians transported Israel vnto the 11 Assyrians, and placed them in Hala, and in Habor riuers of Gozan in the cities of the Medes: † because they heard not 12 the voice of our Lord their God, but transgressed his covenant: al things, that Moyles the seruant of our Lord commanded, they heard not, neither did they it. † In the fourteenth 13 yeare of king Ezechias, came vp Sennacherib the king of Assyrians to al the fenced cities of Iuda: and tooke them. † Then 14 sent Ezechias the king of Iuda messengers to the king of the Assyrians into Lachis, saying: I haue sinned, retyre from me: and al that thou shalt put vpon me, I will beate. Therefore the king of the Assyrians put a taxe vpon Ezechias the king of Iuda, three hundred talents of siluer, and thirtie talents of gold. † And Ezechias gaue al the siluer that was found in 15 the house of our Lord, and in the kinges treasures. † At that 16 time Ezechias brake the doores of the temple of our Lord, and the plates of gold, which he had fastened on them, and gaue them to the king of the Assyrians. † But the king of 17 the Assyrias sent Tharthan, and Rablaris, and Rabfaces from Lachis to king Ezechias with a strong powre to Ierusalem: who when they were come vp they came to Ierusalem, and floode beside the conduite of the vpper poole, which is in the way of the fullers field. † And they called the king: and there 18 went out to them Eliacim the sonne of Helcias gouernour of the house and Sobna the Scribe and Ioabe the sonne of Asaph, the \* register. † And Rabfaces sayd to them: Speake 19 to Ezechias: Thus sayth the great king, the king of Assyrians: What is this confidence, that thou dost stay vpon? † Perhaps thou hast taken counsel, to prepare thy selfe 20 to battle. Wherin hast thou confidence, that thou dardest to rebel? † Dost thou hope in Ægypt a staffe of reede and 21 broken, vpon which if a man leane, broken into splinters it wil enter into his hand, and pearce it: so is Pharaos the king of Ægypt

\* or recorder.





- 22 of Ægypt, to al that haue confidence in him. † But if you  
 wil say to me: We haue confidence in our Lord God: is not  
 this he, whose excelses and altars Ezechias hath taken away:  
 and he commanded Iuda and Ierusalem: Before this altar  
 23 shal you adore in Ierusalem? † Now therfore passe to my  
 lord the king of the Assyrians, and I wil geue you two thou-  
 sand horses, and see whether you be able to haue ryders for  
 24 them. † And how can you resiste before one prince of the  
 least seruantes of my lord? Hast thou confidence in Ægypt  
 25 for the chariotes and horsemen? † Why am I come vp with-  
 out the wil of the Lord to destroy it? The Lord sayd to me:  
 26 Goe vp to this land, :: and destroy it. † And Eliacim the sonne :: He saith ad-  
 of Helcias, and Sobna, and Ioah sayd to Rabfaces: We deth of his  
 pray thee that thou speake to vs thy seruantes in Syryake: owne that he  
 for we vnderstand this tongue: and speake not to vs in the should destroy it.  
 Iewes language, the people hearing it, which is vpon the For Isaias pro-  
 27 wal. † And Rabfaces answered them, saying: What did my phecied the  
 lord send me to thee, that I should speake these wordes, and contrarie, that  
 not rather to the men that sit vpon the wal, that they may the Assyrians  
 eate their owne dung, and drinke their vrine with you? campe should  
 28 † Rabfaces therfore stood, and cryed out with a lowd voyce be destroyed.  
 in the Iewes language, and sayd: Heare ye the wordes of the Isai. 37. and  
 29 great king, the king of the Assyrians. † Thus sayth the king: so it came to  
 Let not Ezechias seduce you: for he shal not be able to deli- passe. ch. 19. v.  
 30 uer you out my hand. † Neither let him geue you confidence 35. 2. Pharaol 32.  
 vpon the Lord, saying: Our Lord deliuering wil deliuer vs,  
 and this citie shal not be geuen into the hand of the king of  
 31 the Assyrians. † Doe not heare Ezechias. For thus sayth the  
 king of the Assyrians: Doe with me that which is profitable  
 for you, and come forth to me: and euery man shal eate of  
 his vineyard, and of his figge tree: and you shal drinke wa-  
 32 ters of your owne cisternes, † til I come, and transporte you  
 into a land, that is like to your land, into a fruiteful land, :: Paganes and  
 and plentiful of wyne, a land of bread and of vineyardes, a Heretikes are  
 land of oliuetes, and of oyle and honie, and you shal liue, and foolish & im-  
 shal not die. Heare not Ezechias, who deceiueth you, saying: pudent to com-  
 33 Our Lord wil deliuer vs. † Did the goddes of Nations deliuer ppare their false  
 34 their land from the hand of the king of Assyrians? † Where phancies with  
 is the God of Emath & Arphad? Where is the God of Sephar- God almighty  
 uaim, of Ana, and Aua? did they deliuer Samaria out of my and Catho-  
 35 hand? † What are they among al the goddes of nations, which lique Reli-  
 Eeeee haue gion.





haue deliuered their countrey out of my hand, that the Lord  
can deliuer Ierusalem out of my hand? † The people therefore 36  
held their peace, and did not answer him any thing: for they  
had receiued the kings commandement that they should not 37  
answer him. † And Eliacim the sonne of Helcias, gouernour  
of the house, and Sobna the scribe, and Ioah the sonne of  
Asaph register came to Ezechias, their garments rent, and told  
him the wordes of Rabfaces.

## CHAP. XIX.

*Ezechias in affliction requesteth the prayers of Isaias the prophet. 6. Who assureth him of Gods helpe. 8. The king of the Assyrians stil threatneth and blasphemeth. 15. Ezechias praiceth, 20. and God bearing the prayers of the one, and blasphemies of the other, 28. promiseth to protect Ierusalem. 35. An Angel in one night killeth an hundred fourscore and five thousand of the Assyrians campe, their king returneth to Ninine, is there slaine by two of his owne sonnes, and an other sonne reigneth in his place.*

**V** HICH thinges when Ezechias the king had heard, 1  
he rent his garmentes, and was couered with sack-  
cloth, and entered into the house of our Lord. † And he sent 2  
Eliacim the gouernour of the house, and Sobna the scribe,  
and the ancientes of the priestes couered with sackclothes,  
to Isaias the prophete the sonne of Amos. † Who sayd to 3  
him: Thus saith Ezechias: This day is a day of tribulation, and  
rebuke, and of blasphemie: the children are come to the  
birth, and the woman in trauel hath not strength. † If per- 4  
haps our Lord thy God wil heare al the wordes of Rabfaces,  
whom the king of the Assyrians his maister hath sent to vp-  
brayd the liuing God, and reprove with wordes, which our  
Lord thy God hath heard: and make thou prayer for the rem-  
nantes that are found. † The seruantes therefore of king 5  
Ezechias came to Isaie. † And Isaie sayd to them: Thus shal 6  
you say to your maister: Thus sayth our Lord: Feare not for  
the wordes, which thou hast heard, with which the ser-  
uantes of the king of the Assyrians haue blasphemed me.  
† Behold I wil send into him a spirit, and he shal here a mes- 7  
sage, and shal returne into his country, and I wil ouerthrow  
him with the sword in his country. † Rabfaces therefore 8  
returned, and found the king of Assyrians expugning Lobna:  
for he heard that he was departed from Lachis. † And when 9  
he had heard of Tharaca the king of Æthiopia, saying:  
Behold,





Behold, he is come forth to fight agaynst thee : and went  
 10 agaynst him, he sent messengers to Ezechias, saying: † Say  
 this to Ezechias the king of Iuda: Let not thy God seduce  
 thee, in whom thou hast confidence : neither say thou: Ieru-  
 salem shal not be deliuered into the handes of the king of the  
 11 Assyrians. † For thou thy self hast heard what the kinges of  
 the Assyrians haue done to al the countries, how they haue  
 12 spoyled them: canst thou therefore onlie be deliuered? † Why  
 haue the goddes of the Nations deliuered al those, whom my  
 fathers haue destroyed, to witte, Gozan, & Haran, and Reseph,  
 and the children of Eden, which were in Thelassar? † Where  
 13 is the king of Emath, and the king of Arphad, and the king of  
 14 the cite of Sepharuaim, of Ana and Aua? † Therefore when  
 Ezechias had receiued the letters of the hand of messengers, &  
 had read them, he went vp into the house of our Lord, & layd  
 15 them open :: before our Lord, † & prayd in his sight, saying: †  
 Lord God of Israel, which sittest vpon the cherubins, thou art  
 the only God of al the kinges of the earth: thou madest heauen  
 16 and earth: † Incline thine eare, and heare: open Lord thine  
 eies, and see: and heare al the wordes of Sennacherib, who  
 17 hath sent to vpbrayd vnto vs the liuing God. † In verie deede  
 Lord, the kinges of the Assyrians haue destroyed Nations,  
 18 and the countries of al. † And they haue cast their goddes  
 into fire: for they were not goddes, but the workes of mens  
 19 handes of wood and stone, and they destroyed them. † Now  
 therefore O Lord our God, saue vs from his hand, that al the  
 kingdomes of the earth may know, that thou art the Lord  
 20 the onlie God. † And Isaie the sonne of Amos sent to Eze-  
 chias, saying: Thus saith our Lord the God of Israel: That  
 which thou hast besought me concerning Sennacherib the  
 21 king of the Assyrians, I haue heard. † This is the word, that  
 our Lord hath spoken of him: The virgine daughter of Sion  
 hath dispised thee, and scorned thee: Behinde thy backe hath  
 22 the daughter of Ierusalem wagged her head. † Whom hast  
 thou vpbrayded, and whom hast thou blasphemed? against  
 whom hast thou exalted thy voice, and lifted vp thine eies  
 23 in high? against the holie one of Israel. † By the hand of thy  
 seruantes thou hast vpbrayded our Lord, and hast sayd: In the  
 multitude of my chatiotes haue I climed the height of mouu-  
 taynes, in the toppes of Libanus, and haue cut downe high  
 cedars therof, and the chosen firre trees of it. And I haue

:: Before the  
 Arke & Propi-  
 tiatorie being  
 the special  
 place of  
 prayer.

:: Though  
 manie in the  
 kingdom of  
 Iuda fel to id-  
 latre, yet in  
 respect of the  
 rest publikly  
 professing  
 true faith and  
 religion the  
 Church is stil  
 called a virgin  
 and despiseth  
 and idolaters  
 blasphemers,  
 and false  
 goddes.





is A pleasant  
hill in the for-  
rest.

entered into the borders therof, & the Forrest of the Carmel  
therof † haue I cut downe. And I haue drunke strange wa- 24  
ters, and haue dried vp with the steppes of my feete al the  
waters inclosed. † Why, hast thou not heard what I haue 25  
done from the begining? From ancient daies I haue made  
that thing, and now I haue brought it to effect: and fenced  
cities shal be into ruine of litle hilles bickering together.  
† And they that sitte in them, weake of hand, they haue 26  
trembled and are confounded, they became as the grasse of  
the field, and the greene herbe of the rooves of houses, which  
withered before it came to ripenesse. † Thy habitation, and 27  
thy going out, and thy coming in, and thy waye I haue kno-  
wen before, & thy furie against me. † Thou hast bene madde 28  
against me, & thy pride hath ascended into myn eates: I ther-  
fore wil put a ring in thy nostrils, and a bitte in thy lippes,  
and wil bring thee back into the way, by the which thou  
camest. † And to thee Ezechias this shal be a signe: Eat this 29  
yeare what thou shalt finde: & in the second yeare, the things  
that growe of themselues: moreouer in the third yeare sawe  
ye and reape: plant ye vineyardes, and eate the fruit of them.  
† And whatsoever shal be leaft of the house of Iuda, shal take 30  
roote downeward, and beare fruit vppward. † For out of Ieru- 31  
salem there shal remmanes goe forth, and that which is to  
be saued from the mounte of Sion: the zeale of the Lord of  
hostes shal doe this. † Wherefore thus sayth our Lord of the 32  
king of the Assyrians: He shal not enter into this citie, nor  
shoote arrowe into it, neither shal shield occupie it, nor muni-  
tion compasse it. † By the way, that he came, he shal returne: 33  
and into this citie he shal nos enter, sayth our Lord. † And 34  
I wil protect this citie. and wil saue it for my self, and for Da-  
uid my seruant. † It came to passe therefore in that night, an 35  
Angel of our Lord came, and stroke in the campe of the Assy-  
rians an hundred eightie fife thousand. And when he was  
risen early, he sawe al the bodies of the dead, † and Senna- 36  
cherib the king of the Assyrians departing went away, and  
tated in Ninieue. † And when he adored in the temple of 37  
Nesroch his god, Adramelech and Sarasar his sonnes stroke  
him with the sword, and they fled into the land of the Arme-  
nians, and Asarhaddon his sonne reigned for him.





*Ezechias being sick is told by Isaias that he shal die: but praying to God ob-  
tayneib fiftene yeares longer life, 8. and in confirmation therof receiueib  
a signe in Achaz dial, returning back tenne lines. 12. To the Assyrians  
bringing him presents, he sheweth al his treasures. 16. Which Isaias repro-  
uing prophecietb the captiuitie of Iuda. 20. Ezechias dieth, and his sonne  
Manasses reigneib.*

- 1 **I**N those dayes Ezechias was sick euen to death: and Isaie  
the sonne of Amos the prophete, came and sayd to him:  
Thus sayth our Lord God: Take order with thy house, for  
2 thou shalt die, and shalt not liue. † Who turned his face to the  
3 wal, and prayed our Lord, saying: † I besech thee Lord, re-  
member I pray thee how I haue walked before thee in truth,  
and in a perfect hart, and haue done that which is liked be-  
4 fore thee. Ezechias therfore wept with great weeping. † And  
before Isaie was gone out of the middes of the court, the  
5 word of our Lord came to him, saying: † Returne, and tel  
Ezechias the prince of my people: Thus sayth our Lord the  
God of Dauid thy father: I haue heard thy prayer, and seene  
thy teares: and behold I haue healed thee, the third day thou  
6 shalt goe vp to the temple of the Lord. † And I wil adde to  
thy daies fiftene yeares: yea & out of the hand of the king of  
Assyrians I wil deliuer thee, and this citie, & I wil protect this  
7 citie for my sake, and for Dauid my seruant. † And Isaie said:  
Fetch me a bunch of figges. Which when they had brought,  
8 and had layd it vpon his sore, he was cured. † And Ezechias  
had sayd to Isaie: What signe shal there be, that our Lord wil  
heale me, and that I shal goe vp the third day to the temple  
9 of our Lord? † To whom Isaie sayd: This shal be the signe  
from our Lord, that our lord wil doe the word, which he hath  
spoken: Wilt thou that the shadow goe forward ten lines, or  
10 that it goe backe soe many degrees. † And Ezechias sayd:  
It is an easie matter for the shadow to goe forward ten lines,  
neither wil I that this be done, but that it returne back ten  
11 degrees. † Isaie therfore the prophet inuocated our Lord, and brought backe the shadow by :: the lines, by the which  
it was now gone downe in the dial of Achaz, backward ten  
12 degrees. † In that time Berodach Baladan, the sonne of  
Baladan, the king of the Babilonians sent letters and gistes to  
Ezechias: for he had heard that Ezechias had bene sicke.

*Al these tenne  
lines importe  
so manie hou-  
res, then the  
dial going  
forwarde a-  
gaine, by like.*

Eeeeeee 3

† And





degrees, this day was increased by twentie houres, and soe was longer then that in which Iosue procured stay of the sunne the space of one day, to witte of twelue houres. *Iosue. 10. as S. Dyonise thinketh. Epist: ad Polycarp: See Glossa in Iosue.*

† And Ezechias reioysed in their coming, and he shewed 13  
them the house of aromatical spices, and gold and siluer, and  
diuerse precious, odours, oyntementes also, and the house  
of his vessels, and al that he had in his treasures. There was  
not any thing which Ezechias shewed them, not in his  
house, and in al his powre. † And Isaie the prophete came 14  
to king Ezechias, and sayd to him: What sayd these men?  
or from whence came they to thee? To whom Ezechias  
said: From a far countrie they came to me out of Babylon.  
† But he answered: What saw they in thy house? Ezechias 15  
sayd: They saw al things whatsoeuer are in my house: there is  
nothing that I haue not shewed them in my treasures. † Isaie 16  
therfore said to Ezechias, heare the word of our Lord: † Be- 17  
hold the daies shal come, & al things shal be taken away, that  
are in thy house, and that thy fathers haue layd vp vntil this  
day, into Babylon: there shal not anie thing remayne, sayth  
our Lord. † Yea of the children also that come forth of thee, 18  
whom thou shalt beget shal be taken away, and they shal be  
eunuches in the palace of the king of Babylon. † Ezechias said 19  
to Isaie: The word of our Lord which thou hast spoken is  
good: be there pease and truth in my daies. † But the rest 20  
of the wordes of Ezechias, and al his strength, and how he  
made a poole, and a conduite, and brought waters in to the  
citie, are not these things writen in the Booke of the wordes  
of the daies of the kinges of Iuda? † And Ezechias slept with 21  
his fathers, and Manasses his sonne reigned for him.

## CHAP. XXI.

*For the enormous impietie of Manasses, 10. God threatneth destruction of the kingdom. 16. He spillet innocent bloud, 18. dieth, and his sonne Amon reigneth also wickedly: 23. is slaine by his seruantes, and his sonne Iosias reigneth.*

**T**WELVE yeares old was Manasses, when he began to 1  
reigne, & he reigned siue and fiftie yeares in Ierusalem:  
the name of his mother was haphsiba. † And he did euil in 2  
the sight of our Lord, acording to the idols of the Nations,  
which our Lord destroyed from the face of the children of  
Israel. † And he was turned, and built the excelses, which 3  
Ezechias his father had destroyed: and he sette vp. altars to  
Baal, and made grones, as Achab the king of Israel had done:  
and he adored al the host of heauen, and worshipped it.  
† And





- 4 † And he built altars in the house of our Lord, of the which  
 5 our Lord sayd: In Ierusalem I wil put my name. † And he  
 built altars to al the host of heaven in the two courtes of the  
 6 temple of our Lord. † And he made his sonne passe through  
 fyre: and he vsed soothsaying, and obserued diuinations, and  
 made pithones, and multiplied inchanters, to doe euil before  
 7 our Lord, and to prouoke him. † He sette also the idol of the  
 groue, which he had made in the temple of our Lord: con-  
 cerning the which our Lord spake to Dauid, and to Salomon  
 his sonne: In this temple, and in Ierusalem, which I haue  
 chosen out of al the tribes of Israel, I wil put my name for  
 8 euer. † And I wil noe more make the foote of Israel to be  
 moued out of the land, which I gaue to their fathers: yet so  
 if in worke they shal keepe al things, that I haue commanded  
 them, al the law which my seruantes Moyse commanded  
 9 them. † But they heard not: but were seduced by Manasses,  
 to doe euil :: aboue the Nations, which our Lord destroyed  
 10 before the face of the children of Israel. † And our Lord  
 spake in the hand of his seruantes the prophetes, saying:  
 11 † Because Manasses the king of Iuda hath done these most  
 wicked abominations, passing al thinges that the Amor-  
 rheites did before him, and hath made Iuda also to sinne in  
 12 his filthes: † therefore thus sayth our Lord the God of Israel:  
 Behold I wil bring in euils vpon Ierusalem and Iuda: that  
 13 whosoever shal heare it, both his eares shal tingle. † And  
 I wil stretch out vpon Ierusalem the corde of Samaria, and  
 the weight of the house of Achab: and I wil wipe out Ierusa-  
 lem, as tables are wont to be wiped out, and wpying out I wil  
 turne it, and draw often the pencil vpon the face therof.  
 14 † :: But I wil leaue remnantes of mine inheritance, and wil  
 deliuer them into the handes of their enemies: and they shalbe  
 15 vnto waste, and vnto spoile to al their aduersaries: † because  
 they haue done euil before me, and haue continewed pro-  
 uoking me, from the day that their fathers came out of Æ-  
 16 gypt, vntil this day. † Moreouer Manasses shed also inno-  
 cent bloud exceding much til he filled Ierusalem euen to the  
 mouth: beside his sinnes, wherein he made Iuda to sinne, to  
 17 doe euil before our Lord. † But the rest of the wordes of  
 Manasses, and al that he did, and his sinne, which he sinned,  
 are not these thinges written in the Booke of the wordes of  
 18 the dayes of the kinges of Iuda: † And Manasses slept with  
 his

:: the Iewes  
 sinned more  
 greuously re-  
 uolting from  
 the Law of  
 God and con-  
 temning the  
 admonitions  
 of holie pro-  
 phetes, then  
 the nations  
 that had nei-  
 ther law nor  
 prophetes to  
 instruct them.

:: God stil pre-  
 serued some  
 in true reli-  
 gion, though  
 they also suf-  
 fered tribula-  
 tions with the  
 wicked for  
 the general  
 sinnes of the  
 king and peo-  
 ple. *Psalm 88. v.*  
*35. Yea this*  
*king Manasses*  
*in captiuitie*  
*became vertu-*  
*ous and reco-*  
*uered his*  
*kingdom. 2.*  
*Paralip. 33.*





his fathers, and was buried in the garden of his house, in the garden of Oza: and Amon his sonne reigned for him. † Two and twentie yeares old was Amon when he began 19 to reigne: two yeares also he reigned in Ierusalem: the name of his mother was Messalemeth the daughter of Ieteba. † And he did euil in the sight of our Lord, as Manasses 20 his father had done. † And he walked in al the way, by the 21 which his father had walked: and he serued the filthes, which his father had serued, and he adored them, † and forsooke 22 our Lord the God of his fathers, and walked not in the way of our Lord. † And his seruantes lay in wayte agaynst 23 him, and slewe the king in his house. † But the people of 24 the land stroke al them, that had conspired agaynst king Amon: and made Iosias his sonne their king for him. † But 25 the rest of the wordes of Amon which he did, are not these writen in the Booke of the wordes of the dayes of the kinges of Iuda? † And they buried him in his sepulchre, in the 26 garden of Oza: and Iosias his sonne reigned for him.

## CHAP. XXII.

*Iosias repayreth the temple, and Diuine seruice. 8. The booke of law is found 11. Wherupon they consult our Lord, 15. and are foretold that much euil shal fall vpon them, 18. but the good king shal dye in peace.*

**E**IGHT yeares old was Iosias when he began to reigne, he reigned one and thirtie yeares in Ierusalem: the name of his mother was Idida, the daughter of Hadaia of Besecath. † And he did that which was liked before our Lord, and 2 walked in al the waies of Dauid his father: he declined not to the right hand, or to the lefte. † And in the eighteenth yeare 3 of king Iosias, the king sent Saphan the sonne of Assia, the sonne of Messulam, the scribe of the temple of our Lord, saying to him: † Goe to Helcias the high priest, that the 4 money may be gathered into a summe, which hath beene brought into the temple of our Lord, which the porters of the temple haue gathered of the people, † and let it be geuen 5 to the workemen by the ouerseers of the house of our Lord: who also shal distribute it to them that worke in the temple of our Lord, to make the reparations of the temple: † that 6 is, to the carpenters and masons, and to them that mend broken places: and that timber may be bought, and stones out of the quarries to repayre the temple of our Lord. † Yet let not 7  
the





the money which they receiue be accounted to them, but let  
 8 them haue it in their powre, and vpon their fidelitie. † And  
 Helcias the highe priest sayd to Saphan the scribe: I haue  
 found the Booke of the law in the house of our Lord: and  
 Helcias gaue the volume to Saphan, who also did reade it.  
 9 † Saphan also the scribe came to the king, and reported vnto  
 him that which he had commanded, and sayd: Thy seruantes  
 haue gathered into a summe the money, which is found in the  
 house of our Lord: and they haue geuen it to be distributed  
 to the workemen, by the ouerseers of the workes of the  
 10 temple of our Lord. † Saphan also the scribe told the king,  
 saying: Helcias the priest hath geuen me a Booke. Which  
 11 when Saphan had read before the king, † and the king had  
 heard the wordes of the law of our Lord, he rent his gar-  
 12 mentes. † And he willed Helcias the priest, and Ahicam  
 the sonne of Saphan, and Achobor the sonne of Micha,  
 and Saphan the Scribe, and Afaia the kinges seruant, saying:  
 13 † Goe and consult our Lord for me, and for the people, and  
 for al Iuda, concerning the wordes of this volume, which is  
 found: for the great wrath of our Lord is kindled agaynst vs:  
 because our fathers haue not heard the wordes of this Booke,  
 14 to doe al that is writen for vs. † Helcias therfore the priest,  
 and Ahicam, and Achabor, and Saphan, and Afaia went to  
 Holda a prophetesse the wife of Seilum the sonne of Thecua,  
 the sonne of Araas keeper of the garmentes, who dwelt in  
 15 Ierusalem in the :: second: and they spake to her. † And she  
 answered them: Thus sayth our Lord the God of Israel: Tel  
 16 the man, that sent you to me: † Thus sayth our Lord: Be-  
 hold, I wil bring euils vpon this place, and vpon the inha-  
 bitantes therof, al the wordes of the law which the king of  
 17 Iuda hath read: † because they haue forsaken me, and haue  
 sacrificed to strange goddes, prouoking me in al the workes  
 of their handes: and my indignation shal be kindled in this  
 18 place, and shal not be quenched. † But to the king of Iuda,  
 that sent you to consult our lord, thus you shal say: Thus  
 sayth our Lord the God of Israel: For that thou hast heard  
 19 the wordes of the volume, † and thy hart is stricken with  
 feare, and thou art humbled before the Lord, hearing the  
 wordes agaynst this place, and the inhabitantes therof, to  
 witte that they should become a wonder and a curse: and  
 hast rent thy garmentes, and wept before me, and I haue

:: Within the  
 second wall  
 the cite ha-  
 uing three  
 wals. 3. Reg. 3.

F f f f f

heard it,





heard it, sayth our Lord: † therefore I wil gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, that thy eies may not see al the euils, which I wil bring in vpon this place.

## CHAP. XXIII.

*Iosias reading the law before the people, they al promise to serue God. 4. All thinges belonging to Idolatrie are cast forth of the temple, 8. and other places of Iuda. 15. He also destroyeth the altar in Bethel (not remouing the bones of a prophet) 19. and other altares in Samaria: killeth the false priestes. 21. And maketh a notorious great Pasch. 26. Yet God threatneth the captiuitie of Iuda for their sinnes. 29. Iosias is slaine in battle by the king of Ægypt: and his sonne Ioachaz reigneth. VVho after three monethes is deposed by the king of Ægypt, and his brother Eliacim, henceforth called Ioakim, made king.*

**A**ND they reported to the king that which she had sayd. 1  
 Who sent: and al the ancientes of Iuda and Ierusalem  
 were assembled to him. † And the king went vp to the temple 2  
 of our Lord, and al the men of Iuda, and al that dwelt in Ieru-  
 salem with him priestes and prophetes, and al the people from  
 litle to great: and in hearing of al he read al the wordes of the  
 Booke of the couenant, which was found in the house of our  
 Lord. † And the king stood vpon the steppe: and made a coue- 3  
 nant with our Lord, to walke after our Lord, & kepe his pre-  
 ceptes, and testimonies and ceremonies, with al their hart, and  
 with al their soule, and to performe the wordes of, this coue-  
 nant, which were writen in that booke: & the people agreed  
 to the couenant: † And the king willed Helcias the high 4  
 priest, & the priestes of the second order, & al the porters, that  
 they should cast out of the temple of our Lord al the vessels,  
 that had bene made to Baal, and in the groue, and to al the host  
 of heauen: & he burnt them without Ierusalem in the Valley  
 cedron, and caried the dust of them into Bethel. † And he 5  
 destroyed the Southlayers, which the kinges of Iuda had ap-  
 pointed to sacrifice in the excelses in the cities of Iuda, and  
 round about Ierusalem: and them that burnt incense to Baal,  
 and to the Sunne, and to the Moone, and to the twelue signes,  
 and to al the host of heauen. † And he caused the groue to 6  
 be caried forth out of the house of our Lord without Ieru-  
 salem in the Valley cedron, & he burnt it there, and brought  
 it into dust, and threw it vpon the sepulchres of the common  
 people. † He destroyed also the litle houses of the effeminate, 7  
 which





which were in the house of our Lord, for the which the  
 8 women woue as it were litle houses of the groue. † And he  
 gathered together al the priestes of the cities of Iuda: and he  
 contaminated the excelses, where the priestes did sacrifice  
 from Gabaa vnto Bersabee: and he destroyed the altars  
 of the gates in the entrance of the doore of Iosue chief of the  
 citie, which was on the left hand of the gate of the citie.

9 † Howbeit the priestes :: of the excelses went not vp to the altar of our Lord in Ierusalem: but only they did eate azimes  
 10 in the middes of their brethren. † He contaminated also  
 Topheth, which is in the Valley of the sonne of Ennom: that no man should consecrate his sonne or daughter by fyre  
 11 to Moloch. † He tooke away also the horses, which the  
 kings of Iuda had geuen to the Sunne, in the entrance of the temple of our Lord, beside the chamber of Nathanmelech the eunuch, who was in Phatirim: and the chariotes  
 12 of the Sunne he burnt with fire. † The altars also that were  
 vpon the roofes of the vpper chamber of Achaz, which the  
 kings of Iuda had made, and the altars which Manasses had  
 made in the two courtes of the temple of our Lord, the king  
 destroyed: and he ranne from thence, and sprinkled the  
 13 ashes of them into the Torrent cedron. † The excelses also  
 that were in Ierusalem on the right side of the Mount of  
 offence, which Salomon the king of Israel had built to Asta-  
 roth the idol of the Sidonians, and to Chamos the scandal  
 of Moab, and to Melchom the abomination of the children  
 14 of Ammon, the king destroyed. † And he brake in peces the  
 statues, and cut downe the groues: and he filled their places  
 15 with the bones of dead men. † Moreouer the altar also, that  
 was in Bethel, and the excelse, which Ieroboam the sonne  
 of Nabat had made, who made Israel to sinne: and that  
 altar, and excelse he destroyed, and burnt, and brake into  
 16 powder, and the groue also he burnt. † And Iosias turning,  
 saw there sepulchres, that were in the mount: and he sent  
 and tooke the bones out of the sepulchres, and burnt them  
 vpon the altar, and polluted it according to the word of our  
 Lord, which the man of God spake, who had foretold these  
 17 thinges. † And he sayd: What title is that, which I see? And the  
 citizens of that citie answered: It is the sepulchre of the man  
 of God, which came from Iuda, and foretold these thinges  
 18 which thou hast done vpon the altar of Bethel. † And he sayd:

:: Because they  
 had offered sa-  
 crifice to false  
 goddes and in  
 vnlawful pla-  
 ces they were  
 suspended  
 from offering  
 anie more sa-  
 crifice at al.

F f f f f 2

Lec





Let him alone, let no man moue his bones. And his bones remayned vntouched with the bones of the prophet, that came out of Samaria. † Moreover al the temples of the excelses, which were in the cities of Samaria, which the kinges of Israel had made to prouoke our Lord, Iosias tooke away: and he did to them according to al the workes, which he had done in Bethel. † And he slew al the priestes of the excelses, that were there vpon the altars: and he burnt mens bones vpon them: & turned into Ierusalem. † And he commanded al the people, saying: Make a Phase to our Lord your God, according as it is writen in the booke of this couenant. † For there was not such a Phase made from the daies of the Iudges, which iudged Israel, and of al the daies of the kinges of Israel, and of the kinges of Iuda, † as in the eighteenth yeare of king Iosias this Phase was made to our Lord in Ierusalem. † Yea and the Pythones, and Southsayers, and the images of idols, and the filthes, and the abominations, that had bene in the land of Iuda and Ierusalem, Iosias tooke away: that he might establiſh the wordes of the law, that were writen in the Booke, which Helcias the priest found in the temple of our Lord. † There was no king before him like to him, that returned to our Lord in al his hart, & in al his soule, and in al his powre according to al the law of Moyſes: neither after him did there arise the like to him. † But yet our Lord was not auerred from the wrath of his great furie, wherewith his furie was wrath agaynst Iuda: for the prouocations, wherewith Manasses had prouoked him. † Our Lord therfore sayd Iuda also wil I take away from my face, as I haue taken away Israel: and I wil reiect this citie, which I chote Ierusalem, and the house, wherof I sayd: My name ſhal be there. † But the rest of the wordes of Iosias, and al that he did, are not these things writen in the Booke of the wordes of the daies of the kinges of Iuda: † In his dayes came vp Pharaos Nechao the king of Ægypt, agaynst the king of Assyrians to the riuer Euphrates: and Iosias the king went to meete him: and was slaine in Mageddo, when he had ſcene him. † And his seruantes caried him dead from Mageddo: & they brought him into Ierusalem, and buried him in his sepulchre. And the people of the land tooke Ioachaz the sonne of Iosias: and they anoynted him, and made him king for his father. † Three and twentieth yeares old was Ioachaz when he began to reigne, and he reigned

∴ Iosephus writeth that this godlie king gaue thirtie thousand lambes and kiddes to the poore people for their Pasch & threethousand oxen for Holocaustes. The priestes also & Leuites added more of their owne. *li. 10. Antiq. c. 5.*

∴ Albeit Manasses repented, and was restored to Gods fauour, & to his kingdom. *2. Paral. 3.* Yet his finnes were temporally punished, both in himself, and his posteritie.





he reigned three monethes in Ierusalem: the name of his  
 32 mother was Amital, the daughter of Ieremie of Lobna. † And  
 he did euil before our Lord, according to al thinges which  
 33 his fathers had done. † And Pharao Nechao bound him in  
 Rebla, which is in the land Emath, that he should not reigne  
 in Ierusalem: and he sette a penaltie vpon the land, an hun-  
 34 dred talentes of siluer, and a talent of gold. † And Pharao  
 Nechao made Eliacim king the sonne of Iosias, for Iosias his  
 father: and turned his name Ioakim. Moreover he tooke  
 Ioachaz and brought him into Ægypt, and he died there.  
 35 † And Ioakim gaue the siluer and the gold to Pharao, when  
 he had taxed the land vpon euerie man, that it might be payd  
 according to the precept of Pharao: and he exacted of euerie  
 man according to his abilitie, as wel siluer as gold of the peo-  
 36 ple of the land: to geue vnto Pharao Nechao. † Fieue and  
 twentie yeares old was Ioakim, when he begau to reigne:  
 and he reigned eleuen yeares in Ierusalem: the name of his  
 37 mother was zebida the daughter of Phadaia of Ruma. † And  
 he did euil before our Lord according to al thinges, which his  
 fathers had done.

## CHAP. XXIIII.

*Ioakim serueth the king of Babylon three yeares. 2. Manie rousers infest his  
 countrey. 3. He dieth, and his sonne ioachim reigneth 10. The king of Ba-  
 bylon carrieth king ioachim, and al the chief p rsones, and treasures into  
 Babylon, 17. appointing Matthanias, whom he nameth sedecias, king of  
 Iuda, 20. VVho reuol:eth from the king of Babylon.*

1 **I**N his daies came vp Nabuchodonosor the king of Baby-  
 lon, and Ioakim was made his setuant three yeares: and  
 2 he rebelled agaynst him againe. † And our Lord sent in vpon  
 him the rousers of the Chaldees, and the rousers of Syria, and  
 the rousers of Moab, & the rousers of the children of Ammon:  
 and he sent them into Iuda, to destroy it, according to the  
 word of our Lord, which he had spoken by his seruantes the  
 3 prophetes. † And this by the word of our Lord was done  
 against Iuda, to take it away before him for al the sinnes of  
 4 Manasses which he did, † and for the innocent bloud, that  
 he had shed, & filled Ierusalem with the bloud of innocentes:  
 5 & for this thing God would not be made propitious. † But the  
 rest of the wordes of Ioakim, and al that he did, are not these  
 thinges writen in the Booke of the wordes of the daies of

Effff 3

the





Not dying in  
peace, for he  
was slaine by  
Nabuchodo-  
nosor, Iosephus  
li. 10. c. 8. Ant.  
And his bodie  
was cast out of  
the citie, ac-  
cording as Je-  
remie prophe-  
cied c. 22. with  
the burial of an  
aspe that be be-  
haved, &c.

the kinges of Iuda? And Ioachim :: slept with his fathers: † and 6  
Ioachin his sonne reigned for him. † And the king of Ægypt 7  
added no more to come out of his countrie: for the king of  
Babylon had taken al that had beene the kinges of Ægypt,  
from the riuer of Ægypt, vnto the riuer Euphrates. † Eightene 8  
yeares old was Ioachin when he began to reigne, and he reig-  
ned three monethes in Ierusalem: the name of his mother  
was Nohesta the daughter of Elnathan of Ierusalem. † And 9  
he did euil before our Lord, according to al thinges which his  
father had done. † At that time came vp the seruantes of Na- 10  
buchodonosor the king of Babylon into Ierusalem, and the  
citie was compassed with fortes. † And Nabuchodonosor 11  
the king of Babylon came to the citie with his seruantes to  
assault it. † And Ioachin the king of Iuda went forth to the 12  
king of Babylon, he and his mother, and his seruantes, and  
his nobles, and his eunuches: and the king of Babylon recei-  
ued him the eight yeare of his reigne. † And he brought forth 13  
from thence al the treasures of the house of our Lord, and  
the treasures of the kinges house: and he cut in peces al the  
golden vessel, which Salomon the king of Israel had made  
in the temple of our Lord, according to the word of our Lord.  
† And he transported al Ierusalem, and al the princes, and al 14  
the strong men of the armie, ten thousand into captiuitie:  
and euerie artificer and incloser: and nothing was left, sauing  
the poore sorte of the people of the land. † He transported 15  
also Ioachin into Babylon, and the kinges mother, and the  
kinges wiues, and his eunuches: and the iudges of the land he  
led into captiuitie from Ierusalem into Babylon. † And al the 16  
strong men, seuen thousand, and the artificers, and inclosers  
a thousand, al valiant men and warries: and the king of Baby-  
lon led them captiues into Babylon. † And he appointed 17  
Matthanas his vncle for him: and called his name Sedecias.  
† One and twentie yeares old was Sedecias when he began 18  
to reigne, and he reigned eleuen yeares in Ierusalem: the  
name of his mother was Amital, the daughter of Ieremie of  
Lobna, † And he did euil before our Lord, according to al 19  
thinges which Ioachim had done. † For our Lord was wrath 20  
against Ierusalem and against Iuda, til he cast them away  
from his face: and Sedecias :: revolted from the king of  
Babylon.

In this he  
griuously offen-  
ded hauing  
sworne to  
serue him. And  
therefore Eze-  
chiel c. 17. sor-  
tellet the mi-  
serie that wil  
fal vpon him.  
that he that  
brake couenant  
of captiuitie.





*Nabuchodonosor king of Babylon besieging Ierusalem two yeares, the souldiers perished with famine free away. King Sedecias also fleeth, & is taken and brought before Nabuchodonosor. 7. Al his sennes are slaine in his sight: his eyes are put out, and he is caried into Babylon: the Temple, the kinges palace, and other houses burned; the walles destroyed, the people caried captiue 12. except poore husbandmen. 13. Al vessel of brasse, siluer, and gold broken and transported. 18. Saraias high priest, and other principal men are slaine. 22. Godolias made gouernour, 23. is slaine by Ismael. 27. Ioachim is deliuered from prison, and exalted by a new king of Babylon.*

- 1 **A**N D it came to passe in the ninthe yeare of his reigne, the tenth moneth, the tenth day of the moneth, came Nabuchodonosor the king of Babylon, himselfe and al his armie vnto Ierusalem, and they besette it: and built rampires  
2 round about it. † And the citie was shut vp & trenched about  
3 vntil the eleuenth yeare of king Sedecias, † the ninth day of the moneth: and there was a sore famine in the citie, neither  
4 was there bread for the people of the land. † And a breach was made into the citie: and al the men of warre fled in the night by the way of the gate, which is betwen the duple wal  
toward the kinges garden (moreouer the Chaldees besieged the citie round about) Sedecias therfore fled by the way, that  
5 leadeth to the champayne of the wildernes. † And the armie of the Chaldees pursued the king, and ouertooke him in the plaine of Iericho: and al the warriors, that were with him,  
6 were disperled, and forsooke him. † They therfore hauing taken the king, brought him to the king of Babylon into  
7 Reblatha, who spake iudgement with him. † And he slewe the sonnes of Sedecias before his face, and he :: put out his eyes, and bound him with cheynes, and :: brought him into  
8 Babylon. † The fifth moneth, the seuenth day of the moneth, that is, the ninetenth yeare of the king of Babylon, came Nabuzardan the General of the armie, the seruant of the king of  
9 Babylon into Ierusalem. † And he burnt the house, of our Lord, the kings house, and the houses of Ierusalem, & euerie  
10 house he burnt with fyre. † And al the armie of the Chaldees, which was with the General of the souldiers, destroyed the  
11 walles of Ierusalem round about. † And Nabuzardan the General of the armie, transported the remnant of the people that remained in the citie, and the fugitiues, that were fled to the  
king of

Certaine false prophetes perswaded the king and the people not to beleue the prophetes, which forwarned them of these calamities, because (sayd they) they contradicted one another, Ieremie saying (ch. 32. & 34.) the eyes of Sedecias should see the eyes of Nabuchodonosor, and should be led into Babylon: and Ezechiel saying (e. 12. v. 13.) that he should not see Babylon. :: Both saying most truly: for he was caried thither after his eyes were put out Iosephus. li. 10. Antiq. c. 10.





king of Babylon, and the rest of the comon people. † And of 12  
the poore of the land he leift dressers of vineyardes and hus-  
bandmen. † And the brasen pillers, that were in the temple of 13  
our Lord, and the feete, and the sea of brasle, which was in the  
house of our Lord, the Chaldees brake, and transported al the  
brasle into Babylon. † The pottes also, of brasle, and masars, 14  
and forkes with three teeth, and cuppes, and litle mortars,  
and al the vessel of brasle, in the which they ministred, they  
tooke away. † Moreouer also the censars, and phials: those 15  
that were of gold: and that were of siluer the General of  
the warfare tooke, † that is, two pillers, one sea, and the 16  
feete which Salomon had made in the temple of our Lord:  
there was :: no weight of the brasle of al the vessels. † One pil- 17  
ler had eightene cubites in height: and the litle head of brasle  
vpon it was three cubites in height: and the nette, and the  
pomegranates vpon the litle head of the piller, al of brasle:  
the second also had the like adorning. † Also the general of the 18  
armie tooke Saraias the chiefe priest, and Sophonias the se-  
cond priest, and three porters. † And of the citie one Eu- 19  
nuch, which was captayne ouer the men of warre: and five  
men of them, that wayted before the king, whom he found  
in the citie, and Sopher the captaine of the armie who proued  
the yong souldiars of the people of the land: and threescore  
men of the common people, which were found in the citie.  
† Whom Nabuzardan the General of the armie taking, 20  
brought them to the king of Babylon into Reblatha. † And 21  
the king of Babylon stroke them, and slew them in Reblatha  
in the land of Emath: and Iuda was transported out of their  
land. † And he made Godolias the sonne of Ahicam the 22  
sonne of Saphan Gouvernour ouer the people, that was leift in  
the land of Iuda, which Nabuchodonosor the king of Ba-  
bylon had leift. † Which when al the captaynes of the soul- 23  
diars had heard, they and the men that were with them, to  
witte, that the king of Babylon had appoynted Godolias,  
there came to Godolias into Masp a Ismael the sonne of Ma-  
thanas, and Iohanan the sonne of Cutee, and the Saraia the  
sonne of Thanehumeth a Netophathite, and Iezonias the  
sonne of Maachathi, they and their felowes. † And Go- 24  
dolias swate to them and to their companions, saying: Be  
not afrayd to serue the Chaldees: tarie in the countrie, and  
serue the king of Babylon, and it shal be wel with you † But 25  
it came

∴ There was  
so exceeding  
much, that  
they wel could  
not, or did not  
weigh it.





it came to passe in the seuenth moneth, there came Ismahel the sonne of Nathanas, the sonne of Elisama of the kinges seede, and ten men with him: and stroke Godolias, who also died: yea the Iewes also & the Chaldees, that were with him in Maspha. † And al the people rysing vp from litle to great, & the captaynes of the souldiars, came into Egypt seating the Caldees. † But it came to passe in the seuen and thirteth yeare of the Transmigration of Joachim the king of Iuda, in the twelfth moneth, the seuen and twentieth day of the moneth: Euilmerodach the king of Babylon, in the yeare, that he began to reigne, † lifted vp the head of Joachim the king of Iuda out of prison. † And he spake vnto him courteously: and he sette his throne aboue the throne of the kinges, that were with him in Babylon. † And he changed his garmentes, which he had in the prison, and he did eate bread alwayes in his sight, al the dayes of his life. † A cerryne prouision also he appointed for him without intermission, which was also geuen him of the king day by day, al the daies of his life.

By Gods special prouidence king Joachim (other wise called Iechonias. 2. Par. 3. & Mat. 1.) is exalted, and set ouer al the Iewes; vnto whom others succede in like authoritie, and so is fulfilled the prophetic of Iacob. Gen. 49. The scepter shal not be taken from Iuda, nor a duke of his thigh til he come that is to be sent.

THE ARGUMENT OF  
PARALIPOMENON.

**P**ARALIPOMENON, that is, A supplement of thinges omitted, called by the Hebrewes Dibre haiaimim, The wordes of the dayes, or Chronicle, is an Abridgement briefly shewing, besides diuers other genealogies, from the beginning of the world, the faith and religion both of the progenitors, and of spring of the Patriarch Iacob, whose progenie God chose and made his peculiar people; and in that nation more particularly recounting the Actes of king Dauid, and other kinges of his line, til they were led captiue into Babylon. A booke of such and so great importance (sayeth S. Hierom.) as whosoever without it arrogateth the knowledge of Scriptures, may mocke himselfe. The author is vncertaine, but probably it seemeth to be gathered by Eldras, out of other bookes and traditions, for the perfecting of the old Testament: and is vndoubtedly canonical Scripture. In hebrew it is al one booke, but being large, is with the Greekes and Latines parted into two. And the first booke may be diuided into three principal partes. The first nine chapters contayne diuers genealogies, first by the only right line from Adam to Noe, then by diuers lines of Noes progenie, but most specially of Iacobs twelue sonnes. In the tenth chapter the reuelation, and death of king Saul is repeted. The other nineteene chapters are al of Dauid; so wit, of his election to be king, and inunction, his vertues, his faulter also, and his special acter, concerning Gods seruice, gouernment of the people; and prouision made for building Gods Temple.

The significati-  
on of the  
name; and the  
contents of  
this booke.

Diuided into  
two bookes.

The first  
booke into  
three partes

GSSSS





THE FIRST BOOKE OF  
PARALIPOMENON.  
IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

The first part.  
Genealogies  
partly of other  
progenies of  
Adam, but spe-  
cially of Ia-  
cobs issue.

*The genealogie of Adam in the right line to Noe, and his three sonnes, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham 26. Abrahams generations by the line of Ismael, 32. by the sonnes of Cetura, 34. and by the line of Isaac; and his sonne Esau; 43. With their kinges, 51. and dukes.*

Adam had  
two other son-  
nes before  
Seth, but Cains  
race was utter-  
ly extinguis-  
hed by the  
flood, and A-  
bel had no chil-  
dren.



ADAM, :: Seth, Enos, † Cainan, Malaleel, 1 2  
 Jared, † Henoch, Mathusale, Lamech, † Noe, 3 4  
 Sem, Cham, and Iapheth. † The sonnes of 5  
 Iapheth: Gomer, and Magog, & Madai, and  
 Iauan, Thubal, Mosoch, Thiras. † Moreover 6  
 the sonnes of Gomer: Ascenez, and Riphath,  
 and Thogorma. † And the sonnes of Iauan: Elisa and Thatfis, 7  
 Cethim and Dodanim. † The sonnes of Cham: Chus, and 8  
 Mesraim, and Phut, & Chanaan. † And the sonnes of Chus: 9  
 Saba, and Heuila, Sabatha, & Regma, and Sabathaca. More-  
 over the sonnes of Regma: Saba, and Dadan. † And Chus 10  
 begat Nemrod: this begane to be mightie in the earth. † But 11  
 Mesraim begat Ludim, and Anamim, and Laabim, & Nephtuim,  
 † Phetrusim also, and Casluim: from whom came Phi- 12  
 listhijm, & Caphthorim. † But Chanaan begat Sidon his first- 13  
 borne, the Hetheite also, † and the Iebuseite, and the Amer- 14  
 rheite, & the Gergeseite, † & the Heueite, and the Araceite, 15  
 and the Sineite. † The Aradium also, and the Samareite, and 16  
 the Hamatheite. † The sonnes of Sem: Aelam, and Assur, and 17  
 Arphaxad, & Lud, and Aram, and Hus, and Hul, and Gether,  
 and Mosoch. † And Arphaxad begat Sale, who also begat 18  
 Heber. † Moreover to Heber were borne two sonnes, the 19  
 name of one was Phaleg, because in his daies the earth was  
 divided; and the name of his brother Iectan. † And Iectan 20  
 begat Elmodad, and Saleph, & Asarmoth, and Iare, † Adoram 21

also





22 also, and Vsal, and Decla, † Hebal also, and Abimael, and  
 23 Saba, moreover † also Ophir, and Heuila, and Iobab. Al these  
 24 are the sonnes of Iactan: † :: Sem, Arphaxad, Sale, † Heber  
 25 Phaleg, Ragau, † Serug, Nachor, Thare, † Abram, this is  
 26 :: Abraham. † And the sonnes of Abraham, Isaac & Ismael.  
 27 † And these are the generations of them, The first begotten  
 28 of Ismael, Nabaioth, and Cedar, and Adbeel, and Mabsam,  
 29 † and Masma, and Duma, Massa, Hadad, and Thema, † Ietur,  
 30 Naphis, Cedma. these are the sonnes of Ismahel. † And the  
 31 sonnes of Cetura Abrahams concubine, which she bare: Zam-  
 32 ran, Iecsan, Madan, Madian, Iesboc, and Sue. Moreover the  
 sonnes of Iecsan: Saba, and Dadan. And the sonnes of Dadan:  
 33 Assurim, and Latussim, and Laomim. † And the sonnes of  
 Madian: Ephra, and Ephra and Henoch, and Abida, and Eldaa.  
 34 Al these the sonnes of Cetura. † And Abraham begat Isaac:  
 35 whole sonnes were Esau, & Israel. † The sonnes of Esau: Eli-  
 36 phaz, Rahuel, Iehus, Ihelom, and Core. † The sonnes of Eli-  
 phaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Ama-  
 37 lec. † The sonnes of Rahuel: Nahath, Zara, Samma, Meza.  
 38 † The sonnes of Seir: Loran, Sobal, Sebeon, Ana, Dison, Eser,  
 39 Disan. † The sonnes of Loran: Hori, Homam. And the sister  
 40 of Loran was Thamna. † The sonnes of Sobal: Alian, and  
 Manahath, and Ebal, Sephi, & Onam. The sonnes of Sebeon:  
 41 Aia & Ana. The sonnes of Ana: Dison. † The sonnes of Dison:  
 42 Hamram, and Efeban, and Iethran, and Charan. † The sonnes  
 of Eser: Balaan, and Zauan, and Iacan. The sonnes of Disan:  
 43 Hus and Aran. † These be the kinges, that reigned in the  
 Land of Edom, before there was a king ouer the chidren of  
 Israel: Bale the sonne of Beor: and the name of his citie,  
 44 Deneba. † And Bale died, and Iobab the sonne of Zare of  
 45 Bosra, reigned for him. † And when Iobab also was dead,  
 46 Husam of the Land of the Themanes reigned for him. † And  
 Husam also died, and Adad the sonne of Badad reigned for  
 47 him, who stroke Madian in the Land of Moab: and the name  
 of his citie was Auith. † And when Adad also was dead, Semla  
 48 of Masreca reigned for him. † But Semla also died, and there  
 reigned for him Saul of Rohoboth, which is situate besides  
 49 the riuer: † Saul also being dead, Balanan, the sonne of Acho-  
 50 bot reigned for him. † But this also died, and Adad reigned  
 for him: whose cities name was Phau, and his wife was called  
 Meetabel the daughter of Matred, the daughter of Mezaab.

:: As before the  
 right line of  
 Adam to Noe  
 so here from  
 his sonne Sem  
 to Abram.  
 :: For myserie  
 sake God  
 changed his  
 name to Abra-  
 ham. Gen. 17.

Ggggg .z

† And





† And Adad being dead, there began to be dukes in Edom 51  
for kinges: duke Thamna, duke Alua, duke Ierheth, † duke 52  
Oolibana, duke Ela, duke Phinon, † duke Cenez, duke 53  
Theman, duke Mabzar, † duke Magdiel, duke Hiram. these 54  
be the dukes of Edom.

## ANNOTATIONS.

**Differences of names, numbers, & times, found in holie scriptures, make them hard to be understood.** BECAUSE in diuers holie Scriptures, and especially in these bookes of Paralipomenon, manie difficulties occurre concerning diuers persons, and places, as also differences of numbers, and times; in reconciling wherof the holie Fathers and Doctors have much laboured, making sometimes large commentaries to satisfie them selues, and other diligent searchers of the truth, & to remoue the obloquies of detractors from the authoritie of holie Scripture, whose learned explications of such obscurities if we should cite, it would be ouer long, and contrarie to our purpose of brief Annotations; here once for often, we wil present to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines do reconcile such apparent contradictions.

**Diuers meanes to reconcile seeming contradictions in holie scriptures.**

First, it is euident by sundrie examples, that manie persons, places, and some other thinges had diuers names; & so are sometimes called by one name, sometimes by an other. Secondly (which is more common) manie were called by the same names, and so must be distinguished by the differences of times, places, qualities, or other circumstances. Thirdly, in genealogies and other histories, children are not alwaies called the sonnes, or daughters of their natural parentes, but sometimes of legal fathers; and sometimes also of those that adopted them for their children; and sometimes of their grandfathers, or former progenitors. Fourthly, sometime for mysterie sake, an other number is expressed, being true in the mystical sense, differing from the precise number according to the historie. As in the genealogie of Christ the Euangelist counteth thise fourtene generations from Abraham to our Sauour, differing from the historie of the old Testament. Fifthly, euen in the historie it self, sometimes holie Scripture counteth only the greater numbers, committing the lesser, and in some other addeth also the odde numbers. Sixthly, the Scriptures speake often by tropes, as mentioning part for the whole, or the whole for the part; so by the figure Synechdoche, Christ is said to haue bene three dayes dead, that is, one whole day and part of other two. And some king living or reigning so manie yeares and part of an other, and his successeur reigning the other part, ech part is countend to each of them for a whole yeare, and so a yeare is added, more then is in the precise number. Seuenthly, sometimes the sonnes reigned together with their fathers, as Ioathan reigned his father Ozias yet living. 4. Reg 15. & so both their reignes are sometimes counted, sometimes their seueral yeares, as euerie one reigned alone. Eighthly, the times of vacancies, in the gouernment of the Iudges, reignes of kinges, and the like, are sometimes omitted in calculation, sometimes adioyned to the predecessor, or successor. Ninthly, sometimes the holy Scripture mentioneth the only time that one liued or reigned wel, as it were blotting out the rest with obliuion. So Saul is layd to haue reigned two yeares (1. Reg 13.) VVho wel and euil reigned much longer. Tenthly, by error in writing, wordes, names, and especially numbers may easely be changed, and can not easely be corrected. By these or other like meanes, al the holie Scriptures may be defended, though none ought to presume

Luc. 3.

Mat. 1.





**Genealogies.**

**PARALIPOMENON.**

**821**

sume by his private spirit, to vnderstand and expoundal Scriptures; which are hard not only by reason of their profound sense, surpassing mans natural capacity, but also for that in outward apparence, sometimes there seeme to be contradictions; but in dede neither are, nor can be vttered by the Holie Ghost, the spirit of truth, Inditer of the whole sacred Bible. And therefore we must relie upon Gods Spirit, speaking in his spouse the Church, commended vnto vs by those Scriptures, wherof we are sufficiently assured.

1. Pet 1.  
2. 20.

**CHAP II.**

Not private  
but publique  
spirit of the  
Church ex-  
pounder of  
holie Scrip-  
ture.

those Scriptures, wherof we are sufficiently assured.

**CHAP II.**

*The names of Israels twelve sonnes . 3. The geneologie of Iuda, first in the right line to Dauid, the seventh sonne of Isai: 16. then other genealogies of the same Iuda.*

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22

**A**ND the chidren of :: Israel: Ruben, Simeon, Leui, Iuda, Issachar, and Zabulon, † Dan, Ioseph, Benjamin, Nephthali, Gad, and Aser. † The sonnes of Iuda: Her, Onan, and Sela. these three were borne to him of the Chananite the daughter of Sue. And Her the first begotten of Iuda, was euil before our Lord, and he slewe him. † And Thamar his daughter in law bare him Phares and Zara . † Therefore al the sonnes of Iuda, were five. † And the sonnes of Phares, Hestron and Hamul . † The sonnes also of Zara: Zamri, and Echan, and Eman, Chalcal also, and Dara, together five. † And the sonnes of Charmi: :: Achar, who trubled Israel, & sinned in the theft of the anathema . † The sonnes of Echan: Azarias. † And the sonnes of Hestron that were borne to him: Ierameel, and Ram, and Calubi. † Moreouer Ram begat Aminadab, and Aminadab, begat Nahasson , the prince of the children of Iuda . † Nahasson also begat Salma, of whom was borne Booz . † But Booz begat Obed, who also begat Isai . † And Isai. begat the first begotten Eliab, the second Abinadab, the third Simmaa , † the fourth, Nathanael, the fifth Raddai , † the sixt Asom, the seventh Dauid . † Whose sisters were Sarnia, and Abigail. The sonnes of Saruia: Abisai, Ioab, and Asael, three. † And Abigail beare Amasa, whose father was Iether the Ismaelite. † But :: Caleb the sonne of Hestron tooke a wife named Azuba, of whom he begat Ierioth: and her sonnes were Iaser, and Sobab, and Ardon . † And when Azuba was dead, Caleb tooke to wife Ephratha: who bare him Hur. † Moreouer Hur begat Vri: and Vri begat Bezeleel. † After these thinges Hestron went in to the daughter of Machir the father of Galaad, and tooke her, when he was three score yeares old: who bare him Segub. † But Segub also

:: This patri-  
arch first cal-  
led Jacob signi-  
fying supplanter  
was alterward  
called Israel,  
that is, seeing  
God, or valuing  
with God. Gen  
35.  
  
:: Either this  
man had two  
names, or  
there is error  
in the last let-  
ter, here, or  
Ioseph. 7.  
  
:: Otherwise  
called Calubi,  
v. 9.



By sonnes as  
often else-  
where, are vn-  
stood nephe-  
wes and other  
offspring.

482. 2. 0

begat Iair, & possessed three and twentie cities in the Land of  
Galaad. † And he tooke Gessur, and Aram the townes of 23  
Iair, and Canath, and the villages therof, threescore cities,  
all these are † the sonnes of Machir the father of Galaad.  
† And when Hefron was dead: Caleb went in to Ephrata. 24  
Hefron also had to wife Abia who bare him Ashur the fa-  
ther of Thecua. † And there were borne sonnes to Ierameel 25  
the firstbegotten Hefron, Ram his firstborne, and Buna,  
and Aram, and Asom, and Achia. † Ierameel married also an 26  
other wife, named Atara, which was the mother of Onam.  
† But the sonnes also of Ram the firstbegotten of Ierameel, 27  
were Moos, Iamin, and Acar. And Onam had sonnes Semei, 28  
and Iada. And the sonnes of Semei: Nadab, and Abisur. † But 29  
the name of Abisurs wife, was Abihail, who bare him Ahob-  
ban, and Molid. † And the sonne of Nadab were Saled, & Ap- 30  
phaim. And Saled died without children. † But the sonne of 31  
Apphaim, Iessi: which Iessi begat Sesan. Moreouer Sesan begat  
Oholai. † And the sonnes of Iada the brother of Semei: Ie- 32  
ther, and Ionathan. But Iether also died without children.  
† Moreouer Ionathan begat Phaleth, and Ziza. These were 33  
the sonnes of Ierameel. † And Sesan had noe sonnes, but 34  
daughters: and a seruant an Ægyptian, named Ieraa. † And 35  
he gaue him his daughter to wife: who bare him Ethei. † And 36  
Ethei begat Nathan, and Nathan begat Zabad, † Zabad also 37  
begat Ophlal, & Ophlal begat Obed, † Obed begat Iehu, Iehu 38  
begat Azarias, † Azarias begat Helles, and Helles begat Elasa, 39  
† Elasa begat Sisamoi, Sisamoi begat Sellum, † Sellum be- 40  
gat Ieamiam, and Ieamia begat Elisama. † And the sonnes 41  
of Caleb the brother of Ierameel: Mesa his firstbegotten, 42  
he is the father of Ziph: and the sonnes of Mesa the father  
of Hebron. † Moreouer the sonnes of Hebron, Core, and 43  
Thaphua, and Recem, and Samma. † And Samma begat 44  
Raham, the father of Iercaam, and Recem begat Sammai.  
† The sonne of Sammai, Maon: and Maon the father of 45  
Bethsur. † And Epha the concubine of Caleb bare Haran, 46  
and Mosa, and Gezez. Moreouer Haran begat Gezez. † And 47  
the sonnes of Iahaddai, Regom, and Ioathan, and Gesan, and  
Phalet, and Epha, and Saaph. † The concubine of Caleb 48  
Maacha bare Saber, and Tharana. † And Saaph the father of 49  
Madmeha begat Sue the father of Machbena, and the father  
of Gabaa. But the daughter of Caleb, was Achsa. † These 50  
were





\* dwell-  
ings, or  
resting  
places.

were the sonnes of Caleb, the sonne of Hur the firstbegotten  
 51 of Ephrata, Sobal the father of Cariathiarim. † Salma the  
 52 father of Bethlehem, Hariph the father of Bethgader. † And  
 there were sonnes of Sobal the father of Chariathiarim, he  
 53 that saw the halfe of the \* restinges. † and of the kindred of  
 Cariatharim, the Iethreites, and Aphutheites, and Sema-  
 theites, and Maleretes. Out of these issued the Saraites, and  
 54 Esthaolites. † The sonnes of Salma, Bethlehem, and Neto-  
 phathi, the :: Crownes of the house of Iobab, and the Halfe of  
 55 the resting of Sarai, † The kinredes also of the scribes by whose helpe  
 dwelling in Iabes, singing and founding, and abyding in ta- Iobab got vi-  
 bernacles. These are the Cineites, which came from heate of ctories and  
 the father of the house of Rechab. triumphant  
 crownes.

## CHAP. III.

*The sonnes of King David. 10. The line of the Kinges of Iuda from Salomon  
 to Iosias. 11. With diuers generations of the same Iosias.*

1 **B**UT David had these sonnes, which were borne to him  
 in Hebron: the firstbegotten Aminon of Achinoam the  
 2 Israelite, the second Daniel of Abigail the Carmelite, † the  
 third Absolom the sonne of Maacha the daughier of Tolmai  
 the king of Gessur, the fourth Adonias the sonne of Aggith,  
 3 † the fift Saphatias of Abital, the sixth Iethraham of Egla  
 4 his wife. † Six sonnes therefore were borne to him in Hebron,  
 where he reigned seuen yeares and six monethes. And in  
 5 Ierusalem he reigned three and thirtie yeares. † Moreover in  
 Ierusalem sonnes were borne to him, Simmaa, and Sobab,  
 6 and Nathan, & Salomon, foure of Bethsabea the daughter of  
 7 Ammiel, † Iebaar also and Elisama, † and Eliphaeth, and  
 8 Noge, and Nepheg, and Iaphia, † moreover Elisanna, and  
 9 Eliada, and Elipheleth, nine: † al these the sonnes of David,  
 beside the sonnes of his concubines: and they had a sister  
 10 Thamar. † And the sonne of Salomon, Roboam: whose  
 11 sonne Abia begat Afa. Of this also was borne Iosaphat, † the  
 father of Ioram: which Ioram begat Ochozias, of whom  
 12 rose Ioas: † and his sonne Amasias begat Azarias. Moreover  
 13 Azarias the sonne of Iorhan † begat Achaz, the father of E-  
 14 zechias, of whom was borne Manasses. † But Manasses also  
 15 begat Amon the father of Iosias. † And the sonnes of Iosias  
 were, the firstbegotten Iohanam, the second :: Ioakim, the  
 16 third Sedecias, the fourth Sellum. † Of Ioakim was borne  
 Iechonias,

¶ S. Matthew  
 omitteth this  
 Ioakim, and  
 counteth Ie-  
 chonias as the  
 sonne of Iosias.  
 The same Ieco-  
 nias was also  
 otherwise cal-  
 led Ioachim.  
 4 R's. 14. v. 6.  
 25. v. 17. 8.  
 Hierom. li. 1. 10  
 Matth.





∴ Semeia with his five sonnes are counted six sonnes of Sechenias, though Semeia only was his proper sonne, the other his nephewes. *see annotation. ch. 1. yum. 3.*

Iechonias, and Sedecias. † The sonnes of Iechonias were Asir, 17  
Salathiel, † Melchiram, Phadaia, Senneter & Iecemia, Sama, 18  
and Nadabiah. † Of Phadaia were borne Zorobabel and Semei. 19  
Zorobabel begat Mosollom, Hananias, and Salomith their  
sister: † Hasaba also, and Ohol, and Barachias, and Hasadiah, 20  
Isabhesed, five. † And the sonne of Hananias, Phaltias the 21  
father of Ieseias, whose sonne was Raphaia. This mans sonne  
also Arnan, of whom was borne Obdia, whose sonne was Se-  
chenias. † The sonne of Sechenias: Semeia, whose sonnes were 21  
Hattus, and Iegaal, and Baria, and Naaria, and Saphat, ∴ six  
in number. † The sonnes of Naaria, Elioenai, & Ezechias, and 23  
Ezricam, three. † The sonnes of Elioenai, Oduia, and Eliasub, 24  
and Pheleia, and Accub, and Iohanan, and Dalaia, and Anani,  
seuen.

### CHAP. IIIII.

*Other genealogies of Iuda: 14. and of Simeon, 29. by whom the progenie of Cham, 42. and reliques of Amelacites are subdued.*

∴ Inioyning a vow to his prayer he imitated holie Iacob. *Gen. 28.* And they both desired temporal things for the better seruing of God, & aduancing his glorie: especially that they might be assisted with grace not to yeld to tentations, nor sinne of malice.

**T**HE sonnes of Iuda: Phares, Helron, and Charmi, and 1  
Hur, and Sobal. † But Raia the sonne of Sobal begat 2  
Iahath, of whom were borne Ahumai, and Laad. these be  
the kintedes of Sarathi. † This also is the stocke of Etam: 3  
Iezrahel, and Iesema, and Iedebos. And the name of their  
sister Afalelphuni. † And Phaniel the father of Gedor, and 4  
Ezar the father of Hosa, these are the sonnes of Hur the first  
begotten of Ephratha the father of Bethlehem. † But Assur 5  
the father of Thecua had two wiues, Halaa, & Naara. † And 6  
Naara bare him Oozam, and Hopher, and Themani, and  
Ahalstari. these are the sonnes of Naara. † Moreover the 7  
sonnes of Halaa, Sereth, Isaar, and Ethnan. † And Cos begat 8  
Anob, and Soboba, and the kintred of Aharchel the sonne  
of Arum. † And Iabes was honorable aboue his brethren, 9  
and his mother called his name Iabes, saynig: Because I bare  
him in sorow. † But ∴ Iabes inuocated the God of Israel, 10  
saying: If blessing thou wilt blesse me, and wilt enlarge  
my borders, and thy hand be with me, and thou wilt make  
that I be not oppressed by malice. And God granted the  
thinges that he prayed for. † And Caleb the brother of Sua 11  
begat Mahir, who was the father of Esthon. † Moreover 12  
Esthon begat Bethrapha, and Phelle, and Tchinna the father  
of the citie of Nias: these are the men of Recha. † And the 13  
sonnes of Genez, Othoniel, and Saraia. Moreover the sonnes  
of





- 14 of Othoniel, Hathath, and Maonathi, † Maonathi begat  
 Ophra, & Saraia begat Ioab :: the father of the Vale of Arti-  
 15 ficers: for there were artificers. † And the sonnes of Caleb  
 the sonne of Iephone, Hir, and Ela, and Naham. The sonnes  
 16 also of Ela: Cenez. † The sonnes also of Ialeleel: Ziph, and  
 17 Zipha, Thiria, and Asrael. † And the sonnes of Esra, Iether,  
 and Mered, and Ephraim, and Ialon, and he begat Mariam, and  
 18 and Sammai, and Iesba the father of Esthamo. † Also his  
 wife Iudaia, bare Jared the father of Gedor, and Heber the  
 father of Socho, and Icuthiel the father of Zanoë. and these  
 are the sonnes of Bethia the daughter of Phatao, whom  
 19 Mered tooke. † And the sonnes of the wife of Odaia the  
 sister of Naham the father of Ceila, Garmi, and Esthamo,  
 20 which was of Macathi. † The sonnes also Simon, Amnon,  
 and Rinna the sonne of Hanan, and Thilon. And the sonnes  
 21 of Iesi, Zoheth, and Benzoheth. † The sonnes of Sela the  
 sonne of Iuda: Her the father of Lecha, and Laada the father  
 of Maresa, and the kinredes of their house that worke silke  
 22 in the House of oath. † And he that made the Sunne to stand,  
 and the men of Lying, and Secure, and Burning, which were  
 princes in Moab, and which returned into Lahem. and these  
 23 are old wordes. † These are potters, dwelling in Plantinges,  
 and in Hedges, with the king in his workes, and they abode  
 24 there. † The sonnes of Simeon: Namuel, and Iamin, Iarib,  
 25 Zara, Saul: † Sellum his sonne, Mapsam his sonne, Masma  
 26 his sonne. † The sonnes of Masma: Hamuel his sonne, Zachut  
 27 his sonne, Semei his sonne. † The sonnes of Semei sixtene,  
 and six daughters: but his brethren had not manie sonnes,  
 and the whole kinted could not reach to the summe of the  
 28 children of Iuda. † And they dwelt in Bersabee, and Molada,  
 29 and Harsufah, † and in Bala, and in Asom, and in Tholad,  
 30 † and in Bathuel, and in Hormi, and in Siceleg, † and in Beth-  
 31 marcaboth, and in Harsufim, and in Bethberai, and in  
 32 Saatim. these were their cities vntil king David. † Their  
 townes also: Etam, and Aen, Rhemmon, and Thochen, and  
 33 Asan, five cities. † And al their villages round about these  
 cities vnto Baal. this is their habitation, and the distribution  
 34 of their dwellings. † Mosabab also and Iemlech, and Iosa  
 35 the sonne of Amasias, † and Ioel, and Iehu the sonne of Iosa-  
 36 bia the sonne of Saraia, the sonne of Asiel, † and Elioznai, and  
 Iacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and  
 H h h h h Banaia,

Chieflord of  
 the valley;  
 where the ar-  
 tificers dwell  
 that made the  
 Temple.





Banaia, † Ziza also the sonne of Zephei the sonne of Allon 37  
 the sonne of Idaia the sonne of Semri the sonne of Samaia.  
 † These renowned princes in their kinredes, & in the house 38  
 of their affinities they were multiplied exceedingly. † And 39  
 they went forth to enter into Gador as far as the East side of  
 the valley, and to seeke pastures for their flockes. † And they 40  
 found fatte pastures, and very good, and a countrie very large  
 and quiet and fruiteful, in the which before had dwelt the  
 stocke of Cham. † These therefore, whom before we descri- 41  
 bed by name, came in the dayes of Ezechias the king of Iuda:  
 and they stroke their tabernacles, and the inhabitantes that  
 were found there, & cleane destroyed them vntil this present  
 day: and they dwelt for them, because they found there most  
 fatte pastures. † Also of the children of Simeon there went 42  
 into mount Seir six hundred men, hauing their princes Phal-  
 tias and Naaria and Raphaia and Oziel the sonnes of Iesi:  
 † and they stroke the remnant of the Amalecites, which were 43  
 able to escape, and they dwelt there for them vntil this day. .

## CHAP. V.

*Genealogies of Ruben, whose birthright, concerning duple portion, is translated  
 to Ioseph, the principallitie to Iuda, with their special actes. 11. Also of Gad.  
 18. who with Ruben, and half tribe of Manasses, subdue the Agarenes:  
 25. but for their sinnes are led captiue into Assyria.*

:: See annota-  
 tions; Gen. 49.  
 nu. 4.

**A**Lso the sonnes of Ruben the first begotten of Israel 1  
 (for he was his first begotten: :: but when he had viol-  
 ted his fathers bed, his firstbirthright was giuen to the sonnes  
 of Ioseph the sonne of Israel, and he was not reputed for the  
 firstbegotten. † Moreover Iudas, which was the strongest 2  
 among his brethren, of his stocke sprang the princes: but  
 the firstbirthright was reputed to Ioseph.) † The sonnes 3  
 then of Ruben the firstbegotten of Israel: Enoch, & Phallu,  
 Elston, and Charimi. † The sonnes of Ioel: Samia his sonne, 4  
 Gog his sonne, Semei his sonne, † Micha his sonne, Reia his 5  
 sonne, Baal his sonne, † Beera his sonne, whom Theglath- 6  
 phalnasar the king of the Assyrians led away captiue, and  
 he was prince in the tribe of Ruben. † And his brethren, and 7  
 al his kintred, when they were numbred by their families,  
 had these princes Iehiel, and Zacharias. † Moreover Bala the 8  
 sonne of Azaz, the sonne of Samma, the sonne of Ioel, he  
 dwelt in Arocr as far as Nebo, and Beelmeon. † Agaynst the 9  
 east quarter





east quarter also he dwelt vnto the entrance of the desert,  
 and the riuer Euphrates. For they possessed a great number  
 10 of cattel in the land of Galaad. † And in the daies of Saul  
 they fought agaynst the Agarenes, and stewe them, and dwelt  
 for them in their tabernacles, in al the quarter, that looketh  
 11 to the East of Galaad. † But the children of Gad dwelt ouer  
 12 agaynst them in the land of Basan, as far as Selcha: † Iohel  
 the head, and Sapham the second: and Ianai, and Saphat in  
 13 Basan. † And their brethren according to the houses of their  
 kinredes, Michael, and Mosollam, and Sebe, and Iorai, and  
 14 Iacan, and Zie, and Heber, seuen. † These are the sonnes of  
 Abihail, the sonnes of Huri, the sonne of Iara, the sonne of  
 Galaad, the sonne of Michael, the sonne of Ieseli, the sonne  
 15 of Ieddo, the sonne of Buz. † Also the brethren of the sonne  
 of Abdiel, the sonne of Guni, prince of the house in their  
 16 families. † And they dwelt in Galaad, and in Basan, and in the  
 townes therof, and in al the suburbs of Saron, vnto the  
 17 borders. † Al these were numbred in the daies of Ioatham  
 the king of Iuda, and in the daies of Ieroboam the king of  
 18 Israel. † The children of Ruben, and of Gad, and of halfe the  
 tribe of Manasses, men of warre, carying sheildes, & swordes,  
 and bending the bow, and taught to battels, four and fourtie  
 thousand, and seuen hundred threescore going forth to fight.  
 19 † They fought agaynst the Agarenes: but the Iturcians, and  
 20 Naphis, and Nodab † gaue them ayde. And the Agarenes  
 were deliuered into their handes, and al that were with  
 them, because they called vpon God when they fought: and  
 21 he heard them, :: because they beleued in him. † And they  
 rooke al that they possessed, Camels fiftie thousand, and  
 sheepe two hundred fiftie thousand, and asses two thousand,  
 22 and of men an hundred thousand soules. † And manie fel  
 downe wounded: for it was the battel of our Lord. And they  
 23 dwelt for them vntil the transmigration. † Also the children  
 of the halfe tribe of Manasses possessed the land, from the  
 costes of Basan vnto Baal, Hermon, and Sanir, and mount  
 24 Hermon, for the number was great. † And these were the  
 princes of the house of their kinred, Ephraim, and Iesi, and  
 Eliel, and Esriel, and Ieremia, and Odoia, and Iediel, most  
 valiant men and mightie, and renowned princes in their  
 25 families. † But they forsooke the God of their fathers, and  
 fornicated after the goddes of the peoples of the land, whom

:: Of these and  
 the like, S. Paul  
 sayth: By faith  
 they ouercame  
 kingdomes, Heb:  
 11.





God tooke away before them. † And the God of Israel rayled 26  
vp the spirit of Phul king of the Assyrians, and the spirit of  
Thelgathphalnasar king of Assur: and he transported Ruben,  
and Gad, and the halfe tribe of Manasses, and brought them  
into Lahela, and into Habor, and to Ara, and to the river of  
Gozan, vntil this day.

## CHAP. VI.

*The genealogies of Leui, 4. With the right line of Aaron by Eleazar to Iose-  
dec, high priest in the captiuitie of Babylon, 16. other progenies of his three  
sonnes; Gerson, Caath, and Merari, 31. With their offices in the temple:  
49. only Aarons sonnes admitted to priesthood. 54. Particular possessions  
of the Leuites dwelling amongst the other tribes.*

23. The lineal  
succellion of  
High priestes  
from Aaron to  
the captiuitie  
in Babylon.  
Nisephorus coun-  
teih some others  
among these. li.  
2. c. 4. Iosephus  
also differeth  
from this cata-  
logue. li. 10. c.  
11.

**T**HE sonnes of Leui: Gerson, Caath, and Merari. † The 1 2  
sonnes of Caath: Amram, Isaac, Hebron, and Oziel.  
† The children of Amram: Aaron, Moyles, and Maria. The 3  
sonnes of Aaron: Nadab and Abiu, Eleazar, and Ithamar.  
† Eleazar begat Phinees, and Phinees begat Abisue, † and 4 5  
Abisue begat Bocci, & Bocci begat Ozi. † Ozi begat Zariaas, 6  
and Zariaas begat Maraioth. † Moreouer Meraioth begat 7  
Amarias, and Amarias begat Achitob. † Achitob begat Sadoc, 8  
and Sadoc begat Achimaas, † Achimaas begat Azarias, Aza- 9  
rias begat Iohanan, † Iohanan begat Azarias. the same is he 10  
that executed the priestlie office in the house, which Salo- 2. Paral.  
mon built in Ierusalem. † And Azarias begat Amarias, and 26.  
Amarias begat Achitob, † and Achitob begat Sadoc, and 11  
Sadoc begat Sellum, † Sellum begat Helcias, and Helcias 12  
begat Azarias, † Azarias begat Saraias, and Saraias begat Iose- 13  
dec. † Moreouer Iosedec went forth, when our Lord trans- 14  
ported Iuda, and Ierusalem by the handes of Nabuchodono- 15  
sor. † The sonnes then of Leui: Gerson, Caath, and Merari. 16  
† And these be the names of the sonnes of Gerson: Lobni and 17  
Semei. † The sonnes of Caath: Amram, and Isaac, and Hebron, 18  
and Oziel. † The sonnes of Merari: Moholi and Musi. And 19  
these are the kinredes of Leui according to their families.  
† Gerson, Lobni his sonne, Iahath his sonne, Zamina his sonne,  
† Ioah his sonne, Addo his sonne, Zara his sonne, Iethrai 21  
his sonne. † The sonnes of Caath, Aminadab his sonne, Core 22  
his sonne, Asir his sonne, † Elcana his sonne, Abialaph his 23  
sonne, Asir his sonne. † Thahath his sonne, Vriel his sonne, 24  
Ozias his sonne, Saul his sonne. † The sonnes of Elcana: 25  
Amasai,





26 Amasai, and Achimoth, † and Elcana: The sonnes of Elcana:  
 27 Sophai his sonne, Nahath his sonne, † Eliab his sonne, Iero-  
 28 ham his sonne, Elcana his sonne. † The sonnes of Samuel:  
 29 the first begotten Vaileni, and Abia. † And the sonnes of  
 30 Merari, Moholi: Lobqi his sonne, Semei his sonne, Oza his  
 31 sonne, † Sammaa his sonne, Haggia his sonne, Asaia his  
 32 sonne. † These are they, whom David appointed ouer the  
 singing men of the house of our Lord, since the Arke was  
 33 placed: † and they ministred before the tabernacle of testi-  
 monie, singing vntil Salomon built the house of our Lord in  
 Ierusalem: and they stood according to their order in the  
 34 ministerie. † And these are they, which assisted with their  
 sonnes, of the sonnes of Caath, Hemam singing man, the  
 35 sonne of Ioel, the sonne of Samuel, † the sonne of Elcana,  
 the sonne of Ierohan, the sonne of Eliel, the sonne of Thohu,  
 36 † the sonne of Suph, the sonne of Elcana, the sonne of Ma-  
 37 hath, the sonne of Amasai, † the sonne of Elcana, the sonne  
 of Iohel, the sonne of Azaries, the sonne of Sophonias, † the  
 38 sonne of Thahath, the sonne of Asir, the sonne of Abiasaph,  
 the sonne of Core, † the sonne of Isaar, the sonne of Caath,  
 39 the sonne of Leui, the sonne of Israel. † And his brother  
 Asaph, who stood on his right hand, Asaph the sonne of  
 40 Barachias, the sonne of Samaa, † the sonne of Michael, the  
 41 sonne of Basaia, the sonne of Melchia, † the sonne of Athanai,  
 42 the sonne of Zara, the sonne of Adaia, † the sonne of Ethan,  
 43 the sonne of Zamma, the sonne of Semei. † the sonne of Ieth,  
 44 the sonne of Gerson, the sonne of Leui. † And the children  
 of Merari their brethren, on the left hand, Ethan the sonne  
 45 of Cusi, the sonne of Abdi, the sonne of Maloch, † the sonne  
 46 of Hasabia, the sonne of Amasia, the sonne of Helcias, † the  
 47 sonne of Amasai, the sonne of Boni, the sonne of Somer, † the  
 sonne of Moholi, the sonne of Mosi, the sonne of Merari, the  
 48 sonne of Leui. † Their brethren also the Leuites, which were  
 ordained for al the ministerie of the tabernacle of the house  
 49 of our Lord. † But Aaron, and his sonnes burnt incense vpon  
 the altar of holocaust, and vpon the altar of incense, for euerie  
 worke of Sancta Sanctorum: and to pray for Israel according  
 to al thinges, which Moyse the seruant of God had comman-  
 50 ded. † And these are the sonnes of Aaron: Eleazar his sonne,  
 51 Phinees his sonne, Abisue his sonne † Bocci his sonne, Ozi  
 52 his sonne, Zarahia his sonne, † Meraioth his sonne, Amarias  
 his sonne,

H h h h h 3

his sonne,





¶ In Sadoc. (1. Reg. 2.) the high priest-hood was reduced to the line of Eleazar which by Gods ordinance was translated to Heli of Ithamars line but still continued in the line of Aaron. The rest of Sadocs line by Achimaas &c. to Iosedech in the captiuitie appeareth before. 7. 9. 24. 15.

his sonne, Achitob his sonne, † Sadoc his sonne, Achimaas 53  
his sonne. † And these are their habitations by the townes and 54  
confines, to witte, of the sonnes of Aaron, according to the  
kinredes of the Caathites: for they were fallen to them by  
lotte. † They gaue therfore to them Hebron in the Land of 55  
Iuda, and the suburbs therof round about: † but the fieldes 56  
of the citie, and the townes to Caleb the sonne of Iephone.  
† Moreouer to the sonnes of Aaron they gaue cities, to flee 57  
vnto, Hebron, and Lobna, and the suburbs therof, † Iether 58  
also and Esthemo with the suburbs therof, yea & Helon, and  
Dabir with their suburbs: † Asan also & Berhsemes, & their 59  
suburbs. † And of the tribe of Benjamin: Gabec and the sub- 60  
urbs therof, Almath with the suburbs therof, Anothoth also  
with the suburbs therof. al the cities, thirtene, by their kin- 61  
redes. † And to the children of Caath the residue of their kin- 62  
red they gaue of the halfe tribe of Manasses in possession ten  
cities. † Moreouer to the children of Gerson by their kinredes 63  
of the tribe of Issachar, & of the tribe of Aser, and of the tribe  
of Nephthali, and of the tribe of Manasses in Basan, thirtene  
cities. † And to the sonnes of Merari by their kinredes of the 64  
tribe of Ruben, and of the tribe of Gad, and of the tribe of Za-  
bulon, they gaue by lot twelue cities. † Also the children of 65  
Israel gaue to the Leuites cities, and their suburbs: † and they  
gaue by lot, of the tribe of the children of Iuda, & of the tribe  
of the children of Simeon, and of the tribe of the children of  
Benjamin, these cities, which they called by their names, † and 66  
to them, that were of the kinred of the sonnes of Caath, and  
the cities in their borders were of the tribe of Ephraim.  
† They therfore gaue them cities, to flee vnto, Sichem with 67  
the suburbs therof in mount Ephraim, and Gazer with the  
suburbs therof, † Iecmaan also with the suburbs therof, 68  
and Berthoron in like maner, † moreouer Helon also with 69  
the suburbs therof, and Gethremmon in like maner. † More- 70  
ouer of the halfe tribe of Manasses, Aner & the suburbs ther-  
of, Balaam and the suburbs therof: to witte, to them, which  
were least of the kinred of the sonnes of Caath. † And to the 71  
sonnes of Gerson of the kinred of the halfe tribe of Manas-  
ses, Gaulon in Basan, and the suburbs therof, and Astaroth  
with the suburbs therof. † Of the tribe of Issachar, Cedec 72  
and the suburbs therof, and Dabereth with the suburbs  
therof, † Ramoth also and the suburbs therof, and Anem 73  
with





- 74 with the suburbs therof. † And of the tribe of Aser: Malal  
 75 with the suburbs therof, & Abdon in like manner, † Hucac  
 also and the suburbs therof, and Rohob with the suburbs  
 76 therof. † Moreover of the tribe of Nephthali, Cedec in Ga-  
 lilee and the suburbs therof, Hamon with the suburbs  
 77 therof, and Cariathaim, and the suburbs therof. † And to the  
 rest of the sonnes of Merari: of the tribe of Zabulon, Rem-  
 mono and the suburbs therof, and Thabor with the subur-  
 78 bes therof: † beyond Iordan also over agaynst Jericho, agaynst  
 the East of Iordan, of the tribe of Ruben, Bosor in the wilder-  
 nesse with the suburbs therof, and Iassa with the suburbs  
 79 therof, † Cademoth also and the suburbs therof, and Me-  
 80 phaath with the suburbs thereof. † Moreover also of the  
 tribe of Gad, Ramoth in Galaad and the suburbs therof, and  
 81 Manaim with the suburbs therof, † yea and Hesebon with  
 the suburbs therof, and Iezer with the suburbs therof.

## CHAP. VII.

*Genealogies of Issachar, 6. Benjamin, 13. Nephthali, 44 Manasses, 20. Ephra-  
 im, 30. and Aser.*

- 1 **M**OREOVER the sonnes of Issachar: Thola, and Phua,  
 2 Iasub and Simeron, foure. † The sonnes of Thola:  
 Ozi and Raphaia, and Ieriel, and Iemai, and Iebsem, and  
 Samuel, princes by the houses of their kinredes. Of the  
 stocke of Thola were numbred most valiant men in the daies  
 3 of Dauid, two and twentie thousand six hundred. † The  
 sonnes of Ozi: Izrahia, of whom were borne Michael, and  
 4 Obadia, and Ioel, and Iesia, five, al princes. † And with them  
 by their families and peoples, readie gitted to battel, most  
 valiant men, six and thirtie thousand: for they had many  
 5 wiues, and children. † Their brethren also through al the  
 kindred of Issachar, most strong to fight, were numbred foure  
 6 score and seuen thousand. † The sonnes of Benjamin: Bela, Gen. 46. this  
third sonne is  
called Asbel:  
 7 and Bechor, & Iadihel, three. † The sonnes of Bela: Esbon, & seuen more  
are there reci-  
ted. And so  
in the rest is  
much diffe-  
rence: but al  
may be recon-  
ciled by such  
rules as are  
noted. chap. i.  
 and Ogi, and Oziel, and Ierimoth, and Vrai, five princes of  
 their families, and most strong to fight, and their number  
 8 was twentie two thousand and thirtie foure. † Moreover  
 the sonnes of Bechor: Zamira, and Ioas, and Eliezer, and  
 Elioenai, and Amri, and Ierimoth, and Abia, and Anathoth,  
 9 and Almath al these: the sonnes of Bechor. † And there were  
 numbred by their families princes of their kinredes most  
 valiant





valiant vnto battel, twentie thousand and two hundred.  
 † Moreover the sonnes of Iadihel: Balon. And the sonnes 10  
 of Balon: Iehus, and Benjamin, and Aod, and Chanana, and  
 Zethan, and Tharsis, Ahisahar. † al these the sonnes of Iadi- 11  
 hel, princes of their kindes, most valiant men, seuentene  
 thousand, and two hundred going forth to battel. † Sepham 12  
 also, and Hapham the sonnes of Hic: and Hasim the sonnes  
 of Aher. † And the sonnes of Nephthali: Iasiel, and Guni, 13  
 and Iezer, and Sellum, the sonnes of Bala. † Moreover the 14  
 sonne of Manasses, Ezriel: and his concubine the Syrian bare  
 Machir the father of Galaad. † And Machir tooke wiues for 15  
 his sonnes Happhim, and Saphan: and he had a sister named  
 Maacha: the name of the second Salphaad, and to Salphaad  
 were borne daughters. † And Maacha the wife of Machir 16  
 bare a sonne, and she called his name Phares: moreover the  
 name of his brother, was Sares: and his sonnes, Vlam, and Re-  
 cen. † And the sonne of Vlam, Badan. These are the children 17  
 of Galaad, the sonne of Machir, the sonne of Manasses. † And 18  
 his sister :: Quene bare :: Goodlieman, and Abiezer, and  
 Mohola. † And the sonnes of Semida were, Ahin, and Sechem, 19  
 and Leci, and Anion. † And the sonnes of Ephraim: Suthala, 20  
 Bared his sonne, Thahath his sonne, Elada his sonne, Tha-  
 hath his sonne, and this mans sonne Zabad, † and this mans 21  
 sonne Suthala, and this mans sonne Ezer, and Elad: and the  
 men of Geth borne in the land slewe them, because they  
 came downe to invade their possessions. † Eghraim therefore 22  
 their father mourned many daies, and his brethren came to  
 comfort him. † And he went in vnto his wife: who conceived 23  
 and bare a sonne, and he called his name Beria, for that he  
 was borne in the euils of his house: † and his daughter was 24  
 Sara, who built Bethhoron, the nether and the vpper, and  
 Ozenfara. † Moreover his sonne Rapha, and Releph, and 25  
 Thale, of whom was borne Thaan, † who begat Laidan: this 26  
 mans sonne also was Ammiud, who begat Elisama, † of 27  
 whom was borne Nun, who had Iosue his sonne. † And their 28  
 possession and habitation, was Bethel with her daughters,  
 and agaynst the east of Noran, and on the west quarter of  
 Gazer in i her daughters, Sichem also with her daughters, as  
 farre as Afa with her daughters. † Also neere the children of 29  
 Manasses Bethsan and her daughters, Thanach & her daugh-  
 ters, Mageddo and her daughters: Dor and her daughters: in  
 these

:: Molecheth:  
 Regina Quene.  
 :: Ishod, Virum  
 decorum, that  
 is, A comelie  
 personable or  
 goodlie man.  
 So we leaue  
 the hebrew  
 names in this  
 place because  
 S. Ierom, and  
 the whole  
 Church doth  
 so in the latin  
 text, which we  
 translate.





30 these dwelt the children of Ioseph, the sonne of Israel. † The  
 children of Aser: Iemna, and Ietua, and Iessui, and Baria, and  
 31 Sara their sister. † And the sonnes of Baria: Heber, and Mel-  
 32 chiel: he is the father of Barfaith. † And Heber begat Ieph-  
 33 lat, and Somer, and Hotham, and Suaa their sister. † The  
 sonnes of Iephlat: Phosech, and Chamaal, and Aloth: these  
 34 be the sonnes of Iephlat. † Moreover the sonnes of Somer:  
 35 Ahi, and Roaga, and Haba, and Aram. † And the sonnes of  
 36 Helem his brother: Supha, and Iemna, and Selles, and Amal.  
 37 † The sonnes of Supha: Sue Harnapher, and Sual, and Beri,  
 38 and Iamra, † Bosor, and hod, and Samma, and Salusa, and  
 39 Iethran, and Bera. † The sonnes of Iether: Iephone, and  
 40 Phalpha, and Ara. † And the sonnes of Olla: Aree, and haniel  
 and Resia. † All these be the sonnes of Aser, princes of their  
 kinredes, the chosen and most valiant dukes of dukes: and  
 their number of the age that was fitte for battel, was six and  
 iwentie thousand.

## CHAP. VIII.

*The progenie of Benjamin is further recited vnto Saul: 33, and his Issue.*

1 **A**N D Benjamin begat Bale his first begotten, Asbel the  
 2 second, Ahara the third, † Nohaa the fourth, and  
 3 Rapha the fifth. † And the sonnes of Bale were: Addar, and  
 4 Gera, and Abiud, † Abisue also, and Naaman, and Ahoe;  
 5 6 † and also Gera, and Sephuphan, and Huram. † These are  
 the sonnes of Abod, princes of their kinredes that dwelt in  
 7 Gabaa, which were transported into Manahath. † And Naa-  
 man, and Achia, and Gera he transported them, and begat  
 8 Oza, and Abiud. † Moreover he begat Saharaim in the coun-  
 trie of Moab, after he dismissed Husim and Bata his wiues.  
 9 † And of Hodas his wife he begat Iobab, and Sebia, and  
 10 Mosa, and Molehom, † Iehus also, and Sechia, and Marma.  
 11 these are his sonnes princes in their families. † And Mehusim  
 12 begat Abitob, and Elphaal. † Moreover the sonnes of Elphaal  
 Heber, and Misaam, and Samad: this man built Ono, and Lod,  
 13 and her daughters. † And Baria, and Sama princes of their  
 14 kinredes that dwelt in Aialon: these droue away the inhabi-  
 15 tantes of Geth. † And Abio, and Sefac, and Ierimoth, † and  
 16 Sabadia, and Arod, and Heder, † Michael also, and Iespha,  
 17 and Ioha the sonnes of Baria. † And Zabadia, and Mosollam,  
 18 and Herzeci, and Heber, † and Iesamari, and Iezlia, and Iobab





sonnes of Elphaal, † and Iacim, and Zechri, and Zabdi, 19  
 † and Elioenai, and Selethai, and Eliel, † and Adaia, and 20  
 Baraia, and Samarath the sonnes of Semei. † And Iespham, 21  
 and Heber, and Eliel, † and Abdon, and Zechri, and Hanan, 22  
 † and Hanania, and Ælam, and Anathothia, † and Iephdaia, 23  
 and Phanael the sonnes of Sefac. † and Samsari, and Sohoria 24  
 and Otholia, † and Iersia, and Elia, and Zechri, the sonnes 25  
 of Ieroham. † these be the patriaches, and princes of their 26  
 kinredes, which dwelt in Ierusalem. † And in Gabaon dwelt 27  
 Abigabaon, and the name of his wife Maacha: † And his first 28  
 begotten sonne Abdon, and Sur, and Cis, and Baal, and 29  
 Nadab. † Gedor also, and Ahio, and Zacher, and Macelloth: 30  
 † and Macelloth begat Samaa: and they dwelt ouer agaynst 31  
 their brethren in Ierusalem with their brethren. † And Ner 32  
 begat Cis, and Cis begat Saul. Moreouer Saul begat Ionathas, 33  
 and Melchisua, and Abinadab, and Esbaal. † And the sonne of 34  
 Ionathas, Meribbaal: and Meribbaal begat Micha. † The 35  
 sonnes of Micha, Phithon, and Melech, & Tharaa, and Ahaz.  
 † And Ahaz begat Ioadā: and Ioadā begat Alamath, and Az- 36  
 moth, and Zamri: moreouer Zamri begat Mofa, † and Mofa 37  
 begat Banaa, whose sonne was Rapha, of whom was borne  
 Elasa, who begat Asel. † Moreouer Asel had six sonnes of 38  
 these names, Ezricam, Bochrū, Ismahel, Saria, Obdia, and  
 Hanan. al these the sonnes of Asel. † And the sonnes of Esec 39  
 his brother, Vlām the first begotten, and Iehus the second,  
 and Eliphalet the third. † And the sonnes of Vlām were most 40  
 strong men, and archers of great force: and hāving many  
 sonnes and nephewes, vnto an hundred fiftie. Al these the  
 children of Benjamin.

## CHAP. IX.

*Who of Israel (after the captiuitie) first inhabited Ierusalem. 10. Who  
 exercised the offices of Priestes, 14. and Leuites, 35. With repetition of part  
 of Sauls progenie.*

∴ The genealogies of al Israel being hitherto recited before their captiuitie, others are now added which first returned to Ierusalem after their release.

**A**L Israel therefore ∴ was numbred: and the summe of 1  
 them was written in the Booke of the kinges of Israel,  
 and Iuda: and they were transported into Babylon for their  
 sinne. † And they that dwelt first in their possessions and in 2  
 their cities: Israel, and the Priestes, and the Leuites, and the  
 Nathineans. † There dwelt in Ierusalem of the children of 3  
 Iuda, and of the children of Benjamin, also of the children of  
 Ephraim,





4 Ephraim, and Manasses. † Othei the sonne of Ammiud, the  
 sonne of Amri, the sonne of Omrai, the sonne of Bonni, of the  
 5 sonnes of Phares the sonne of Iuda. † And of Siloni: Alaia the  
 6 first begotten, and his sonnes. † And of the sonnes of Zara:  
 Iehuel, and their brethren, six hundred ninetie. † Moreover  
 7 of the sonnes of Benjamin: Salo the sonne of Mosollam, the  
 8 sonne of Odiua the sonne of Alana: † and Iobania the sonne  
 of Ieroham: and Ela the sonne of Ozi, the sonne of Mochori:  
 and Mosollam the sonne of Saphatias, the sonne of Rahuel,  
 9 the sonne of Iebania, † and their brethren by their families,  
 nine hundred fiftie six. Al these princes of their kinredes by  
 10 the houses of their fathers. † And of the priestes: Iedaia,  
 11 Ioiazib, and Iachin: † Azarias also the sonne of Helcias,  
 the sonne of Mosollam, the sonne of Sadoc, the sonne of  
 Maraioth, the sonne of Achitob, high priest of the house of  
 12 God. † Moreover Adaias the sonne of Ieroham, the sonne  
 of Phassur, the sonne of Melchias: and Maasai the sonne of  
 Adiel, the sonne of Iezra, the sonne of Mosollam, the sonne  
 13 of Mosollamith, the sonne of Emmer. † their brethren also  
 princes by their families a thousand seuen hundred three  
 score, most able men of strength to the worke of the mini-  
 14 sterie in the house of God. † And of the Levites: Semeia the  
 sonne of Hassub the sonne of Ezricam, the sonne of Hasebia  
 15 of the sonnes of Merari. † Bacbacar also a carpenter, and  
 Galal, and Mathania the sonne of Micha, the sonne of Zechri  
 16 the sonne of Asaph: † and Obdia the sonne of Semeia, the  
 sonne of Galal, the sonne of Idithun: and Barachia the sonne  
 of Asa, the sonne of Elcana, who dwelt in the courtes of Ne-  
 17 tophati. † And the porters: Sellum, and Accub, and Telmon,  
 18 and Ahimam: and their brother Sellum the prince, † vntil  
 that time, in the kinges gate toward the east, wayted by their  
 19 courses of the children of Levi. † But Sellum the sonne of  
 Core the sonne of Abiasaph, the sonne of Core, with his bre-  
 thren, and his fathers house, these are the Corites ouer the  
 workes of the ministerie, keepers of the entrances of the ta-  
 bernacle: and their families in course keeping the entrance  
 20 of the campe of our Lord. † And Phinees the sonne of Eleasar,  
 21 was their prince before our Lord. † Moreover Zacharias the  
 sonne of Mosollamia, porter of the gate of the tabernacle of  
 22 testimonie. † Al these chosen men for porters, at euerie gate,  
 two hundred twelue: and appointed out in their proper





townes: Whom Dauid and Samuel the Seer appointed, vpon  
 their fidelitie. † as wel them as their sonnes. in the doores of 23  
 the house of our Lord, and in the tabernacle by their courses.  
 † By the foure windes were the porters: that is to say, toward 24  
 the East, and toward the West, and toward the North, and  
 toward the South. † And their brethren dwelt in villages, 25  
 and came vpon their Sabbathes from time to time. † To 26  
 these four Leuites was committed al the number of porters,  
 and they were ouer the chambers, and treasures of the house  
 of our Lord. † Also round about the temple of our Lord they 27  
 abode in their watches: that when it was time, they in the  
 morning might open the doores. † Of these mens stocke 28  
 there were also ouer the vessels of the ministerie: for by num-  
 ber the vessels were both brought in and caried out. † Of 29  
 them also they that had the implements of the sancturie com-  
 mitted vnto them, did ouersee the floure, and wine, and oile,  
 and frankincense, and spices. † And the sonnes of priestes 30  
 made oyntementes of the spices. † And Mathathias a Leuite 31  
 the firstbegotten of Sellum the Corite, was ouerseer of  
 those thinges, which were fryed in the frying panne. † More-  
 ouer of the children of Caath their brethren, there were 32  
 ouer the loaves of proposition, to prepare alwaies new  
 euerie Sabbath. † These are the chief of the singing men by 33  
 the families of the Leuites, which abode in the chambers,  
 that they might day and night continually serue in their  
 ministerie. † The heades of the Leuites, princes in their fami- 34  
 lies, taried in Ierusalem. † And in Gabaon abode Iehiel the 35  
 father of Gabzon, and the name of his wife Maacha. † His 36  
 first begotten sonne Abdon, and Sur, and Cis, and Baal, and  
 Ner, and Nadab, † Gedor also, and Ahio, and Zacharias, and 37  
 Macelloth. † Moreouer Macelloth begat Samaan: these 38  
 dwelt ouer agaynst their brethren in Ierusalem, with their  
 brethren. † And Ner begat Cis: and Cis begat Saul: end Saul 39  
 begat Ionathas, and Melchisua, and Abinadab, and Esbaal.  
 † And the sonne of Ionathas, Meribbaal: and Meribbaal 40  
 begat Micha. † Moreouer the sonnes of Micha, Phithon, 41  
 and Melech, and Thata, and Ahaz. † And Ahaz begat Iara, 42  
 and Iara begat Alamath, and Azmoth, and Zamri. And Zamri  
 begat Mosa. † And Mosa begat Banaa: whose sonne Raphaia 43  
 bepat Elasa: of whom was borne Asel. † Moreouer Asel had 44  
 six sonnes of these names, Ezricam, Bochrus, Ismael, Saria,  
 Obdia, Hanan, these are the sonnes of Asel.

CHAP.





## CHAP. X.

*King Saul with his three sonnes are slaine by the Philistians. 8. Who spoile the arme and carie away Sauls head. 11. The men of Iabes Galaad burie his bodie and his sonnes, fasting for them seven daies. And the kingdom is translated to David.*

- 1 **A**M D the Philistijms fought agaynst Israel, and the men  
 2 of Israel fled from the Palesthines, and they fel woun-  
 3 ded in mount Gelboe. † And when the Philisthians were  
 4 come nere pursewing Saul, and his sonnes, they stroke Iona-  
 5 thas, and Abinadab, and Melchisua the sonnes of Saul. † And  
 6 the battel grewe sore agaynst Saul, and the archers found  
 7 him, and wounded him with arrowes. † And Saul sayd to his  
 8 esquier: Draw thy sword, and kil me: lest perhaps these  
 9 vncircumcised come, and detide me. But his harnes bearer  
 10 would not, being frighted with feare: Saul therefore caught  
 11 his sword, and fel vpon it. † Which when his harnes bearer  
 12 had seene, to witte, that Saul was dead, him self also fel  
 13 vpon his sword, and died. † Saul therefore died, and his three  
 14 sonnes, and al his house fel together. † Which when the  
 men of Israel had sene, that dwelt in the chainpayne, they  
 fled: and Saul and his sonnes being dead, they forsooke their  
 cities, and were dispersed hither and thither: and the Phil-  
 isthijms came, and dwelt in them. † The next day therefore the  
 Philisthijms taking away the spoiles of them that were  
 stayne, found Saul and his sonnes lying on mount Gelboe.  
 † And when they had spoyled him, and cut of his head, and  
 stripped him of his armour, they sent into their land, that it  
 should be caried about, and should be shewed in the temples  
 of the Idols, and to the people: † and his armour they dedi-  
 cated in the temple of their god, and the head they nailed  
 vp in the temple of Dagon. † When the men of Iabes Galaad  
 had heard this, to witte, al thinges that the Philistijms had  
 done vpon Saul, † enerie one of the valiant men arose, and  
 tooke the bodies of Saul and of his sonnes, and brought them  
 into Iabes, and buried their bones vnder an oke, that was in  
 Iabes, and they fasted seven daies. † Saul therefore died for his  
 iniquities, for that he transgressed the commandement of  
 our Lord which he had commanded, and kept it not: yea  
 and besides also consulted the Pythonesse, † and trusted not  
 in our Lord: for the which he slewe him, and transferred his  
 kingdome to David the sonne of Isai.

∴ The second  
 part.  
 King Saul and  
 his familie  
 overthwone.

∴ He offered  
 Sacrifice on  
 an Altar with-  
 out warrant  
 1. Reg. 13.  
 And de-  
 stroyed not  
 the Amala-  
 cities, as he  
 was comman-  
 ded. 1. Reg. 15.





*David is elected and annointed king. 5. He overthroweth the Iebusites taking the towre of Sion in Ierusalem, and prospereth. 10. His valiant men, and their heroical actes are recited. 17. He desiring water from the cisterne of Bebleem, wil not drink it, but offereth it in sacrifice, because it is brought with danger of his valiant mens lines. 20. Other valiant men of the second order, are likewise recited.*

the third part.  
ing Davids  
signe and his  
pecial actes.

**A**L Israel therfore was gathered together to David in 1  
Hebron, saying: We are thy bone, and thy flesh. † Ye- 2  
sterday also, and the day before when Saul as yet reigned, thou  
wast he that didst leade out and leade in Israel: for to thee our  
Lord thy God sayd: Thou shalt feede my people Israel, and  
thou shalt be prince ouer it. † Al the ancientes therfore of 3  
Israel came to the king into Hebron, and David entred into a  
league with them before our Lord: and they annoynted him  
king ouer Israel, according to the word of our Lord, which  
he spake in the hand of Samuel. † David also went, and al- 4  
Israel into Ierusalem this is Iebus, where the Iebusites were  
the inhabiteurs of the land. † And they that dwelt in Iebus, 5  
sayd to David: Thou shalt not come in here. Moreouer David  
tooke the towre of Sion, which is the Citie of David, † and 6  
he sayd: Euerie one that shal among the first strike the Iebu-  
seite, shal be the prince and chiefe captayne. Ioab therfore  
the sonne of Saruia went vp first, and was made the prince.  
† And David dwelt in the towre, and therfore it was called 7  
the Citie of David. † And he built the citie round about from 8  
Mello vnto a round compasse, and Ioab built the rest of the  
citie. † And dauid prospered going and increasing, and the 9  
Lord of hostes was with him. † These are the princes of the 10  
valiant men of David, which holpe him to be made king ouer  
al Israel according to the word of our Lord, which he spake  
to Israel. † And this is the number of dauids strong ones: 11  
Iesbaam the sonne of Hachamoni prince among thirtie: this  
man lifted vp his speare vpon three hundred wounded at one  
me. † And after him Eleazar his vncles sonne an Ahohite, 12  
ho was among the three mighties. † This was with David 13  
: Phesdomim, when the Philisthijms were gathered to that  
lace into battel: and the field of that countrie was ful of  
sley, and the people was fled from the face of the Phil-  
istines. † These stood in the middes of the felde, and defen- 14  
ded him:





ded him: and when they had stricken the Philistheans, our  
 15 Lord gaue great health to his people. † And there went downe  
 three of the thirtie princes to a rocke, wherein David was, to  
 the caue of Odollam, when the Philisthijms had camped in  
 16 the Vale raphaim. † Moreover dauid was in a hold, and the  
 17 ward of the Phelisthimes in Bethlehem. † David therfore  
 desired and sayd: O that some man would giue me water of  
 18 the cesterne of Bethlehem, which is in the gate. † These  
 three therfore went forward through the middes of the  
 campe of the Philisthimes, and drewe water of the cesterne  
 of Bethlehem, which was in the gate, and brought it to  
 David to drinke: who would not, but rather offered it to our  
 19 Lord, † saying: God forbid that in the sight of my God I should  
 doe this, and should drinke the bloud of these men: because  
 in the peril of their liues they haue brought me the water.  
 And for this cause he would not drinke. These thinges did  
 20 the three most valiantes. † Abisai also the brother of Ioab he  
 was prince of three, and he lifted vp his speare agaynst three  
 hundred wounded, and he was among three most renowned,  
 21 † and among the second three he the noble one, and prince  
 22 of them: but yet vnto the three first he taught not. † Banaias  
 the sonne of Ioiada a most valiant man, of Gabseel: who had  
 done manie factes, he stroke the two ariel of Moab: and he  
 went downe, and slewe the lion in the middes of the cisterne  
 23 in the time of snow. † And he storke the Aegyptian, whose  
 stature was of fise cubites, and which had a speare as the  
 weauers beame: he therfore went downe to him with a rod,  
 and by force tooke away the speare, that he held in his hand,  
 24 and slewe him with his owne speare. † These thinges did  
 Banaias the sonne of Ioiada, who was among the three vali-  
 25 antes most renowned, † the first among thirtie, but yet the  
 three he raught not: and David made him of his counsel.  
 26 † Moreover the most valiant men in the armie, Asahel the  
 27 brother of Ioab, and Elchanaan the sonne of his vncle of Beth-  
 28 lehem, † Sammoth an Arortie, Helles a Phalonite, † Ira the  
 29 the sonne of Acces a Thecaite, Abiezer an Anathothite,  
 30 † Sobbochai an Husathite, Ilai an Ahohite, † Maharai a Ne-  
 31 topathite, Heled the sonne of Baana a Netophathite, † Ethai  
 the sonne of Ribai of Gabaath the children of Benjamin,  
 32 Banaia a Pharatonite, † Hurai of the Torrent Gaas, Abiel  
 an Arbathite, Azmoth a Bautamite, Eliaba a Salabonite.

∴ Two stout  
 men of Moab,  
 as if they had  
 benne lions. 2.  
 Reg. 23. v. 17

† The





† The sonnes of Assem a Gezonite, Jonathan the sonne of 33  
 Sagean Ararite, † Ahiam the sonne of Sachar an Ararite, 34  
 † Eliphai the sonne of Vr, † Hephher a Mecherathite, Ahia 35  
 Phelonite, † Hesro a Carmelite, Naarai the sonne of Azbai, 36  
 † Joel the brother of Nathan, Mibahar the sonne of Agarai. 37  
 † Selet an Ammonite, Naharai a Berothite the armour beater 38  
 of Ioab the sonne of Saruia, † Ira a Iethreite, Gareb a Ieth- 39  
 reite, † Vrias the Hetheite, Zabad the sonne of Oholi, † Adina 40  
 the sonne of Sizai Rubenite the prince of the Rubenites, & 41  
 with him thirtie: † Hanan the sonne of Maacha, and Iosaphat 42  
 a Mathanite, † Ozia an Astarothite, Samma, and Iehiel the 43  
 sonnes of Hothaman Arorite, † Iedihel the sonne of Zamri, 44  
 and Ioha his brother a Thosaite, † Eliel a Mahumite, and 45  
 Ietibai, and Iosaiia the sonnes of Elnaim, and Iethma a Moa- 45  
 bite, Eliel, and Obed, and Iasiel of Masobia.

## CHAP. XII.

*Who followed dauid when he fled from saul. 23. And who came into  
 Hebron to make him king.*

**T**HES E also came to dauid into Siceleg, when as yet he 1  
 fled from Saul the sonne of Cis, the which were most  
 valiant and excellent warriors, † drawing the bowe, and 2  
 hurling with both handes stones in slinges, and shooting ar-  
 rows directly: of the brethren of Saul of Benjamin. † The 3  
 prince Ahiezer, and Ioas the sonnes of Samma a Gabaa-  
 thite, and Iaziel, and Phallet the sonnes of Azmoth, and Be-  
 racha, and Iehu an Anothothite. † Samaias also a Gabaonite 4  
 the most valiant amongst the thirtie and aboue the thirtie.  
 Ieremias, and Iebeziel, and Iohanan, and Iezabad a Gader-  
 thite. † And Eluzai, and Ierimuth, and Baalia, and Samaria, 5  
 and Saphatia an Haruphite. † Elcana, and Iesia, and Azateel, 6  
 and Ioezer, & Ielbaam of Carchim: † Ioela also, and Zabadia 7  
 the sonnes of Ieroham of Gedor. † Yea and of Gaddi also 8  
 there fled to Dauid, when he lay hid in the desert most vali-  
 ant men, and the best warriors, holding shield and speare:  
 their faces as the faces of a lion, and swift as the roebuckles on 9  
 the mountaynes: † Ezer the prince, Obdias the second, Eliab 10  
 the third, † Masmana the fourth, Ieremias the fifth, † Echi 11  
 the sixth, Eliel the seventh, † Iohanan the eight, Elzebad the 12  
 ninth, † Ierenias the tenth, Machbani the eleventh, † these 13  
 of the children of Gad were the princes of his armie: the  
 meanest





meanest was capayne ouer an hundred souldiars, and the  
 15 greateſt, ouer a thouſand. † Theſe are they which paſſed Ior-  
 dan the firſt moneth, when it uſed to flow ouer his bankes:  
 and they chafed away al that dwelt in the ualleis toward the  
 16 eaſt quarter and the weſt. † And there came alſo of Benjamin,  
 17 and of Iuda to the hold, wherein Dauid abode. † And Dauid  
 went out to mete them, and ſayd: If you be come peaceably  
 to me for to helpe me, my hart be ioyned to you, but if you  
 lye in wayte againſt me for my aduerſaries, whereas I haue  
 no iniquitie in my handes, the God of our fathers ſee, and  
 18 iudge. † But the ſpirit came on Amaſai the prince among  
 thirtie, and he ſayd: We are thine o Dauid, and with thee o  
 ſonne of Iſai: peace, peace be to thee, & peace to thy helpers.  
 for thy God helpeth thee. Dauid therefore receiued them, and  
 19 appoynted them princes of the band. † Moreover of Ma-  
 naſſes there fled to Dauid, when he came with the Philithijms  
 agaynſt Saul, to fight and he fought not with them: becauſe  
 the princes of the Philithimes taking counſel ſent him backe,  
 ſaying: with the peril of our head wil he returne to his lord  
 20 Saul. † Therefore when he returned into Siceleg, there fled  
 to him of Manaſſes, Ednas, and Iozabab, and Iedihel, and  
 Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the  
 21 princes of a thouſand in Manaſſes. † Theſe did ayde Dauid  
 agaynſt the rouerſ: for they were al moſt valiant men, and were  
 22 made commanders in the armie. † Yea and there came euerie  
 day to Dauid to helpe him, til it became a great number, as it  
 23 were :: the armie of God. † This alſo is the number of the  
 commanders of the armie, which came to Dauid, when he  
 was in Hebron, to transferre the kingdom of Saul to him.  
 24 according to the word of our Lord. † The children of iuda  
 bearing ſhield and ſpeare, ſix thouſand eight hundred wel  
 25 appoynted to battei. † Of the children of Simeon valiant  
 26 men to fight, ſeven thouſand one hundred. † Of the children  
 27 of Leui, foure thouſand ſix hundred. † Ioiada alſo prince of  
 the ſtocke of Aaron, and with him three thouſand ſeven  
 28 hundred. † Sadoc alſo a young man of goodlie towardenes,  
 29 and the houſe of his father, princes twentie two. † And of  
 the children of Benjamin the brethren of Saul, three thou-  
 ſand: for a great part of them as yet ſolowed the houſe of  
 30 Saul. † Moreover of the children of Ephraim twentie thou-  
 ſand eight hundred, valiant of ſtrength, men renowned in  
 their

:: An armie of  
 manie good  
 men, wel diſ-  
 poſed in order  
 and concord,  
 is called the  
 armie of God,  
 like the great  
 numbe iſo  
 Angels, which  
 to vs are un-  
 merable. Job. 25.

K k k k k





their kinredes. † And of the halfe tribe of Manasses, eightene 31  
 thousand, euerie one by their names, came to make David  
 king. † Also of the children of Issachar men of vnderstan- 32  
 ding, that knewe al times to command what Israel should doe,  
 princes two hundred: and al the rest of the tribe did folow  
 their counsel. † Moreouer of Zabulon such as went forth to 33  
 battel, & stood in aray wel appoynted with armour of warre,  
 there came fiftie thousand to ayde, not in a duple hart. † And 34  
 of Nepthali, commanders a thousand: and with them furni-  
 shed with shield and speare, seuen and thirtie thousand. † Of 35  
 Dan also prepared to battel, twentie eight thousand six hun-  
 dred. † And of Aser going forth to fight, and prouoking in 36  
 battel, fourtie thousand. † And beyond Iordan of the children 37  
 of Ruben, and of Gad, and the halfe part of the tribe of Ma-  
 nasses furnished with armour of warre an hundred twentie  
 thousand. † Al these men of warre wel appoynted to fight, 38  
 with perfect hart came into Hebron, to make David King  
 ouer al Israel: yea and al the rest of Israel, were of one hart,  
 that David should be made king. † And they were there with 39  
 David three daies eating and drinking: for their brethren had  
 prepared for them. † Yea and they that were neere them as 40  
 farre as Issachar, & Zabulon, and Nepthali, brought loaves  
 on Asses, and on camels, and on mules, and vpon oxen, to eate:  
 meale, figges, reysens, wine, oile, beeuies, muttons, in al abun-  
 dance, for there was ioy in Israel.

## CHAP. XIII.

*The Arke is brought from Abinadabs house, 8. David and others dancing  
 before it. 9. Oza for touching it is strooken dead. 13. Vpon David  
 fearing to bring it to Ierusalem, it remaineth three monethes in the house of  
 Obedom.*

**A**N D David tooke counsel with the tribunes, and cen- 1  
 turions, and al the commanders, † and he sayd to al the 2  
 assemblie of Israel: If it please you: and if the word which I  
 speake procede from our Lord God, let vs send to the rest of  
 our brethren into al the countries of Israel, & to the Priestes,  
 and Leuites, that dwell in the suburbs of the cities, that they  
 may be gathered together vnto vs, † and we may bring agayne 3  
 vnto vs the Arke of our God: for we sought it not in the daies  
 of Saul. † And the whole multitude answered that it should 4  
 be soe done: for the word had pleased al the people. † David 5  
 therefore





therfore assembled al Israel from Sihor of Ægypt, til thou enter into Emath, to bring the Arke of God from Caria Thiarim.  
 6 † And David went vp, and euerie man of Israel to the hil of Caria Thiarim which is in Iuda, to fetch thence the Arke of our Lord God sitting vpon the Cherubim, where his name  
 7 is inuocated. † And they layd the Arke of God vpon a new wayne, out of the house of Abinadab. And Oza and his bre-  
 8 ther did driue the wayne. † Moreouer David, and al Israel playd before our Lord with al their might in longues, and on harpes, and psalteries, and timbrels, and cymbals, and trum-  
 9 pettes. † And when they were come to the Floore of Chidon, Oza stretched forth his hand, to hold vp the Arke: for the ox  
 10 being wantone had made it leane a litle a side. † Our Lord therfore was angrie agaynst Oza, and stroke him, for that he had touched the Arke: and he died there before our Lord. :: Obededom  
 11 † And David was strooken sad, because our Lord had diuided Oza: and he called that place, the Diuision of Oza vntil this (c. 15. v. 18.)  
 12 present day. † And he feared God at that time, saying: How and therfore  
 13 may I bring in the Arke of God vnto me? † And for this kepe the arke:  
 14 cause he brought it not vnto himselfe, that is, into the citie of David, but turned it away into the house of :: Obededom  
 the :: Getheite. † Therfore the Arke of God remayned in he had dwelt  
 the house of Obededom three monethes: & our Lord blessed in the towne  
 his house, and al thinges that he had. of Getheite.

## CHAP. XIIII.

*King David prouideth timber, and workmen to build his owne house. 3. marieth more wiues, and hath manie children; 8. overbroweth the Philistians, 13. 10. 12.*

1 **H**I R A M also the king of Tyre sent messengers to David, and cedar trees, and artificers for walles, and timber:  
 2 to build him a house. † And David knew that our Lord had established him to be king ouer Israel, and that his kingdom  
 3 was exalted ouer his people Israel. † David also rooke other  
 4 wiues in Ierusalem: and he begat sonnes, and daughters. † And these be their names, that were borne to him in Ierusalem:  
 5 Samua, and Sobad, Nathan, and Salomon, † Iebihar, and  
 6 Elisua, and Eliphale, † Noga also, and Napheg, and Iaphia,  
 7 † Elisama, and Baalaida, and Eliphale. † And the Philistijns  
 8 hearing that David was annoynted for king ouer al Israel, they went vp al to seeke him: which when David had heard,

K k k k k 2

he went





he went out to meete them. † Moreover the Philisthijms 9  
 coming, were spred abroad in the Vale Raphaim. † And 10  
 David consulted our Lord, saying: Shal I goe vp to the Phil-  
 istians, and wilt thou deliuer them into my hand? And our  
 Lord sayd to him: Goe vp, and I wil deliuer them into thy  
 hand. † And when they were come vp into Baalpharasim, 11  
 David stroke them there, and sayd: God hath diuided myn  
 enemies by my hand, as waters are diuided: and therefore  
 the name of that place was called Baal Pharasim. † And they 12  
 leaft there their goddes, which David commanded to be  
 burnt. † An other time also the Philisthijms invaded, and 13  
 were dispersed in the Vale. † And David consulted God 14  
 agayne, and God sayd to him: Goe not vp after them, retyre  
 from them, and thou shalt come agaynst them ouer agaynst  
 the pearetrees. † And when thou shalt heare the sound of 15  
 one going in the toppe of the pearetrees, then shalt thou  
 yssue forth to battel. For God is gone forth before thee, to  
 strike the campe of the Philisthijms. † David therefore did as 16  
 God had commanded him, and stroke the campe of the  
 Philisthianes from Gabaon vnto Gazera. † And the name 17  
 of David was bruted in al countries, and our Lord gaue the  
 dreade of him ouer al nations.

## CHAP. XV.

*With solennitie the Arke is brought into Ierusalem, caried by the Priestes and  
 Leuites, 16. With musick of diuers sortes, 26. Sacrifice of thanksgiving is  
 offered. 29. Michol derideth Dawids deuotion.*

**H**E made also houses for him selfe in the citie of David: 1  
 and built a place for the Arke of God, & pitcht a taber-  
 nacle for it. † Then sayd Dauid: It is vnlawful that the Arke 2  
 of God be caried of any man, but of the Leuites: whom our  
 Lord chose to carie it, and to minister vnto himselfe for euer.  
 † And he gathered together al Israel into Ierusalem, that the 3  
 Arke of God might be brought into his place, which he had  
 prepared for it. † Moreover also the sonnes of Aaron, and 4  
 the Leuites. † Of the children of Caath, Vrieh was the prince, 5  
 and his brethren an hundred twentie. † Of the sonnes of 6  
 Merari, Asaia the prince: and his brethren two hundred  
 twentie. † Of the sonnes of Gersom, Ioel the prince: and his 7  
 brethren an hundred thirtie. † Of the sonnes of Elisaphan, 8  
 Semeias the prince: and his brethren two hundred. † Of the 9  
 sonnes





sonnes of Hebron, Eliel the prince: and his brethren eightie  
 10 † Of the sonnes of Oziel, Aminadab the prince: and his  
 11 brethren and hundred twelue. † And David called Sadoc, and  
 Abiathar the Priestes, and the Levites, Vriël, Aiaia, Ioel,  
 12 Semcia, Eliel, and Aminadab: † and he sayd to them: You  
 that are the princes of the Leuitical families, be sanctified  
 with your brethren, and fetch the Arke of our Lord the God  
 13 of Israel to the place, which is prepared for it: † lest as from  
 the beginning, because yow were not pretent, our Lord  
 strike vs: so now also it come to passe, we doing some vn-  
 14 lawfull thing. † The Priestes therefore, and the Levites were  
 sanctified, to carie the Arke of our Lord the God of Israel.  
 15 † And the sonnes of Leui tooke the Arke of God, as Moyses  
 had commanded, according to the word of our Lord, vpon  
 16 their shoulders, on barres. † And David sayd to the princes of  
 the Levites, that they should appoynt of their brethren singing  
 men on musical instrumentes, to witte, on nables, & harpes,  
 and cymbals, that the sound of ioy might resound on high.  
 17 † And they appoynted Levites: Hemam the sonne of Ioel, and  
 of his brethren Asaph the sonne of Barachias: and of the chil-  
 dren of Merari, their brethren: Ethan the sonne of Casai.  
 18 † And with them their brethren: in the second order, Zacha-  
 rias, and Ben, and Iaziel, and Semiramoth, and Iahiel, and  
 Ani, Eliab, and Banaias, and Maasias, and Mathathias, and  
 Eliphalu, and Macenias, and Obededom, and Iehiel, porters.  
 19 † Moreover them that sang, Heman, Asaph, and Ethan:  
 20 sounding on brasen cymbals. † And Zacharias, and Oziel,  
 and Semiramoth, and Iahiel, & Ani, and Eliab, and Maasias,  
 21 and Banaias vpon nables sang mysteries. † Moreover Ma-  
 thathias, and Eliphalu, and Macenias, and Obededom, and  
 Iehiel, and Ozaziu, vpon harpes for the octaue sang a trium-  
 22 phant song. † And Chonenias the prince of the Levites, was  
 chiefe ouer prophecie, to beginne the melodie: for he was  
 23 verie coning. † And Barachias, and Elcana: doore keepers of  
 24 the Arke. † Moreover Sebenias, and Iosaphat, and Natha-  
 nael, and Amasai, and Zacharias, and Banaias, and Eliezec  
 priestes, sounded with trumpettes, before the Arke of God:  
 and Obededom, and Iehias kept the doore of the Arke.  
 25 † Therefore David and al the ancientes of Israel, and the tri-  
 bunes, went to fetch the Arke of the couenant of our Lord,  
 26 out of the house of Obededom with ioy. † And when God

K k k k k 3

had





had holpen the Leuites, which caried the Arke of the couen-  
nant of our Lord, there were immolated seuen oxen, & seuen  
rammes. † Moreover David was clothed with a robe of fine 17  
linen, and al the Leuites that caried the Arke, and the singing  
men, and Chonenias the prince of prophecie among the sin-  
gers: and David also was clothed with an Ephod of linen.  
† And al Israel brought the Arke of the couenant of our 18  
Lord in iubiley, and sounding with the sound of shaulme, and  
with trumpettes, and cymbals, and nables, and harpes. † And 19  
when the Arke of the couenant of our Lord was come vnto  
the citie of David, Michol the daughter of Saul looking  
forth through a window, saw David the king dancing and  
playing, and she despised him in her hart.

## CHAP. XVI.

*The Arke is placed in a tabernacle. Sacrifice is offered. David blesseth the  
people, 4. disposeth the offices of Leuites. 8. and maketh a Psalm of praise  
to God.*

THEY therefore brought the Arke of God, and set it in 1  
the middes of the tabernacle, which David had pitched  
for it: and they offered holocaustes, and pacifiques before  
God. † And when David had finished offering holocaustes, 2  
and pacifiques, he blessed the people in the name of our  
Lord. † And he diuided to al through out euerie one, from 3  
man vnto woman a loafe of bread, and a peece of roasted  
beefe, and floore fryed with oile. † And he appoynted be- 4  
fore the Arke of our Lord of the Leuites, that should mini-  
ster, and should remember his workes, & glorifie, and prayse  
our Lord the God of Israel: † Asaph the prince, and the se- 5  
cond after him Zacharias: moreover Iahiel, and Semiramoth,  
and Iehiel, and Mathathias, and Eliab, and Banaias, & Obed-  
edom: and Iehiel ouer the instrumentes of psalterie, and the  
harpes: & Asaph to sound vpon the cymbals: † but Banaias, 6  
and Iaziel priestes, to sound the trumpet continually before  
the Arke of the couenant of our Lord. † In that day David 7  
made Asaph, prince to confesse to our Lord and his brethren.  
† Confesse ye to our Lord, and inuocate his name: make 8  
his inuentions known among the peoples. † Chaunt 9  
to him, and sing to him: and tel ye al his meruelous thinges.  
† Prayse ye his holie name: let the hart of them that reioyse, 10  
seeke out Lord. † Seeke ye our Lord, and his powre: 11  
seeke

psal 104.

∴ An other  
linen garment  
vsed by pro-  
phetes, such as  
Samuel did  
weare being a  
child 1. Reg.  
2.

∴ Not only  
king David  
being a holie  
Prophet, but  
anie other Su-  
perior might  
blesse his sub-  
iectes.

∴ That he also  
disposed cer-  
taine offices  
of Leuites was  
by special pri-  
uilege, which  
was no preiud-  
ice to the  
hiegh priests  
authoritie,  
for superior  
powre is pro-  
ued by Gods  
institution, ra-  
ther then by  
factes, either  
of good men,  
which doma-  
ne thinges by





12 seeke ye his face alwayes. † Remember his merueles  
 things which he hath done: his signes, and the iudgements  
 13 of his mouth. † The seede of Israel his seruant: the  
 14 children of Iacob his elect. † He is the Lord our God:  
 15 in al the earth are his iudgements. † Remember for  
 euer his couenant: the word, which he commanded vnto a  
 16 thousand generations. † Which he couenanted with  
 17 Abraham: and his orhe with Isaac. † And he appoynted  
 it to Iacob for a precept: and to Israel for an euer lasting coue-  
 18 nant: † Saying: To thee wil I geue the Land of Chanaan:  
 19 the corde of your inheritance. † When they were few  
 20 in number: smal and sojourners therof. † And they  
 passed from nation into nation: & from kingdom to an other  
 21 people. † He suffered not any man to calumniare them:  
 22 but rebuked kinges for their sake. † Touch not my an-  
 23 noynted: and vnto my prophetes be not malicious. † Sing  
 ye to our Lord al the earth: shew forth from day to day his  
 24 saluation. † Tel his glorie among the gentiles: among  
 25 al peoles his merueles workes. † Because our Lord is  
 great, and laudable exceedingly: and terrible ouer al goddes.  
 26 † For al the goddes of the peoles, be idols: but our Lord  
 27 made the heauens. † Confession and magnificence be-  
 28 fore him: strength and ioy in his place. † Bring to our  
 Lord ye families of peoles: bring to our Lord glorie and  
 29 impire. † Geue our Lord glorie, to his name, eleuate  
 sacrifice, and come ye in his sight: and adore our Lord in holie  
 30 honour. † Let al the earth be moued before his face: for  
 31 he founded the world vnmoueable. † Let the heauens be  
 glad, & the earth reioyse. and let them say among the nations,  
 32 Our Lord hath reigned. † Let the sea thunder, and the  
 fulnesse therof: let the fieldes reioyse, and al thinges that are  
 33 in them. † Then shal the trees of the forest prayse before  
 34 our Lord: because he is come to iudge the earth. † Confesse  
 ye to our Lord, because he is good: because his mercie is  
 35 for euer. † And say ye: Saue vs o God our sauour: and ga-  
 ther vs together, & deliuer vs out of the nations, that we may  
 confesse to thy holie name, and may reioyse in thy songes.  
 36 † Blessed be our Lord the God of Israel from eternitie vnto  
 eternitie: and let al the people say: Amen, and hymne to God.  
 37 † He therefore leaft Asaph there before the Arke of the coue-  
 nant of our Lord, and his brethren to minister in the presence  
 of the

way of dispen-  
 sation, or of  
 euil vlturping  
 without warr-  
 rant, that to  
 them pettey-  
 neth not. For  
 it is e ere that  
 God instituted  
 supreme spiri-  
 tual powre in  
 the high priest.  
*Deut. 17.*

And al kinges  
 and temporal  
 princes are to  
 receiue the  
 law at the pri-  
 estes hand.

*ibidem. v. 18.*  
 Eleazar the  
 high priest  
 was oppoin-  
 ted to consult  
 our Lord for  
*Iosue, xxi. 27.*  
 Finally by  
 Gods ordi-  
 nance, the law  
 of truth was in  
 the mouth of  
 priestes. *Malac. 2.*

*psal. 95.*

*psal.  
105.*





of the Arke continually day by day, and in their courses.  
 † Moreouer Obededom, and his brethren sixtie eight: and 38  
 Obededom the sonne of Idithun, and Hofa he appoynted  
 for porters. † And Sadoc the priest, and his brethren 39  
 priestes, before the tabernacle of our Lord in the excelle,  
 which was in Gabaon, † that they should offer holocaustes 40  
 to our Lord vpon the altar of holocaust continually, mor-  
 ning and euening, according to al thinges that are writen  
 in the law of our Lord, which he commanded Israel. † And 41  
 after him Heman, and Idithun, and the rest of the chosen  
 men, euerie one by his name to confesse vnto our Lord:  
 Because his mercie is for euer. † Heman also and Idithun 42  
 sounding the trumpet, and quauering on the cymbals, and al  
 musical instrumentes to sing vnto God: and the sonnes of  
 Idithun he made porters. † And al the people returned into 43  
 their house: and David, to blesse also his house.

## CHAP. XVII.

*David determining to build a Temple, 11. is admonished by Nathan the prophet, that not he, but his sonne, shal build it; and be established in the kingdom. 16. David extolles Gods benignitie towards him, and the people.*

**A**N D when David dwelt in his house, he sayd to Nathan 1  
 the prophete: Behold I dwel in a house of cedar: and  
 the Arke of the couenant of our Lord is vnder skinnies. † And 2  
 Nathan sayd to David: Al thinges, that are in thy hart doe:  
 for God is with thee. † Therefore that night the word of God 3  
 came to Nathan, saying: † Goe, and speake to David my 4  
 seruant: Thus sayth our Lord: Thou shalt not build me a  
 house to dwel in. † For neither haue I remayned in house 5  
 from the time, that I brought out Israel, vntil this day: but I  
 haue bene alwaies changing places of tabernacle, and in tent  
 † abyding with al Israel. Did I speake to one, at the least, of al 6  
 the iudges of Israel, whom I commanded to feede my people,  
 and did I say: Why haue you not built me a house of cedar?  
 † Now therefore so shalt thou speake to my seruant David: 7  
 Thus sayeth the Lord of hostes: I tooke thee, when in the  
 pastures thou didest folow the flocke, that thou shouldest be  
 prince of my people Israel. † And I haue bene with thee 8  
 whither soeuer thou wentest: and I haue slayne al thine ene-  
 mies before thee, and haue made thee a name as of one of the  
 great ones, that are renowned in the earth. † And I haue 9  
 geuen





- geuen a place to my people Israel: it shal be planted, and shall dwell therein, and shall be moued no more, neither shall the children of iniquitie consume them, as from the beginning,
- 10 † since the dayes that I gaue Iudges to my people Israel, and humbled al thine enemies. I therefore tel thee, that our Lord
- 11 wil build thee a house. † And when thou shalt haue accomplished thy daies to goe to thy fathers, I wil rayle vp thy seede after thee, which shall be of thy children: and I wil establishe
- 12 his kingdom. † He shall build me a house, and I wil confirme
- 13 his throne for euer. † I wil be to him for a father, and he shall be to me for a sonne: and my mercie I wil not take from him,
- 14 as I tooke from him, that was before thee. † And I wil establish him in my house, and in my kingdom for euer: and his
- 15 throne shall be most firme for euer. † According to al these wordes, and according to al this vision, so spake Nathan to
- 16 David † And when king David came, and sate before our Lord, he sayd: Who am I Lord God, and what is my house,
- 17 that thou shouldest geue me such thinges? † But this also hath seemed little in thy sight, and therefore thou hast spoken concerning the house of thy seruant for time to come also:
- 18 and hast made me renowned aboue al men Lord God. † What can David adde farther, whereas thou hast soe glorified thy
- 19 seruant, and knowen him? † Lord for thy seruant according to thy hart thou hast done al this magnificence, and would
- 20 haue al thy great wonders to be knowen. † Lord, there is not the like to thee: and there is none other beside thee, of al
- 21 whom we haue heard with our eares. † For what other is there, as thy people Israel, one nation in the earth, to the which God went, to deliuer it and make it his people, and with his greatnesse and terrours cast out the nations before the face of it, which he deliuered out of Ægypt?
- 22 † And thou hast made thy people Israel to be thy people euer,
- 23 and thou Lord art made the God therof. † Now therefore Lord, the word, which thou hast spoken to thy seruant, and concerning his house, be it confirmed for euer, and do as
- 24 thou hast spoken. † And let thy name remayne and be magnified for euer: and let it be sayd: The Lord of hostes is God of Israel, and the house of David his seruant permanent before
- 25 him. † For thou Lord my God hast reueled the eare of thy seruant, to build him a house: and therefore thy seruant hath
- 26 found confidence, to pray before thee. † Now therefore

That is continuance and preserve thy seede, and familie as we see it performed euen to the B. virgin Marie, and Christ of the house of David. Mat. 12 Luc. 2. 3.

LIII

Lord





Lord thou art God: and thou hast spoken to thy servant so great benefittes. † And thou hast begunne to blesse the house of thy servant, that it be alwaies before thee: for thee ô Lord blessing it, it shal be blessed for euer.

## CHAP. XVIII.

*King David bath great victories, making manie nations tributarie, 15. his chiefe officeres are recounted.*

a The lesser townes and villagies are commonly called the daubgiers of some great towne or citie to which they pertyne.

a: That which is dedicated to sacred vse, is consecrated to God.

AND it came to passe after these thinges, that David 1 1. Reg. 2.  
stroke the Philisthijms, and humbled them, and tooke  
away Geth, and her daughters out of the hand of the Phil-  
sthijms, † and stroke Moab, and the Moabites were made 2  
Davids seruantes, offering him giftes. † At that time David 3  
stroke Adazer also the king of Soba of the countrie of He-  
math, when he went on to dilate his empire as farre as the  
river Euphrates. † David therefore tooke a thousand chariotes 4  
of his, & seuen thousand horsmen, & twentie thousand foote-  
men, & he houghsinewed al the chariot horses, leauing an hun-  
dred chariotes, which he reserued to himself. † And the Syrian 5  
also of Damascus came moreouer, to giue ayde to Adazer  
the king of Soba but David stroke also of his two & twentie  
thousand men. † And he put souldiars in Damascus, that Syria 6  
also should serue him, & bring giftes. And our Lord holpe him  
in al thinges, to the which he went. † David also tooke the 7  
golden quyners, which the seruantes of Adazer had, and he  
brought them into Ierusalem. † Moreouer of Thebath, and 8  
Chun the cities of Adazer verie much brasfe, of which Sa-  
lomon made the brasen Sea, and pillers, and brasen vessels. 9  
† Which when Tou the king of Hemath had heard, to witte,  
that David had striken al the armie of Adazer the king of  
Soba, † he sent Adoram his sonne to king David, to desire 10  
peace of him, & to congratulate him that he had striken, and  
had ouerthrowen Adazer: for Tou was aduersarie to Adaze-  
zer. † But al the vessel also of gold, and siluer, and brasfe king 11  
David :: consecrated to our Lord, with the siluer and gold,  
which he had taken out of al the nations, as wel of Idumea,  
and Moab, & the children of Ammon, as of the Philisthijms  
and Amalec. † And Abisai the sonne of Saruia stroke Edom 12  
in the Vale of salt pittes, eightene thousand: † and he ap-  
poynted a garryson in Edom, that Idumea should serue David:  
and our Lord saued David in al thinges, to which he went.  
† David therefore reigned ouer al Israel, & did iudgement and 14  
iustice





15 iustice to al his people. † Moreover Ioab the sonne of Saruia  
was ouer the armie, and Iosaphat the sonne of Ahilud coun-  
16 menter. † And Sadoc the sonne of Achitob, & Ahimelech the  
17 sonne of Abiathar, Priestes: and Susa, Scribe. † Banaias also  
the sonne of Ioiada ouer the legions Cerethi, and Phelethi:  
moreouer the sonnes of Dauid the chief at the kinges hand.

## CHAP. XIX.

*The king of Ammon euil intreating king Dauids men, whom he had cur-  
teously sent to condole the death of his father, is ouerthrowen in battel.  
16. With the Assyrians his hyred confederates.*

2. R<sup>es</sup>.  
10.

1 **A**ND it chanced that Naas the king of the children of  
2 Ammon died, and his sonne reigned for him. † And  
David sayd: I wil do mercie with Hanon the sonne of Naas:  
for his father hath done me pleasure. And David sent mellen-  
gers to comfort him vpon the death of his father. Who when  
they were come into the land of the children of Ammon, to  
3 comfort Hanon, † the princes of the children of Ammon  
sayd to Hanon: Thou thinkest perhaps, that David for ho-  
nour sake toward thy father hath sent some that should com-  
fort thee: neither markest thou, that his seruantes are come  
4 to thee to espie, and seeke out, and searche thy land. † Ther-  
fore Hanon made the seruantes of David balde, and shaued  
them, and cut away their cotes from the buttockes to the  
5 feete, and sent them away. † Who when they were gone,  
and had sent word to David, he sent to meete them (for they  
had susteyned great reproch) and commaunded them to tarie  
in Iericho, til their beard grewe, and then they should re-  
6 turne. † And the children of Ammon seing, that they had  
done iniurie to David, as wel Hanon as the rest of the people,  
they sent a thousand talents of siluer, to hyre them chariotes  
and horsemen out of Mesopotamia, and from Siria Maacha,  
7 and from Soba. † And they hyred two and thirtre thousand  
chariotes, and king Maacha with his people. Who when they  
were come, camped ouer agaynst Medaba. The children of  
Ammon also being gathered together out of their cities came  
8 to the battel. † Which when David had heard, he sent Ioab,  
9 and al the host of valiant men: † and the children of Ammon  
issuing forth, put their armie in aray beside the gate of the  
citie: and the kinges, that were come to ayde him, stood apart  
10 in the field. † Ioab therefore vnderstanding that battel was

Lllll 2

made





made agaynst him before and behind, chose the most valiant men of al Israel, and marched on against the Syrian. † And 11 the rest of the people he gaue vnder the hand of Abisai his brother: and they went forth agaynst the children of Ammon † And he sayd: If the Syrian shal ouercome me, thou 12 shalt ayde me: and if the children of Ammon shal ouercome thee, I wil ayde thee. † Take courage, and let vs play the 13 men for our people, and for the cities of our God: and our Lord wil doe that which is good in his sight. † Ioab therefore 14 marched on, and the people that were with him, agaynst the Syrian to battel: and he put them to flight † Moreover the 15 children of Ammon seing that the Syrian was fled, themselves also fled from Abisai his brother, and went into the citie: and Ioab also returned into Ierusalem. † But the Syrian seing that 16 he was fallen before Israel, sent messengers, and brought the Syrian, that was beyond the riuer: and Sophach the General of Aderezers warre, was their captayne † Which when it 17 was told Dauid, he gathered together al Israel, and passed Iordan, and fel vpon them, and directed his armie agaynst him, they fighting on the contrarie part. † And the Syrian fled 18 from Israel: and Dauid slewe of the Syrians seven thousand chariotes, and fourtie thousand footemen, and Sophach General of the armie. † And the seruantes of Adarezer seing 19 themselves to be ouercome of Israel, fled to Dauid, & serued him: and Syria would no more giue ayde to the children of Ammon.

## CHAP. XX.

*King Dauid prospereth in warre agaynst the Ammonites, 4. and Philistims, 6. among whom Ionatban Dauids nephew by his brother, killeth a monstrous giant, which had twelue fingers and twelue toes.*

**A**N D it came to passe after the compasse of a yeare, at 1 such time when kinges are wont to goe forth to battel, Ioab gathered together the armie and force of warre, and 2 spoyled the land of the children of Ammon: and went on and besieged Rabba. Moreover Dauid taried in Ierusalem, when Ioab stroke Rabba, and destroyed it. † And Dauid 3 tooke the crowne of Melchom from his head, and found in it a talent weight of gold, and most precious pearles, and he made himself therof a diademe: he tooke also the spoiles of the citie very much. † And the people that was therein, he brought

2. Reg.  
21.





brought forth: and he made harrowes, and sleddes, and chariotes shod with Iron to passe ouer them, soe that they were cut in sunder, & broken in peces: so did David to al the cities of the children of Ammon: & he returned with al his people  
 4 into Ierusalem. † After these thinges there was warre begunne in Gazer agaynst the Philisthians: in which Sobachai the Husathite stroke Saphai of the kintred of Raphaim, & hum-  
 5 bled them. † An other battel also was fought agaynst the Philistheans, wherein Adeodatus the sonne of Salus a Bethlehe-  
 mite stroke the brother of Goliath the Gethite, the staffe of  
 6 whose speare was as it were a weauers beame. † But an other battel also happened in Geth, wherein there was a verie long man, hauing fingers and toes by six and six, that is, together  
 7 foure and twentie: who also was borne of the stocke of Rapha. † This man blasphemed Israel: and Ionathan the sonne of Samaa the brother of David stroke him. These be the children of Raphain Geth, which fel by the hand of Dauid and of his seruantes.

## CHAP. XXI.

*David sinneth in numbring his people, 8. repenteth, and prayeth, yet is punished, many dying of the plague, 15. til God shewing mercie spareth the rest. 16. David accusing himselfe and excusing the people is commanded by the Angel to offer sacrifice, which he ( 22. bying ground for an altar ) 26. performeth.*

1. Reg.  
24.

1 **B**UT Satan rose agaynst Israel: and moued David to num-  
 2 ber Israel. † And David sayd to Ioab, and to the princes of the people: Goe, and number Israel from Bersabee vnto  
 3 Dan, and bring me the number that I may know. † And Ioab, answered: Our Lord increase his people an hundred fold more  
 4 then they are: are they not my lord king al thy seruantes? why doth my lord seeke this, which may be reputed for a sinne to  
 5 Israel? † But the kings word preuailed more: and Ioab went forth, and went about al Israel: and returned to Ierusalem.  
 6 † And he gaue David the number of them, whom he had surueyed: and al the number of Israel was found a thousand  
 7 thousand and an hundred thousand men that drew sword: and of Iuda foure hundred seuentie thousand men of warre.  
 8 † For Levi and Benjamin he numbred not: because Ioab vnwillingly executed the kings commandement. † And that which was commanded displeased God: and he stroke

By Gods permission David was tempted and overcome.  
1. Reg. 24.

LIII 3

Israel





∴ King David was not without faith, nor hope, and yet was contaminate with iniquitie, from which he prayed to be deliuered.

Israel. † And David sayd to God: I haue sinned exceedingly 8  
in that I would doe this: I besech thee take away the ini-  
quitie of thy seruant, because I haue done foolishly. † And  
our Lord spake to Gad the Seer of David, saying: † Goe, 9  
and speake to David, and tel him: Thus sayth our Lord: 10  
I geue thee the choyse of three thinges, choose one which  
thou wilt, and I wil doe it to thee. † And when Gad was 11  
come to David, he sayd to him: Thus sayth our Lord: Choose  
which thou wilt: † either three yeares famine: or three 12  
monethes to flee from thine enemies, and not to be able to  
escape their sword: or three dayes the sword of our Lord, and  
pestilence to be in the land, and the Angel of our Lord to kil  
in al the costes of Israel: now therefore see what I shal answer  
him, that sent me. † And David sayd to Gad: I am on euerie side 13  
in great distresse: but it is better, that I fall into the handes of  
our Lord, because his mercies be manie, then into the handes  
of men. † Our Lord therefore sent the pestilence in Israel. and 14  
there fel of Israel seuentie thousand men. † He sent also an 15  
Angel into Ierusalem, to strike it: and when it was stricken,  
our Lord saw, and had compassion vpon the greatnesse of  
the euil: and commanded the Angel, that smote: It is suffi-  
cient, now let thy hand cease. Moreouer the Angel of our  
Lord stode beside the floore of Ornan the Iebuseite. † And 16  
David lifting vp his eyes, saw the Angel of our Lord standing  
betwen heauen and earth, and a sword drawen in his hand,  
turned agaynst Ierusalem: & they fel as wel he as the ancientes  
clothed in heare clothes, flatte on the earth. † And David 17  
sayd to God: Am not I he, that commanded the people to be  
numbred? It is I that haue sinned: it is I that haue done the  
euil: this flocke what hath it deserued? Lord my God let thy  
hand be turned I besech thee vpon me, and vpon my fathers  
house: and let not thy people be stricken. † And the Angel of 18  
our Lord commanded Gad to tel David, that he should goe  
vp, and build an altar to our Lord God in the floore of Ornan  
the Iebuseite. † David therefore went vp according to the 19  
word of Gad, which he had spoken to him in the name of our  
Lord. † Moreouer Ornan when he had looked vp, and sene 20  
the Angel, and his foure sonnes with him, they hid themselves:  
for at that time he threthed wheat in the floore. † Therefore 21  
when David came to Ornan, Ornan beheld him, & went forth  
to mete him out of the floore, and adored him flatte on the  
ground.





- 22 ground. † And David sayd to him: Geue me the place of thy  
 floore, that I may build therein an altar to our Lord: so that  
 thou take as much siluer as it is worth, and the plague may  
 23 cease from the people. † And Ornan layd to David: Take it,  
 and let my lord the king doe whatsoeuer pleaseth him: yea  
 the oxen also I geue for holocaust, and \* the dreyes for wood,  
 24 and wheat for sacrifice: I wil geue al thinges willingly. † And  
 king David sayd to him: It shal not be so, but I wil geue thee  
 siluer as much as it is worth: for I may not take it from thee,  
 25 and so offer to our Lord holocaustes geuen gratis. † David  
 therfore gaue Ornan for the place, six hundred sicles of gold  
 26 of most iust weight. † And he built there an altar to our Lord:  
 and he offered holocaustes, and pacifiques, and he inuocated  
 our Lord, & he heard him: in fyre from heauen vpon the altar  
 27 of holocauste. † And our Lord commanded the Angel: and  
 28 he turned his sword into the scabbard. † David therfore forth-  
 with, seing that our Lord had heard him in the floore of  
 29 Ornan the Iebuseite, immolated victimes there. † But the  
 tabernacle of our Lord, which Moyses made in the deserr,  
 and the altar of holocaustes, was at that time in the excels of  
 30 Gabaon. † And David could not goe to the altar to pray God  
 there: for he had bene frightened with exceeding feare, seing the  
 sword of the Angel of our Lord.

God shewed  
 by sending fire  
 miraculously  
 to burne the  
 sacrifice, that  
 he had heard  
 Davids prayer.

## CHAP. XXII.

*Workemen and al necessities being prepared, 6. David commandeth Salomon to build the Temple, for so God hath appoynted. 13. exhorteth him to serue God 17. and other principal men to assist him.*

- 1 **A**ND David sayd: This is the house of God, and this is an  
 2 altar for holocauste to Israel. † And he commanded that  
 the proselytes of the land of Israel should be gathered to  
 gether, and he appoynted of them masons to hewe stones  
 3 and polish them, that the house of God might be built. † Da-  
 uid prepared also verie much yron for the nayles of the gates,  
 and for the ioyninges and ioynctures: and of brasle an inmu-  
 4 merable weight. † The cedar trees also could not be esteemed,  
 which the Sidonians, and Tyrians brought downe to Da-  
 5 uid. † And David sayd: Salomon my sonne is yet a htle child  
 and delicate, and the house which I would haue to be builded  
 to our Lord, must be such as may be renowned in al coun-  
 tries: I therfore wil prepare him necessities. And for this  
 6 cause before his death he prepared al the expenses. † And he  
 called

2. R 17. 7.  
 3. R 17. 5.





called Salomon his sonne: and commanded him that he  
 should build a house to our Lord the God of Israel. † And 7  
 Dauid sayd to Salomon: My sonne, it was my wil to haue  
 built a house to the name of our Lord my God. † But the 8  
 word of our Lord was made to me, saying: Thou hast shed  
 much bloud, and fought verie manie battels, thou canst not  
 build a house to my name, so much bloud being shed before  
 me: † the sonne, which shal be borne to thee, shal be a most 9  
 quiet man: for I wil make him rest from al his enemies round  
 about: and for this cause, he shal be called: Peaceable: and  
 I wil geue peace and quietnesse in Israel al his dayes. † He 10  
 shal build a house to my name, & he shal be to me for a sonne,  
 and I wil be to him for a father: and I wil establih the throne  
 of his kingdom ouer Israel for euer. † Now therfore my 11  
 sonne, Our Lord be with thee, and doe thou prosper, and  
 build the house to our Lord thy God, as he hath spoken of  
 thee. † Our Lord also giue thee wisdom and vnderstanding, 12  
 that thou mayst be able to rule Israel, and to kepe the law of  
 our Lord thy God † For then thou shalt be able to prosper, if 13  
 thou shalt keepe the commandementes, and iudgements,  
 which our Lord commanded Moyles to teach Israel: take  
 courage and play the man, feare not, neither be dismayde.  
 † Behold I in my pouertie haue prepared the charges of the 14  
 house of our Lord, of gold an hundred thousand talentes, and  
 of siluer a thousand thousand talentes: but of brasce, and of  
 yron there is noe weight, for the number is surpassed with  
 the greatnesse: timber and stones I haue prepared to al the  
 charges. † Thou hast also verie manie artificers; hewers of 15  
 stones, and masons, & carpenters, and of al occapations most  
 skilful to make worke, † in gold and siluer and brasce and 16  
 yron, wherof there is no number. Ryse therfore, and do it,  
 and our Lord wil be with thee. † Dauid also commanded 17  
 al the princes of Israel, that they should help Salomon his  
 sonne. † You see, quoth he, that our Lord your God is with 18  
 you, and hath geuen you rest round about, and hath deliuered  
 al your enemies into your handes, and the land is subdued  
 before our Lord, and before his people. † Geue therfore your 19  
 hart and your soules, to seeke our Lord your God: and  
 arise, and build a sanctuarie to our Lord God, that the Arke  
 of the couenant of our Lord, and the vessels consecrated to  
 our Lord, may be brought into the house, which is built to the  
 name of our Lord.

CHAP.

Salomon signifieth Peaceable, and therein, as in manie other thinges, prefigured Christ who amongst other names is called, Prince of peace, *Isai, 9.*





## CHAP. XXIII.

*King David being old constitueth Salomon king. 3. disposeth the officers of  
Leuites. 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari:  
( 26. ceasing to carrie the tabernacle. ) 27. to serue in the temple.*

- 1 **D**AVID therefore being old & full of daies, made Salomon  
2 his sonne king ouer Israel. † And he gathered al the  
3 princes of Israel, and the Priestes and Leuites. † And the Le-  
4 uites were numbred from thirtie yeares, & vppward: and there  
5 were found thirtie eight thousand men. † Of these were  
6 chosen, and distributed into the ministerie of the house of  
7 our Lord foure and twentie thousand: and of the ouerseers  
8 and iudges, six thousand. † Moreover foure thousand porters:  
9 and as manie singing to our Lord on instrumentes, which he  
10 had made to sing on. † And :: David distributed them by the :: Aarons  
11 courses of the children of Leni, to witte, of Gerson, and sonnes being  
12 Caath, and Merari. † The sonnes of Gerson: Leedan, and consecrated  
13 Semei. † The sonnes of Leedan: the prince Iahiel, & Zethan, Priestes accord-  
14 and Ioel, three. † The sonnes of Semei: Salomith, and Hosiel, ing to Gods  
15 and Aram. three: these be the princes of the families of Leedan. ordinance. Le-  
16 † Moreover the sonnes of Semei: Lebeth, and Ziza, and uit. 8 & the Le-  
17 Iaus, and Baria: these be the sonnes of Semei, foure. † And uites to do o-  
18 Lebeth was the first, Ziza the second: moreover Iaus and ther offices a-  
19 Baria had not manie children, and therefore they were coun- bout the taber-  
20 ned in one familie, and in one house. † The children of Caath: nacle. Num. 3.  
21 Amram, and Isaar, Hebron, and Oziel, foure. † The sonnes & 4 king  
22 of Amram, Aaron, and Moyles. And Aaron was seperated David (with  
23 to minister in Sancta sanctorum, he and his sonnes for Sadoc the  
24 euer, and to burne incense to our Lord according to his highpriest,  
25 rite, and to blesse his name for euer. † The sonnes of Moy- and other  
26 ses also the man of God were numbred in the tribe of Leui. chief men. ch.  
27 † The sonnes of Moyles: Gersom and Eliezari: the sonnes 24. v. 6.) dispo-  
28 of Gersom: Subuel the first. † And the sonnes of Eliezer sed them by  
29 were: Rohobia the first: and Eleazer had noe moe sonnes. lottes which  
30 Moreover the children of Rohobia were multiplied exce- should serue  
31 dingly. † The sonnes of Isaar: Salomith the first. † The by courses, to  
32 sonnes of Hebron: Ieriau the first, Amarias the second, sing and play  
33 Iahaziel the third, Iecmaan the fourth. † The sonnes of on instrumen-  
34 Oziel: Micha the first, Iesia the second. † The sonnes of tes, as wel in  
35 Merari: Moholi, & Musi. The sonnes of Moholi: Eleazar and the tabernacle  
36 Cis. † And Eleazar died, and had no sonnes but daughters. now resting  
37 and the

M m m m m

and the





and the sonnes of Cis their brethren tooke them. † The 23  
 sonnes of Musi: Moholi, and Eder, and Ierimoth, three.  
 † These be the children of Leui in their kintredes and families, 24  
 princes by courses, and number of euerie head, that did the  
 workes of ministerie of the house of our Lord from twentie  
 yeares, and vppward. † For Dauid sayd: Our Lord the God of 25  
 Israel hath geuen rest to his people, and the habitation of Ie-  
 rusalem for euer. † Neither shal it be the office of the Leuites 26  
 to carie any more the tabernacle, and al the vessels therof to  
 minister. † According to the last preceptes also of Dauid the 27  
 number of the children of Leui shalbe numbred from twentie  
 yeares and vppward. † And they shal be vnder the hand of the 28  
 sonnes of Aaron for the seruice of the house of our Lord, in  
 the entrances, and in the chambers, and in the place of puri-  
 fication, and in the Sanctuarie, and in al the workes of the  
 ministerie of the temple of our Lord. † And the Priestres, ouer 29  
 the loaves of proposition, and for the sacrifice of floure, and  
 for cakes and azimes, and the frying panne, and to rost, and  
 ouer al weight and measure. † But the Leuites to stand in the 30  
 morning to confesse, and sing to our Lord: and in like maner  
 at euening, † as wel in the oblation of the holocaustes of our 31  
 Lord, as in the Sabbathes and Calendes, and the rest of the  
 solemnities, according to the number, and ceremonies of  
 euerie thing, continually before our Lord. † And let them 32  
 keepe the obseruations of the tabernacle of couenant, and  
 the rite of the Sanctuarie, and the obseruance of the children  
 of Aaron their brethren, that they minister in the house of  
 our Lord.

## CHAP. XXIIII.

*King Dauid disposeth sixtene families of Eleazar, and eight of Ithamar,  
 7. by lottes, 19. to serue in the Temple, according to their priestlie function,  
 20. likewise principal Leuites in their offices.*

**M**OREOVER to the sonnes of Aaron these were the 1  
 partions: The sonnes of Aaron: Nadab, and Abiu,  
 and Eleazar, and Ithamar. † But Nadab and Abiu died before 2  
 their father without children: and Eleazar and Ithamar did the  
 function of priesthood. † And Dauid diuided them, that is, 3  
 Sadoc of the sonnes of Eleazar, and Ahimelech of the sonnes  
 of Ithamar, according to their courses and ministerie. † And 4  
 there were found manie more children of Eleazar among the  
 principal





principal men, then children of Ithamar. And he diuided to them, that is, to the children of Eleazar princes by their families sixtene: and to the children of Ithamar by their families and houses eight. † Moreover he diuided both families between themselves by lottes: for there were † princes of the Sanctuarie, and princes † of God, as wel of the children of Eleazar, as of the children of Ithamar. † And Semeias wrote them, the sonne of Nathanael the Scribe a Leuite, before the king and princes, and Sadoc the Priest, and Ahimelech the sonne of Abiathar, the princes also of the Priestlie and Leuitical families: one house, which was ouer the rest, Eleazars: and an other house, which had the rest vnder it, Ithamars. † And the first lot came forth to Ioiarib, the second to Iedei, † the third to Harim, the fourth to Seorim, † the fifth to Melchia, the sixt to Maïman, † the seuenth to Accos, the eight to Abia, † the ninth to Iesua, the tenth to Sechenia, † the eleuenth to Eliasib, the twelfth to Iacim, † the thirteenth to Hoppa, the fourtenth to Isbaab, † the fifteenth to Belga, the sixtenth to Emmer, † the seuententh to Hezir, the eightenth to Aphses, † the ninetenth to Pheteia, the twentieth to Hezechiel, † the one and twentieth to Iachin, the two and twentieth to Gamul, † the three and twentieth to Dalaiou, the foure and twentieth to Maaziau. † These be their courses according to their ministeries, to enter into the house of our Lord, and according to their rite vnder the hand of Aaron their father: as our Lord the God of Israel had commanded. † Moreover of the children of Leui, which were remayning, there was Subael of the children of Amram: and of the children of Subael, Ichedeia. † Also of the children of Rohobia the prince of Iesias. † And the sonne of Isaari Salemoth, and the sonne of Salemoth Iahath: † and his sonne Ieriau the first, Amarias the second, Iahaziel the third, Iecmaan the fourth. † The sonne of Oziel, Micha: the sonne of Micha, Samir. † The brother of Micha, Iesia: and the sonne of Iesia, Zacharias. † The sonnes of Merari: Moholi and Musi. The sonne of Oziau: Benno. † The sonne also of Merari: Oziau, and Soam, and Zacchur, and Hebri. † Moreover the sonne of Moholi: Eleazar, who had no children. † And the sonne of Cis, Ieramael. † The sonnes of Musi: Moholi, Eder, and Ierimoth. These be the sonnes of Leui according to the houses of their families. † And they

† They were called princes of the Sanctuarie in respect of Sacrifices, & other sacred functions.

† And princes of God in regard of their spiritual iurisdiction in the Church, or house of God.





also did cast lottes agaynst their brethren the sonnes of Aaron before Dauid the king and Sadoc, and Ahimelech, and the princes of the Priestlie and Leuitical families, as wel the elder as the yonger. Lotte diuided al equally.

## CHAP. XXV.

*Four sonnes of Asaph, six of Idithun, and fourtene of Heman, chiefe musicians, 7. with their brethren in al two hundred and fourscore, 8. are distributed by Lottes, in foure and twentie companies, to serue in the temple.*

∴ Otherwise called Ethan. ch. 6. 7. 44. 6. 15. 7. 19.  
∴ They played on instruments, Psalmes and Canticles made by Prophets.

**T**HEREFORE Dauid, and the officers of the hoste separated for the ministerie the sonnes of Asaph, and Heman, and Idithun: which should prophesie on harpes, & psalteries, & cymbals according to their number seruing the office dedicated to them. † Of the sonnes of Asaph: Zacchur, and Ioseph, and Nathania, & Asarela, the sonnes of Asaph: vnder the hand of Asaph prophesying neere the king. † Moreover Idithun: the sonnes of Idithun, Godolias, Sori, Ieseias, and Hasabias, and Mathathias, six, vnder the hand of their father Idithun, who prophesied on harpe ouer them that confessed and prayesd our Lord. † Of Heman also: the sonnes of Heman Bocciau, Mathaniau, Oziel, Subuel, and Ierimoth, Hanania, Hanani, Eliatha, Geddelchi, and Romemthiezer, and Iesbaccassa, Mellorhi, Othir, Mahazioth: † al these the sonnes of Heman the Seer of the king in the wordes of God, that he might exalt the horne: & God gaue to Heman fourtene sonnes and three daughters. † Al vnder their fathers were distributed to sing in the temple of our Lord, on cymbals, and psalteries and harpes, for the ministeries of the house of our Lord neere the king: to witte, Asaph, and Idithun, and Heman. † And the number of them with their brethren, that taught the songue of our Lord, al the teachers two hundred eightie eight. † And they did cast lottes by their courses, equally as wel the elder as the yonger, the learned and the vnlearned together. † And the first lotte came forth to Ioseph, which was of Asaph. The second to Godolias, to him and his sonnes, and his brethren twelue. † The third to Zachur, to his sonnes and his brethren twelue. † The fourth to Isari, to his sonnes and his brethren twelue. † The fifth to Nathania, to his sonnes & his brethren twelue. † The sixth to Bocciau, to his sonnes and his brethren twelue. † The seuenth to Iseela, to his sonnes and his brethren twelue. † The eight to Iesaia, to his sonnes and his brethren twelue.





16 twelve. † The ninth to Mathanias, to his sonnes and his bre-  
 17 thren twelve. † The tenth to Semeias, to his sonnes and his  
 18 brethren twelve. † The eleventh to Azareel, to his sonnes  
 19 and his brethren twelve. † The twelfth to Hafabiz, to his  
 20 sonnes and his brethren twelve. † The thirteenth to Subael, to  
 21 his sonnes and his brethren twelve. † The fourteenth to Ma-  
 22 thathias, to his sonnes and his brethren twelve. † The fifteenth  
 23 to Ierimoth, to his sonnes and his brethren twelve. † The  
 sixteenth to Hananias, to his sonnes and his brethren twelve.  
 24 † The seuententh to Iesbacassa, to his sonnes and his brethren  
 25 twelve. † The eighteenth to Hanani, to his sonnes and his  
 26 brethren twelve. † The nineteenth to Mellothi, to his sonnes  
 27 and his brethren twelve. † The twentieth to Eliatha, to his  
 28 sonnes and his brethren twelve. † The one and twentieth to  
 29 Othir, to his sonnes and his brethren twelve. † The two and  
 twentieth to Geddelthi, to his sonnes and his brethren twelve.  
 30 † The three and twentieth to Mahazioth, to his sonnes and  
 31 his brethren twelve. † The foure and twentieth to Romem-  
 thiezer, to his sonnes and his brethren twelve.

## CHAP. XXVI

*Porters are designed by lottes to watch at foure gates of the temple, 20. others  
 made keepers of the holie treasure, and vessel, 30. Officers also appointed in  
 the two tribes and half ouer Iordan, for Gods seruice, and the kinges.*

1 **A**N D the diuisions of the porters: of the Corites Mese-  
 2 lemia, the sonnes of Core, of the sonnes of Asaph. † The  
 sonnes of Meselemia: Zacharias the first begotten, Iadihel  
 3 the second, Zabadias the third, Iathanael the fourth, † Aclam  
 4 the fifth, Iohanan the sixth, Elioenai the seuenth. † And  
 the sonnes of Obedom Semeias the first begotten, Iozabad  
 the second, Ioaha the third, Sachar the fourth, Nathanael  
 5 the fifth, † Ammiel the sixth, Issachar the seuenth, Phol-  
 6 lathi the eight: because our Lord blessed him. † And to  
 Semias his sonne were borne sonnes, the chiefe of their  
 7 families: for they were most valiant men. † the sonnes then  
 of Semeias: Othni, and Raphael, and Obed, Elizabad, and  
 8 his brethren most valiant men: Eliu also, and Samachias. † Al  
 these of the sonnes of Obedom: they, and their sonnes,  
 and their brethren most able to minister, sixtie two of Obed-  
 9 edom. † Moreover the sonnes of Meselemia, and their bre-  
 10 thren most strong, eightene. † And of Hosa, that is, of the  
 M m m m m 3 sonnes





∴ Either his first sonne was dead, or was not fitte to be chief ouer the rest.

sonnes of Merari: Semri the prince (∴ for he had not a first-  
begotten, and therefore his father made him chief) † Helcias 11  
the second, Tabelias the third Zacharias, the fourth: al these  
the sonnes, and brethren to Hosa, thirtene. † These were 12  
diuided into porters, that the princes also of the watches, euen  
as their brethren, might minister in the house of our Lord.  
† Lottes therefore were cast equally, both to litle, and great, by 13  
their families for euerie one of the gates. † The lotte then of 14  
the East fel to Selemia. Moreouer to Zacharias his sonne, a  
most wise man, and skilful, the North quarter chanced by lot  
† But to Obedom and his sonnes, toward the South: in 15  
which part of the house was the counsell of the ancientes.  
† Sephim, and Hosa toward the West, by the gate, which 16  
leadeth to the way of ascent: watch against watch. † And to- 17  
ward the East six Leuites: and toward the North foure a day:  
and toward the South likewise in a day foure: and where the  
counsell was two and two. † In the celles also of the porters 18  
toward the West foure in the way: and two at euerie celle. 19  
† These be the diuisions of the porters of the sonnes of Core,  
and of Merari. † Moreouer Achias was ouer the treasures of 20  
the house of God, and the vessels of the holie places. † The 21  
sonnes also of Ledan, the sonnes of Gersonni: tof Ledan  
princes of the families, Ledan, and Gersonni, Ichieli. † The 22  
sonnes of Ichieli: Zathan, and Ioel his brethren ouer the trea-  
sures of the house of our Lord, † to the Amramites, and Isaa- 23  
rites, and Hebronites, and Ozielites. † And Subael the sonne 24  
of Gersom, the sonne of Moyse, chiefe ouer the treasures.  
† His brethren also Eliezer, whose sonne Rahabia, and his 25  
sonne Isaias, and his sonne Ioram, his sonne also Zechri, and  
his sonne Selemith. † Selemith himself, and his brethren ouer 26  
the treasures of the sanctified holie thinges, which David  
the king ∴ sanctified, and the princes of families, and the cen-  
turations, and the captaynes of the host † of the warres, and 27  
of the spoyles of the battels, which they had consecrated to  
the maynteynance and furniture of the temple of our Lord.  
† And al these thinges did Samuel the Seer sanctifie, and Saul 28  
the sonne of Cis, and Abner the sonne of Ner, and Ioab the  
sonne of Saruia: and al that had sanctified them by the hand  
of Selemith, and of his brethren. † But the chiefe ouer the 29  
Isaaites was Chonenias, and his sonnes to the workes abroad  
ouer Israel to teach and iudge them. † Moreouer the Hebro- 30  
nites

∴ Things are sanctified by designation to holie vse.





nites Hasabias, and his brethren most able men, a thousand seven hundred were chiefe ouer Israel beyond Iordan agaynst the West, in al the workes our Lord, and for the ministerie of  
 31 the king. † And the prince of the Hebronites was Ieria according to their families and kinredes. In the fourteth yeare of king David they were numbred, and there were found most  
 32 valiant men in Iazer Galaad, † and his brethren of stronger age, two thousand seven hundred princes of families. And Dauid the king made them ouerseers ouer the Rubenites and the Gaddites, and the halfe tribe of Manasses, for al the ministerie of God, and the king.

## CHAP. XXVII.

*Twelue militarie tribunes, with foure and twentie thousand vnder euerie one, by course of monethes serue about the king. 16. Other twelue tribunes of the people gouerne in seueral tribes. 25. Prefectes also are made ouer the kinges treasures, cattles, and other commodities in the court, campe, and countrie.*

1 **A**N D the children of Israel according to their number, the princes of families, tribune, and centurions, and ouerseers, that ministred to the king according to their companies, coming in and going out euerie moneth in the yeare, euerie one was chiefe ouer foure and twentie thousand.  
 2 † Ouer the first companie the first moneth Iesboam was chiefe the sonne of Zabdiel, and vnder him foure and twentie  
 3 thousand. † Of the sonnes of Phares, the prince of al the  
 4 princes in the hoste the first moneth. † The companie of the second moneth had Dudia an Ahobite, and after him an  
 5 other named Macelloth, which gouerned part of foure and  
 6 twentie thousand. † Captayne also of the third companie in the third moneth, was Banaias the sonne of Ioiada the Priest:  
 7 and in his diuision foure and twentie thousand. † The same  
 8 is Banaias the most valiant among thirtie, and aboue the  
 9 thirtie. & ouer his companie Amizabad his sonne was chiefe.  
 10 † The fourth, in the fourth moneth, Asahel the brother of  
 11 Ioab, and Zabadias his sonne after him: and in his companie  
 12 foure and twentie thousand. † The fifth, in the fifth moneth,  
 13 prince Simioth a Iezerite: and his companie foure and twen-  
 14 tie thousand. † The sixth, in the sixth moneth, Hira the sonne  
 15 of Acces a Thecuite: and in his companie foure and twentie  
 16 thousand. † The seuenth, in the seuenth moneth, Helles a  
 Phallonite of the children of Ephraim: and in his companie  
 foure





foure and twentie thousand. † The eight, in the eight moneth, 11  
 Sobochai an Husathite of the stocke of Sarahi: and in his  
 companie foure and twentie thousand. † The ninth, in the 12  
 ninth moneth, Abiezer an Anathothite of the children of  
 Iemini: and in his companie foure and twentie thousand.  
 † The tenth, in the tenth moneth, Marai, and he a Netopha- 13  
 thite of the stocke of Zarahi: and in his companie foure and  
 twentie thousand. † The eleuenth, in the eleuenth moneth, 14  
 Banaias, a Pharathonite of the children of Ephraim: and in  
 his companie foure and twentie thousand. † The twelfth, 15  
 in the twelfth moneth, Holdai a Netophathite, of the stocke  
 of Gothoniell: and in his companie foure and twentie thou-  
 sand. † Furthermore there were chiefe ouer the tribes of 16  
 Israel, ouer the Rubenites, Duke Eliezer the sonne of Zéchri:  
 ouer the Simconites, Duke Saphatias the sonne of Maacha:  
 † ouer the Leuites, Halabias the sonne of Camuel: ouer the 17  
 Aaronites, Sadoc: † ouer Iuda, Eliu the brother of Dauid: 18  
 ouer Issachar, Amri the sonne of Michael: † ouer the Zabulonites, 19  
 Iesmaias the sonne of Abdias: ouer the Nephtalites,  
 Ierimoth the sonne of Ozriel: † ouer the children of Ephraim, 20  
 Osee the sonne of Ozaziu: ouer the halfe tribe of manasses,  
 Ioel the sonne of Phadaia: † and ouer the halfe tribe of Ma- 21  
 nasses in Galzad, Iaddo the sonne of Zacharias: and ouer Be-  
 niamin, Iasiel the sonne of Abner. † But ouer Dan, Ezrihel 22  
 the sonne of Ieroham: these be the princes of the children  
 of Israel. † And Dauid: would not number them from twentie 23  
 yeares downward: because our Lord had sayd that he would  
 multiplie Israel" as the starres of heauen. † Ioab the sonne of 24  
 Saruia beganne to number, and finished not: because vpon  
 this there fel wrath vpon Israel: and therefore the number of  
 them that were numbered, was not registred in the chro-  
 nicles of king Dauid. † And ouer the kinges treasures was 25  
 Azmoth the sonne of Adiel, and ouer those treasures, which  
 were in the cities, and in the townes, and in the towers, Iona-  
 than the sonne of Ozias was president. † And ouer husban- 26  
 drie, and the husbandmen, which tilled the ground, Ezri the  
 sonne of Chelub was overseer: † and ouer the dressers of 27  
 vineyardes, Semeias a Romathite: and ouer the wine cel-  
 lars, Zabdias an Aphonite. † For ouer the Oliuetes and the 28  
 figgegroves, which were in the champayne, was Balanana  
 Gederite: and ouer the oile cellars, Ioas. † Furthermore ouer 29  
 the

:: King Dauid  
 hauing hereto-  
 fore offended  
 in comman-  
 ding to num-  
 ber the whole  
 people. 1. Reg.  
 24. would not  
 now attempt  
 to number al-  
 (which were  
 in deede innu-  
 merable) but  
 only those  
 that were to  
 be disposed of  
 in special ser-  
 uices.





the heardees that fed in Saron, the overseer was Setrai a Saronite: and over the oxen in the valleis Saphat the sonne of  
 30 Adli: † but over the camels, Vbilan Ismaelite: and over the  
 31 asses, Iadisa a Meronathite: † over the sheepe also Iaziz an Agarene. al these, princes of the substance of king David.  
 32 † And Jonathan Davids vncle, a counseler, a man wise and learned: He and Iahiel the sonne of Hachamoni were with  
 33 the kinges sonnes. † Achitophel also the kinges counseler,  
 34 and Chusai an Arachite the kinges freinde. † After Achitophel was Ioiada the sonne of Banaias, and Abiathar. And the prince of the kinges armie was Ioab.

## CHAP. XXVIII.

*Agayne king David calling al his states together, with commemoration of Gods singular fauour in electing him, and Salomon, 8. exhorteth them al, and namely his sonne to serue God sincerely: 10. and to build the temple, describing in what forme to make it.*

3.R.1. 1 **D**AVID therefore called together al the princes of Israel, the dukes of the tribes, and the heades of the compaynies, which ministred to the king: the tribunes also and the centurions, and them that were chiefe ouer the substance and possessions of the king, and his sonnes with the eunuches, and the mightie, and al the most viliant in the host of  
 2 Ierusalem. † And when the king had risen vp, and stode, he sayd: Heare me my brethren, and my people: I meant to haue built a house, wherein the Arke of our Lord might rest, and the foote stoole of the seete of our God: and to build it I  
 3 prepared al thinges. † But God sayd to me: Thou shalt not build a house to my name: because thou art a man of warre,  
 4 and hast shed bloud. † Howbeit our Lord the God of Israel chose me of al the house of my father, to be king ouer Israel  
 5 for euer: for :: of Iuda he chose the princes: moreover of the house of Iuda, my fathers house: and of the sonnes of my father, it pleased him to choose me king ouer al Israel. † Yea  
 6 and of my sonnes (for our Lord hath geuen me manie sonnes) he hath chosen Salomon my sonne, to sitte in the throne of  
 7 the kingdome of our Lord ouer Israel, † and he sayd to me: Salomon thy sonne shal build my house, and my courtes: for him haue I chosen to me for a sonne, and I wil be to him for a  
 8 father. † And I wil confirme his kingdome for euer, if he shal perseuere to doe my preceptes, and my iudgementes.

So Iacob prophesied, that the royal scepter should come to the tribe of Iuda, and therein remaine vntill Christ. Gen. 49.

N n n n n

as at





It is here evident, that Salomon was sometime the true servant and childe of God, keeping his precepts and as certaine, that he fell into great sinnes, and lost Gods grace, and finally it is doubtful in what state he died 1. Reg. 11. wherby is convinced their vaine phancie that thinck, he who is once the child of God can neuer fall, nor become a wicked man.

as at this day. † Now then before al the assemblie of Israel in 8  
the hearing of our God. keepe ye, & search al the command-  
mentes of our Lord God: that you may possesse the good land,  
and may leaue it to your children after you for euer. † And 9  
thou Salomon my sonne, know the God of thy father, and  
serue him with a perfect hart, and a voluntarie minde: for our  
Lord searcheth al hartes, and vnderstandeth al cogitations of  
mindes. If thou seeke him, thou shalt finde: but if thou for-  
sake him he wil reiect thee for euer. † Now therefore because 10  
our Lord hath chosen thee to build the house of the Sanctua-  
rie, take courage, and perseuer it. † And David gaue to Salo- 11  
mon his sonne a description of the porch, and of the temple,  
and of the cellars, and of the vpper loft, and of the chambers  
in the inner roomes, and of the house of the propitiation,  
† moreouer also of al the courtes, which he had thought 12  
vpon, and of the chambers round about, for the treasures of  
the house of our Lord, and for the treasures of the holie  
thinges, † and of the diuisions of the Priestes and the Leuites, 13  
for al the workes of the house of our Lord, and for al the  
vessels of the ministerie of the temple of our Lord. † Gold in 14  
weight for euery vessel of the ministerie. A weight of siluer  
also according to the diuersitie of the vessels and workes.  
† And for golden candlestickes also, and their lampes, gold 15  
according to the measure of euery candlesticke, and of the  
lampes. In like maner also for the siluer candlestickes, and for  
their lampes, according to the diuersitie of the measure, he  
deliuered a weight of siluer. † He gaue also gold for tables of 16  
proposition, according to the diuersitie of the tables: in like  
maner also siluer for other siluer tables. † For flesh hookes 17  
also, and phials, and censers of most pure gold, and for little  
lions of gold, according to the qualitie of the measure, he di-  
stributed a weight, for lyon and lyon. In like maner also for  
lyons of siluer he seperated a diuerse weight of siluer. † And 18  
for the Altar whereupon incense is burnt, he gaue most pure  
gold: that of it might be made a similitude of the chariote of  
the Cherubs spredding their winges, and covering the Arke  
of the couenant of our Lord. † Al thinges, quoth he, came 19  
written with the hand of our Lord vnto me: that I might  
vnderstand al the workes of the paterne. † David also sayd 20  
to Salomon his sonne: Deale manfully, and take courage, and  
doe it: feare not, and be not dismayed: for our Lord my God  
wil





will be with thee, and wil not leaue thee, nor forsake thee,  
 til thou perfite al the worke of the ministerie of the house  
 21 of our Lord. † Behold the diuisions of the Priests and the  
 Leuites, for euerie ministerie of the house of our Lord, assist  
 thee, and are readie, and as wel the princes know, as the  
 people, to doe al thy preceptes.

## CHAP. XXIX.

*King David once more by word, and example of his owne beautifullnes,  
 inuited others to assist in building the temple, 6. Wherto the princes and  
 people contribute much. 10. So after praises, 18. prayeres, 21. and sacrifices  
 offered to God, 22. Salomon is annointed king. 26. And king David dieth  
 blessedly, hauing reigned fourtie years.*

1 **A**N D David the king spake to al the assemblie: Salomon  
 my sonne alone hath God chosen, as yet a child and  
 a litle tender one: for the worke is great, neither is the habi-  
 2 tation prepared for man, but for God. † And I with al my  
 abilitie haue prepared the expenses of the house of my God.  
 Gold for vessels of gold, and siluer for them of siluer, brasse  
 for them of brasse, yron for them of yron, wood for them of  
 wood: and onyx stones, and as it were \* stibians, & of diuerse  
 3 colours, and euerie precious stone, and marble of Paros most  
 abundantly: † and aboue these thinges, which I haue offered  
 into the house of my God, I geue: of myne owne peculiar  
 goods, gold and siluer vnto the temple of my God, beside  
 those thinges, which I haue prepared for the holie house.  
 4 † Three thousand talentes of gold of the gold of Ophir: and  
 seuen thousand talentes of most approued siluer, to guilte  
 5 the walles of the temple. † And, wheresoeuer there needeth  
 gold, of gold: and wheresoeuer there needeth siluer, of siluer:  
 let the workes be made by the handes of the artificers: and if  
 any man offer voluntarily, let him fil his hand to day, and  
 6 offer what he wil to our Lord. † The princes therefore of the  
 families promised, and the nobles of the tribes of Israel, the  
 tribunes also and the centurions, and the princes of the  
 7 kinges possessions. † And they gaue vnto the workes  
 of the house of our Lord, of gold, fise thousand talentes,  
 and ten thousand solidos: of siluer ten thousand talentes,  
 and of brasse eightene thousand talentes: of yron also an  
 8 hundred thousand talentes. † And with whomsoever were  
 found stones, they gaue them to the treasures of the house

: That which  
 he had already  
 vowed and  
 prepared he  
 counted not  
 his owne, and  
 now geueth  
 more to the  
 building and  
 furnishing of  
 the Temple.

\* a kind  
 of fine  
 white  
 stone.

N u n n n 2

of our





of our Lord, by the hand of Iahiel the Gersonite. † And the 9  
 people reioysed, when they promised vowes of their owne  
 accord: because they did offer them to our Lord with al their  
 hart: yea and Dauid the king reioysed with great ioy. † And 10  
 he blessed our Lord before al the multitude, and he sayd:  
 Blessed art thou ô Lord the God of Israel our father from eter-  
 nitie vnto eternitie. † Thine ô Lord is the magnificence, and 11  
 might, and glorie, and victorie: & to thee is the prayse: for al  
 thinges that be in heauen, and in the earth, are thine: thine ô  
 Lord is the kingdom, and thou art ouer al princes. † Thine are 12  
 riches and thine is glorie: thou hast dominion ouer al, in thy  
 hand is power & might: in thy hand greatnesse, and the em-  
 pire of al thinges. † Now therfore our God we confesse to 13  
 thee, and we prayse thy glorious name. † Who am I, and what 14  
 is my people, that we can promise thee al these thinges? al  
 are thine: and thinges that we receiued of thy hand, we haue  
 geuen thee. † For we are pilgrimes before thee, and strangers, 15  
 as al our fathers. Our daies are as a shadow vpon the earth,  
 and there is noe abyding. † Lord our God, al this plentie, 16  
 which we haue prepared that a house might be built to thy  
 holie name, is of thy hand, and al thinges are thine. † I know 17  
 my God that thou prouest the hartes, and louest simplicitie,  
 wherfore I also in the simplicitie of my hart, gladly haue  
 offered al these thinges: and thy people, which is here found,  
 I haue sene with great ioy offer thee donaries. † Lord God of 18  
 Abraham, and Isaac, and Israel our fathers, keepe for euer  
 this wil of their hart, and let this mind reinayne alwaies to  
 the honour of thee. † To Salomon also my sonne geue a 19  
 perfect hart, that he keepe thy commandementes, thy testi-  
 monies, and thy ceremonies, and doe al thinges: and build  
 the house, the expenses whereof I haue prepared. † And 20  
 Dauid commanded the whole assemblie: Blesse ye our Lord  
 God. And al the assemblie blessed our Lord the God of their  
 fathers: and they bowed themselues, and adored God, and  
 then the king. † And they immolated victime to our Lord: 21  
 and they offered holocaustes the day folowing, oxen a thou-  
 sand, rammes a thousand, lambes a thousand with their  
 libamentes, & with al rite most abundantly for al Israel. † And 22  
 they did eate, and drinke before our Lord in that day with  
 great ioy. And they anoynted the second time Salomon the  
 sonne of Dauid. And they anoynted him to our Lord for the  
 prince,

As Abraham  
 Isaac Jacob  
 and others  
 were strangers  
 in respect of  
 Chanaan: so  
 both they and  
 also Dauid Sa-  
 lomons and al  
 men in this  
 world are pil-  
 grimes in re-  
 spect of hea-  
 ven. Heb. 13.

Albeit they  
 did the same  
 exterior act  
 of honour to  
 God and the  
 king: yet in  
 their mind &  
 intention they  
 gaue diuine  
 honour to  
 God, and ciuil  
 to the king.  
 See Exod. 10.

3. Reg.  
 1. 7.  
 34.





23 prince, and Sadoc for the high priest. † And Salomon sate  
 vpon the throne of our Lord as king for David his father, and  
 24 he pleased al: & al Israel obeyed him. † Yea and al the princes,  
 and men of might, and al the sonnes of king David gaue their  
 25 hand, and were subiect to Salomon the king. † Our Lord  
 therfore magnified Salomon ouer al Israel: and gaue him the  
 glorie of a kingdom, such as no king of Israel had before him.  
 26 † David therfore the sonne of Iai reigned ouer al Israel.  
 27 † And the daies, that he reigned ouer Israel, were fourtie  
 yeares: in Hebron he reigned seuen yeares, and in Ierusalem  
 28 three and thirtie yeares. † And he died in a good age, ful of  
 daies, and riches, and glorie. And Salomon his sonne reigned  
 29 for him. † But the actes of king David the first and the last  
 are writen in the Booke of Samuel the Seer, & in the Booke  
 of: Nathan the prophete, & in the Volume of Gad the Seer:  
 30 † and of al his kingdom, and strength, and of the times, that  
 passed vnder him, either in Israel, or in al the kingdomes of  
 the earth.

: Either Na-  
 than and Gad  
 writ the later  
 part of the first  
 booke, and the  
 second booke  
 of kinges, or  
 els their boo-  
 kes are not  
 now extant.

## THE ARGUMENT OF THE SECOND BOOKE OF PARALIPOMENON.

1. PAR. 1.

11.  
18.

**A**S the former booke sheweth, how after manie generations from the  
 beginning of the world, God selecting one special nation for his peculiar  
 people, and the same being afterwarde made a kingdom, the scepter therof,  
 both by Gods and the peoples election, came to David, and his sonne Salomon:  
 see this booke declareth that first Salomon reigned peaceably ouer  
 the whole kingdom. in the nine first chapters. Then, in the other twentie  
 seuen chapters, relateth how the same kingdom was diuided, tenne tribes being  
 taken away (the historie wherof is but here briefly touched) and two only,  
 with the title of the kingdom of Iuda, were possessed, by succession  
 of nineteen kinges, al of Davids and Salomons issue, in royal estate  
 til the captiuitie in Babilon.

The connec-  
 tion of this  
 booke with  
 the former.

The contentes  
 diuided into  
 two partes.



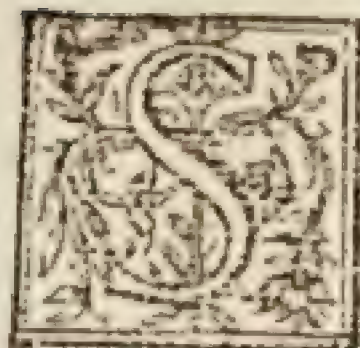


THE SECOND BOOKE OF  
PARALIPOMENON.  
IN HEBREW, DIBRE HAAMIM.

CHAP. I.

*Salomon established in the throne, offereth a thousand holtes of sacrifice, 7. asking wisdom, 12. it is given him; with riches, and temporal glorie, which he asked not. 14. He provideth manie chariottes and horsemen.*

The first part.  
Salomons  
reigne in the  
whole king-  
dome,



Salomon therefore the sonne of David was 1  
strengthened in his kingdom, and our Lord  
was with him, and magnified him on high.  
† And Salomon commanded al Israel, the 2  
tribunes, and the centurions, and the dukes,  
and iudges of al Israel, and the princes of  
the families: † and he went with al the multitude into the 3  
Excelse of Gabaon, where was the tabernacle of the covenant  
of our Lord, which Moyse the seruant of God made, in the  
wildernesse. † For David had brought the Arke of God from 4  
Cariathiarim into the place, which he had prepared for it,  
and where he had pitcht a tabernacle for it, that is, in Ieru-  
salem. † The altar also of brasle, which Beseleel the sonne 5  
of Uri the sonne of Hur had made was there before the ta-  
bernacle of our Lord: which also Salomon sought, and al the  
assemblie. † And Salomon went vp to the altar of brasle, be- 6  
fore the tabernacle of the covenant of our Lord, and offered  
on it a thousand holtes. † And behold in that verie night God 7  
appeared to him, saying: Aske what thou wilt that I may  
geue it thee. † And Salomon sayd to God: Thou hast done 8  
great mercie with my father David: and hast made me king  
for him. † Now therefore Lord God be thy word fulfilled, 9  
which thou hast promised to David my father: for thou hast  
made me king ouer thy people great in number, which is so  
innumerable as the dust of the earth. † Geue me wisdom and 10  
intelligence, that I may come in & goe out before thy people:  
for who can worthely iudge this thy people, which is so great?  
† And God sayd to Salomon: Because this rather hath pleased 11  
thy hart, and thou hast not asked riches, and substance, and  
glorie, nor thine liues that hate thee, no nor manie dayes of life:  
but

1. Paralip.  
13.





but hast desired wisdom and knowledge, that thou mayst be able to iudge my people, over which I haue made thee king.

12 † Wisdom and knowledge are geuen thee: and riches, and substance and glorie I wil geue thee, soe that none among the kinges neither before thee, nor after thee shal be like thee.

13 † Salomon therefore came from the Excelse of Gabaa into Ierusalem before the tabernacle of couenant, & reigned ouer

14 Israel. † And he gathered to him chariotes and horsemen, and there amounted to him a thousand foure hundred chariotes, and twelue thousand horsemen: and he caused them to be in the cities of the chariotes, and with the king in Ieru-

15 salem. † And the king gaue siluer and gold in Ierusalem: as stones, & cedar trees as sycomores, which grow in the cham-

16 payne in great multitude. † And there were horses brought him from Ægypt, and from Coa by the kinges merchantes,

17 which went, and brought by a price, † a chariote of foure horses for six hundred peces of siluer, and an horse for an hundred fiftie: in like maner of al the kingdomes of Hethaites, and of the kinges of Syria market was made.

∴ It is the manner of holie scripture to expresse things exceeding vulgar capacity by the figure Hyperbole.

#### CHAP. II.

*Other workemen being provided to build the Temple, 7. Salomon procureth a cunning artificer from the king of Tyre, and special timber, 16. to be cutte, and sent for mabeance.*

1 **A**Nd Salomon determined to build a house to the name  
2 of our Lord, and a palace for himself. † And he num-  
bred seuentie thousand men that caried on their shoulders,  
and eightie thousand that should hew stones in the moun-  
taynes, and ouerseers of them three thousand six hundred.

3 † He sent also to Hiram the king of Tyre, saying: As thou  
didst with David my father, and didst send him cedar trees, to

4 build him a house, wherein also he dwelt: † so doe with me  
that I may build a house to the name of our Lord my God, that

I may consecrate it to burne incense before him, and to per-  
fume with atomatical spices, and to the euerlasting proposi-

tion of loaves, and for holocaustes, morning and euening, on  
the sabbathes also, and the new moones, and the solemnities

5 of our Lord God for euer, which are commanded Israel. † For  
the house which I desire to build, is great: for our God is great

6 aboue al goddes. † Who then can be able, to build him a  
worthie house? if heauen, and the heauens of heauens can

not coneyne him: how great am I, that I may build him a  
house?

1. Reg. 5.





house: but to this end only, that incense may be burnt before him. † Send me therefore a cunning man, that hath skil to 7 worke in gold, and siluer, brasse, and yron, purple, scarlet, and hyacinth, and that knoweth to make engraued workes with these artificers, which I haue with me in Iewrie, and Ierusalem, whom Dauid my father prepared. † But send me 8 also cedar trees, firretrees, and pintrees from Libanus: for I know that thy seruantes haue skil to hew the timber of Libanus, and my seruantes shal be with thy seruantes, † that 9 manie trees maybe prepared for me. For the house which I desire to build, is exceeding great, and glorious. † Moreover 10 to the workemen, that shal hew the trees, thy seruantes, I wil geue for victuals of wheat twentie thousand cores, and of barley as manie cores, and of wine twentie thousand, oyle also twentie thousand sates † And Hiram the king 11 of Tyre by letters, which he sent to Salomon, sayd: Because the Lord loued his people, therefore hath he made thee to reigne ouer it. † And he added, saying: Blessed be the Lord 12 the God of Israel, that made heauen and earth, who hath geuen to Dauid the king a sonne wise and learned, and of vnderstanding, and prudent, to build a house to the Lord, and a palace for himself. † I therefore haue sent thee a man wise 13 and most skilful Hiram, my father, † the sonne of a woman 14 of the daughters of Dan, whose father was a Tyrian, who knoweth to worke in gold, and siluer, brasse, and yron, and marble, and in timber, in purple also, and hyacinth, and silke and scarlet: and that knoweth to graue al engrauiing, and to deuise wisely whatsoeuer in the worke is necessarie with thy artificers, and with the artificers of my lord Dauid thy father. † The wheate therefore, and barley, and oyle, and wine, which 15 thou my lord hast promised, send to thy seruantes. † And we 16 wil cut downe the trees out of Libanus, as manie as shal be necessarie for thee, and wil conuey them in boates by the sea vnto Ioppe: and it shal be thy part to transport them into Ierusalem. † Salomon therefore numbred al the men, that were 17 profelytes in the land of Israel, after the numbering which Dauid his father numbered, and they were found an hundred fiftie three thousand and six hundred. † And he made of them 18 seuentie thousand, that should carie burdens on their shoulders, and eightie thousand, that should cut stones out of the mountaynes: and three thousand and six hundred overseers of the worke of the people.

CHAP.

It is probable, that this man had instructed the king of Tyre in true religion of one God whom he confessed. v. 11. 12. and that therefore the king called him his father.





## CHAP. III.

*The Temple is begunne to be built in mount Moria, the fourth yeare of Salomons reigne. 3. the forme wherof is described, and the precious matter, 8. especially of sancta sanctorum. 14. with a costlie veile, 15. and two excellent pillars before the gate.*

2. Reg. 14.  
3. Reg. 6.

- 1 **A**N D Salomon began to build the house of our Lord in  
Jerusalem, in mount :: Moria, which had bene thewed  
to David his father, in the place, which :: David had prepared  
2 in the floore of Ornan the Iebuseite. † And he began to  
build in the second moneth, in the fourth yeare of his king-  
3 dom. † And these be the foundations, which Salomon layd,  
to build the house of God, of length in the first measure  
4 sixtie cubites, of bredth twentie cubites. † But the porch  
before the front, which was extended in length according to  
the measure of the bredth of the house, of twentie cubites:  
moreouer the height was of an hundred twentie cubites:  
5 and he did guilt it on the inside with most pure gold. † Also  
the greater house he covered with wodden bordes of firre  
tree, and he fastened on plates of fine gold throughout: and  
he graued in it palme trees, and as it were litle chaines em-  
6 bracing one an other. † He paued also the floore of the  
7 Temple with most precious marblye, in much beautie. † More-  
ouer it was most tried gold, of the plates wherof he covered  
the house, and the beames therof, and the postes, and the  
walles, and the doores: and he graued cherubs in the walles.  
8 † He made also the house of Sanctum sanctorum: the length  
according to the bredth of the house, of twentie cubites:  
and the bredth likewise of it twentie cubites: and he covered  
9 it with plates of gold, as it were six hundred talentes. † Yea  
and he made nailes of gold, so that euerie naile weighed fiftie  
sicles a peece: the vpper chambers also he covered with  
10 gold. † He made also in the house of Sanctum sanctorum  
two Cherubs of statuarie worke: and he covered them with  
11 gold. † The winges of the cherubs were extended twentie  
cubites, so that one wing had five cubites, and touched the  
wal of the house: and the other hauing five cubites, touched  
12 the wing of the other cherub. † In like maner the wing of  
the other cherub, had five cubites, and touched the wal:  
and his other wing of five cubites, touched the wing of the  
13 other Cherub. † Therefore the winges of both the cherubs

:: This mount  
Moria, signify-  
ing vision, was  
so named by A-  
braham, who  
was there readi-  
e to sacrifice  
his sonne Isaac  
Gen. 22.

:: And David,  
by the appoint-  
ment of an  
Angel, offered  
there sacrifice.

2. Reg. 24. 1.  
Par. 22.

O O O O O

were





were spread forth, and were extended twentie cubites: and they stood vpright on their feete, and their faces were turned to the vtter house. † He made also a vele of hyacinth, purple, 14  
scarlet, and silke: & wove in it cherubs. † Before the doores 15  
also of the temple two pillers, which had five and thirtie cubites in height: moreouer their heades, of five cubites. † More- 16  
ouer also as it were litle chaynes in the oracle, & he put them to the heades of the pillers: pomegranates also an hundred, which he put betwen the litle chaynes. † The pillers also them 17  
selues he put in the entrance of the temple, one on the right hand, and the other on the left: that, which was on the right  
hand, he called Iachin: and that on the left hand, Boz.

3. Reg. 7.

## CHAP. IIII.

*The formes of the brasen altar, 2. of the lauatorie (or Sea) with figures of twelve oxen, 6. of other tenne smal lauatories, 7. tenne candlestickes, 8. tenne tables, and an hundred bassens, a great bal for the Priestes, 10. and other vessel, and ornaments of the Temple are described.*

1  
2: As wel the Temple as the Altars, and other appertinances were made after the forme of Moyles Tabernacle altars of sacrifice & incense, and the rest: but greater in quantitie, of more precious matter, and more excellent workmanhip.

3: A great brasen vessel, and some other thinges that were not before.

4: Also a greater number of candlestickes, and other the like.

**H**E made also an altar of brasse: of twentie cubites in 1  
length, and of twentie cubites in bredth, and of ten cubites in height. † A Sea also cast, ten cubites from brimme 2  
to brimme, round in compasse: it had five cubites in height, and a corde of thirtie cubites did compasse it round about. 3  
† There was also vnder it the similitude of oxen, and certaine engraunges of ten cubites on the outside compassed the bealie of the Sea, as it were with two rewes. † And the oxen 4  
were cast: and the Sea it self was sette vpon the twelve oxen, of the which three looked toward the North, and other three to the West: moreouer other three to the South, and the three that remayned, to the East, hauing the Sea put vpon 5  
them: and the hinder partes of the oxen were inward vnder the sea. † Moreouer the thicknesse therof had the measure of a palme, and the brimme therof was as it were the brimme 6  
of a chalice, or of a crisped lillie: and it held three thousand metretes. † He made also ten lauatories: and set five on the right hand, and five on the left, that they might wash in them 7  
all thinges, that they would offer for holocaust: moreouer in the Sea the priestes were washed. † And he made also 8  
ten golden candlestickes, according to the fashion which they were commanded to be made by: and he set them in the temple, five on the right hand, & five on the left. † More- 9  
ouer also ten tables: and he set them in the temple, five on the

3. Reg. 7.





the right hand, and five on the left. Phials also of gold an  
 9 hundred. † He made also the court of the priestes, and a great  
 hal: and doores in the hal, which he couered with brasle.  
 10 † Moreover he set the Sea on the right side agaynst the East  
 11 toward the South. † And Hiram made cauldrons, and flesh  
 hookes, and phials: and accomplished al the kinges worke  
 12 in the house of God: † that is to say, two pillers, and the cha-  
 piters, and the heades, and as it were certayne litle nettes,  
 13 which should couer the heades ouer the chapiters. † Pome-  
 granates also foure hundred, and two litle nettes, soe that  
 two rewes of the pomegranates were ioyned to ech litle  
 nette, which couered the pommels, and the heades of the  
 14 pillers. † He made feete also, and lauatories, which he put  
 15 vpon the feete: † one sea, also twelue oxen vnder the sea.  
 16 † And the cauldrons, and flesh hookes, and phials. Al the  
 vessels did Hiram his father make for Salomon in the house  
 17 of our Lord of most pure brasle. † In the countrie of Iordan  
 did the king cast them, in a clay ground bewen Socot and  
 18 Saredatha. † And the multitude of vessels was innumerable, so  
 19 that the weight of the brasle was not knowen. † And Salo-  
 mon made al the vessels of the house of God, and the golden  
 altar, and the tables, & vpon them the loaves of proposition,  
 20 † the candlestickes also with their lampes to giue light be-  
 21 fore the oracle, according to the rite, of most pure gold: † and  
 certayne flourishing thinges, and lampes, and golden tonges  
 22 al were made of most fine gold. † The vessels also of perfume  
 and censers, and phials, and litle mortars, of most pure gold.  
 And he graued the doores of the inner temple, that is, in  
 Sancta sanctorum: and the doores of the temple without of  
 gold. And so al the worke was finishd which Salomon made  
 in the house of our Lord.

## CHAP. V.

*Manie gistes are offered. 4. The Arke is brought with great solennitie into  
 the Temple. 6. Innumerable hostes are offered, 11. With excellent musick, &  
 the Temple is replenished with the glorie of God.*

1 **S**ALOMON therefore brought in al the thinges, that David  
 his father had vowed, the siluer, and gold, and al the vessels  
 2 he put in the treasures of the house of God. † After which  
 thinges he gathered together al the ancientes of Israel, and  
 al the princes of the tribes, and the heades of families, of the

O O O O O

children





2. An other Arke was not made, because that was most holie & most excellent, which Moyses made. Likewise other holie thinges of the tabernacle were brought into the Temple with great solemnitie.

children of Israel into Ierusalem, to bring :: the Arke of the  
 covenant of our Lord from the Citie of Dauid, which is Sion.  
 † There came therefore vnto the king al the men of Israel in 3  
 the solempne day of the seuenth moneth. † And when al the 4  
 ancientes of Israel were come, the Leuites caried the Arke,  
 † and brought it in, and al the furniture of the tabernacle. 5  
 Moreover the Priestes, with the Leuites did carrie the vessels  
 of the Sanctuarie, which were in the tabernacle. † And king 6  
 Salomon, and al the assemblie of Israel, and al that were  
 gathered before the Arke, immolated rammes, and oxen  
 without anie number: for so great was the multitude of vi-  
 ctimes. † And the priestes brought in the Arke of the coue- 7  
 nant of our Lord into his place, that is, to the oracle of the  
 temple, into Sancta sanctorum vnder the winges of the  
 cherubs: † so that the cherubs spred their winges over the 8  
 place, wherein the Arke was set, and couered the Arke it selfe  
 with his barres. † And the heades of the barres, wherwith 9  
 the Arke was caried, because they were a litle longer, appea-  
 red before the oracle: but if a man had beene a litle outward,  
 he could not see them. The Arke therefore was there vntil  
 this present day. † And there was nothing in the Arke, but 10  
 the two tables, which Moyses had put in Horeb, when our  
 Lord gaue the law to the children of Israel coming out of  
 Ægypt. † And the Priestes being gone out of the Sanctuarie 11  
 (for al the priestes that could be found there, were sanctified,  
 neither as yet at that time were the courses, and the order of  
 the ministeries deuided among them) † as wel the Leuites 12  
 as the singing men, that is, both they which were vnder  
 Asaph, and they which were vnder Heman, and they which  
 were vnder Idithun, their sonnes, & brethren reuested with  
 fine linnen clothes, sounded on cymbals, and psalteries, and  
 harpes, standing at the East side of the Altar, and with them  
 Priestes an hundred twentie, sounding with trumpettes.  
 † Therefore al sounding together, both with trumpettes, and 13  
 voyce, and cymbals, and organes, and with diuerse kind of  
 musical instrumentes, and listeng vp their voice on high: the  
 sound was heard far of, so that when they began to prayse  
 our Lord, and to say: Confesse to our Lord because he is good,  
 because his mercie is for euer: the house of God was filled  
 with a cloud, † that the Priestes could not stand and minister 14  
 for the darkenesse. For the glorie of our Lord had filled the  
 house of God.

CHAP.





Salomon bleſſeth the people. 4. prayeth to God, geuing thanks for benefites received, 16. and requeſting continual protection, and that God wil heare the prayers of the people, 32. yea alſo of ſtrangers that pray in the Temple.

- 1 **T**HEN Salomon ſayd: Our Lord promiſed that he would  
 2 dwel in darkeneſſe: † and I haue built a houſe to his :: God ſhewed  
 3 name, that he might dwel there for euer. † And the king his preſence  
 4 turned his face, and bleſſed al the multitude of Iſrael (for al by the darke  
 5 the multitude ſtood attent) and ſayd: † Bleſſed be our Lord cloud which  
 6 the God of Iſrael, who in worke hath accompliſhed that, replenished  
 7 which he ſpake to Dauid my father, ſaying: † From the day, the Temple.  
 8 that I brought my people out of the Land of Aegypt, I choſe  
 9 not a citie of al the tribes of Iſrael, that a houſe might be built  
 10 in it to my name: neither did I chooſe anie other man, to be  
 11 Duke in my people Iſrael. † but I choſe Ieruſalem, that my,  
 12 name may be in it: and I choſe Dauid, that I might appoynt  
 13 him ouer my people Iſrael. † And wheras Dauid my father  
 14 had meant to build a houſe to the name of our Lord the God  
 15 of Iſrael, † our Lord ſayd to him: Becauſe thy wil was this,  
 16 that thou wouldeſt build a houſe to my name, thou haſt done  
 17 wel certes to haue ſuch a wil: † howbeit thou ſhalt not build  
 18 the houſe, but thy ſonne, which ſhal come out of thy loynes,  
 19 he ſhal build a houſe to my name. † Our Lord therfore hath  
 20 accompliſhed his word, which he ſpake: and I am riſen for  
 21 Dauid my father, and ſit vpon the throne of Iſrael, as our  
 22 Lord hath ſpoken: and haue built a houſe to the name of our  
 23 Lord the God of Iſrael. † And I haue put in it the Arke,  
 24 wherein is the couenant of our Lord, which he made with  
 25 the children of Iſrael: † He therfore ſtoode before the Altar  
 26 of our Lord, ouer agaynſt al the multitude of Iſrael, and ſtretch  
 27 ed forth his handes. † For Salomon had made an eminent  
 28 place of braſſe, and had put it in the middes of the \* Temple,  
 29 hauing ſiue cubites of length, & bredth, & three of height: &  
 30 he ſtoode vpon it: & after ward :: kneeling ouer agaynſt al the :: Kneeling,  
 31 multitude of Iſrael, and :: his handes liſted vp toward heauen, :: Liſting vp  
 32 the ſayd: Lord God of Iſrael, there is not the like God to thee handes, ſtretching forth  
 33 in heauen and in earth: which keepeſt couenant and mercie armes, and the  
 34 with thy ſeruantes, that walke before thee in al their hart: like external  
 35 † which haſt performed to thy ſeruant Dauid my father what geſtures do  
 36 thinges ſouer thou haſt ſpoken to him: and the thinges that much helpe  
 37 by mouth

O o o o o 3

by mouth

\* Aſſi-  
lica.



internal atten-  
tion in prayer,  
and also stirre  
vp others to  
godlie imita-  
tion. and ther-  
fore hath bene  
much practi-  
sed by deuout  
persons both  
in the old and  
new Testa-  
ment.

by mouth thou hadst promised, in worke thou hast accompli-  
shed, as also the present time proueth. † Now therefore Lord 16  
God of Israel, fulfil to thy seruant my father David, what  
soeuer thou didst speake to him, saying: There shal not fayle  
of thee a man before me, to sitte vpon the throne of Israel:  
yet so if thy children keepe their waies, and walke in my law,  
as thou also hast walked before me. † And now Lord God of 17  
Israel, be thy word confirmed, which thou hast spoken to  
thy seruant David. † Is it credible then that God should 18  
dwell with men vpon the earth? If heauen and the heauens  
of heauens doe not take thee, how much more this house,  
which I haue built? † But to this end only it is made, that 19  
thou shouldest respect the prayer of thy seruant, and his sup-  
plication Lord my God: and mayst heare the prayers, which  
thy seruant powreth out before thee: † that thou open thine 20  
eies vpon this house daies & nightes, vpon the place, wherein  
thou hast promised that thy name should be inuocated, † and 21  
wouldest heare the prayer; which thy seruant prayeth in it:  
and mayst heare the prayers of thy seruant, and of thy people  
Israel. Whosoever shal pray in this place, heare out of thy  
habitation, that is from the heauens, and be propitious. † If 22  
anie man shal sinne agaynst his neighbour, and come readie  
to sweare agaynst him, and binde himself with a curse before  
the altar in this house: † thou shalt heare from heauen, and 23  
shalt doe the iudgement of thy seruantes, so that thou render  
to the vniust his way vpon his owne head, and reuenge the  
iust, rewarding him according to his iustice. † If thy people 24  
Israel shal be overcome of their enemies, (for they wil sinne  
to thee) and conuerted shal doe penance, and besech thy  
name, and pray in this place, † thou shalt heare from heauen, 25  
and be thou propitious to the sinne of thy people Israel, and  
reduce them into the land, which thou gauest them, and their  
fathers. † If the heauen being shut, there shal no rayne for the 26  
sinnes of the people, and they shal besech thee in this place,  
and shal confesse to thy name, and shal be conuerted from  
their sinnes, when thou shalt afflict them, † heare from 27  
heauen O Lord, and forgue the sinnes of thy seruantes and of  
thy people Israel, and teach them the good way, by the which  
they may goe: and geue rayne to thy land, which thou hast  
geuen thy people to possesse. † If famine shal arise in the land, 28  
and pestilence, rust, and blast, and locust, and bruche, and the  
enemies,





enemies, wasting the countries, shal besiege the gates of the  
 29 citie, and al plague and infirmitie shal presse them: † if any of  
 thy people Israel shal pray, knowing their plague and infirmi-  
 30 tie, and shal spred forth their handes in: this house, † thou  
 shalt heare from heauen, to wit, out of thy high habitation,  
 and be thou propitious, and render to euerie one according  
 to his wayes, which thou knowest him to haue in his hart: (for  
 31 thou onlie knowest the hartes of the children of men:) † that  
 they may seate thee, and walke in thy waies al the daies, that  
 they liue ypon the face of the land, which thou hast geuen to  
 32 our fathers. † The Forener also, which is not of thy people Is-  
 rael, if he come from a far countrie, for thy strong hand, & thy  
 33 stretched out arme, and adore in this place: † thou shalt heare  
 from heauen thy most firme habitation, & shalt do al thinges,  
 for the which that pilgrime shal inuocate thee: that al the  
 peoples of the earth may know thy name, and may feare thee,  
 as thy people Israel, and may know, that thy name is inuoca-  
 34 ted vpon this house, which I haue built. † If thy people shal  
 goe forth to warre agaynst their aduersaries, by the way, that  
 thou shalt send them, shal adore thee agaynst the way, wherein  
 is this citie, which thou hast chosen, and the house, which I  
 35 haue built to thy name: † thou shalt from heauen heare their  
 36 prayers, and petition, and doe thou reuenge. † And if they shal  
 sinne to thee (for there is no man that sinneth not) and thou  
 be angrie with them, and deliuer them to the enemies, and  
 they leade them captiue into a farre countrie, or which is  
 37 neere at the least, † and being conuerted in their hart in the  
 land, to the which they were led captiue, shal doe penance,  
 and shal besech thee in the land of their captiuitie, sayng: We  
 haue sinned, we haue done wickedly, we haue delt vniustly:  
 38 † and shal returne to thee in al their hart, and in al their soule,  
 in the land of their captiuitie, to the which they were led,  
 shal adore thee agaynst the way of their land, which thou  
 gauest their fathers, and of the citie, which thou hast chosen,  
 39 and of the house, which I haue built to thy name: † thou  
 shalt heare from heauen, that is, from thy firme habitation  
 their prayers, and doe thou iudgement, and forgeue thy  
 40 people, although sinneful: † for thou art my God: let thine  
 eyes, I besech thee, be opened, and let thine eares be attent, to  
 41 the prayer, that is made in this place. † Now therefore arise  
 Lord God in thy rest, thou and the Arke of thy strength: Let  
 thy

:: In this chap-  
 ter and often  
 els where it is  
 euident, that  
 places dedica-  
 ted to Gods  
 seruice are  
 more accep-  
 table to him,  
 then other  
 places.





thy Priestes Lord God put on saluation, & thy Saintes reioyse  
in good thinges. † Lord God turne not away from the face  
of my Christ: remember the mercies of Dauid thy seruant.

## CHAP. VII.

*Fire from heauen deuoureth the holocaustes, and glorie replenisheth the  
Temple. 5. More sacrifices are offered, 8. and the Temple is dedicated, with  
seven daies solemnitie, the eight day collection is made. 12. God signifieth  
that he hath heard Salomons prayer. 17. conditionally (as it was made)  
if they serue him, 19. otherwise he wil punish them.*

**A**ND when Salomon had finished to poute out his  
prayers, fyre descended from heauen, and deuoured the  
holocaustes and victimes: and the maiestie of our Lord filled  
the house. † Neither could the Priestes enter into the  
Temple of our Lord, because the maiestie of our Lord had  
filled the temple of our Lord. † Yea and al the children of  
Israel sawe the fyre descending, and the glorie of our Lord  
vpon the house: and falling flat on the earth vpon the pau-  
ment paved with stone, they adored, and prayled our Lord:  
Because he is good, because his mercie is for euer. † And  
the king and al the people immolated victimes before our  
Lord. † King Salomon therfore killed hostes, of oxen  
twentie two thousand, of rammes an hundred twentie thou-  
sand: and the king and al the people dedicated the house of  
God. † And the Priestes stood in their offices: and the Le-  
uites with the instrumentes of the songes of our Lord,  
which Dauid the king made to prayse our Lord: Because his  
mercie is for euer, singing: the hymnes of Dauid by their  
handes: moreouer the Priestes sounded with trumpettes  
before them, and al Israel stood. † Salomon also sanctified  
the middes of the court before the temple of our Lord: for he  
had offered there the holocaustes, and the fatte of the paci-  
fiques: because the brasen altar, which he had made, could  
not susteyne the holocaustes and the sacrifices and the fatte.  
† Salomon therfore made a solemnitie at that time seven  
daies, and al Israel with him, an assemblie verie great, from  
the entrance of Emath to the Torrent of Aegypt. † And he  
made in the eight day an assemblie, because he had dedicated  
the altar seven daies, and had celebrated the solemnitie seven  
daies. † Therfore in the three and twentieth day of the se-  
uenth moneth, he dismist the people to their tabernacles,  
reioysing

11: As the Tem-  
ple was the  
special place  
of prayer, cho-  
sen by God: 12:  
so special  
Hymnes Psal-  
mes and other  
serformes of  
blessing are  
more gratful  
to God, and  
more effectual  
to his seruan-  
tes.





reioysing and being glad for the good, that our Lord had  
 11 done to Daud, and Salomon, and Israel his people. † And  
 Salomon accomplished the house of our Lord, and the house  
 of the king, and al that he had disposed in his hart to do, in  
 the house of our Lord, and in his owne house, and he pro-  
 12 spered. † And our Lord appeared to him by night, and sayd:  
 I haue heard thy prayer, and haue chosen this place to me  
 13 for a house of sacrifice. † If I shal shut heauen, and rayne fal  
 not, and shal bid and command the locust to deuoure the  
 14 land, and shal send pestilence into my people: † and my  
 people being conuerted, vpon whom my name is inuocated,  
 shal beseech me, and seeke out my face, and shal doe penance  
 from their most wicked waies: I also wil heare from  
 heauen, and wil be propitious to their sinnes, and wil saue  
 15 their land. † Mine eies also shal be opened, and mine eares  
 16 erected to his prayer, that shal pray in this place. † For I  
 haue chosen, and haue sanctified this place, that my name  
 may be there for euer, and mine eies and my hart may remaine  
 17 there al daies. † Thou also if thou walke before me, as Daud  
 thy father walked, and shalt doe according to al thinges,  
 which I haue commanded thee, and shalt keepe my iustices  
 18 and iudgementes: † I wil rayse vp the throne of thy king-  
 dom, as I promised to Daud thy father, saying: There shal  
 not be taken away of thy stocke a man, that shal be prince in  
 19 Israel. † But if you shal be turned away, and shal forsake my  
 iustices, and my preceptes, which I haue proposed to you,  
 20 and going shal serue strange goddes, and adore them, † I  
 wil plucke you out of my land, which I haue geuen you: and  
 this house, which I haue sanctified to my name, I wil cast  
 away from my face, and wil deliuer it for a parable, and an  
 21 exemple to al peoples. † And this house shal be for a prouerbe  
 to al passengers, and they shal say being astonysed: Why  
 22 hath the Lord done so to this land, and to this house? † And  
 they shal answer: Because they forsooke the Lord the God  
 of their fathers, who brought them out of the Land of  
 Aegypt, and tooke hold of strange goddes, and adored them,  
 and worshipped them: therefore are al these euils come vpon  
 them.

## CHAP. VIII.

*Salomon buildeth diuers cities, 7. maketh the residue of the Chananites tri-  
 butarie. 12. offereth the ordinarie hostes of sacrifices in the solempne feastes.*

P P P P P

14. Dis-





14. disposed the Priests and Levites in their offices, as David had ordained: 17. and sendeth shippes to fetch gold from Ophir.

AND twentie yeares being complete after that Salomon 1  
 built the house of our Lord and his owne house: † he 2  
 built the cities, which Hiram had geuen to Salomon, and  
 made the children of Israel dwell there. † He went also into 3  
 Emath Suba, and obteyned it. † And he built Palmira in the 4  
 deserr, and he built other cities very wel fenced in Emath.  
 † And he built Beth horon the vpper, and Beth †horon the 5  
 nether, walled cities hauing gates and barrigates and lockes.  
 † Balaath also and al the strongest cities that were Salomons, 6  
 and al the cities of the chariotes, and the cities of the horse-  
 men. Al thinges whatsoeuer Salomon would, & disposed, he  
 built in Ierusalem and in Libanus, and in al the land of his do-  
 minion. † Al the people that was least of the Hetheites, and 7  
 Amorrhites, and Pherezeites, and Heueites, and Iebuseites,  
 which were not of the stocke of Israel, † of their children: 8  
 and of the posteritie, which the children of Israel had not  
 slaine, Salomon subdewed to be tributaries, vntil this day.  
 † Moreouer of the children of Israel he sette not to serue the 9  
 kinges workes: for they were men of warre, and the chiefe  
 captaines, and princes of his chariotes and horsemen. † And 10  
 al the princes of king Salomons armie were two hundred  
 fiftie, which taught the people. † But the daughter of 11  
 Phatao he remoued from the citie of David, into the house,  
 which he had built for her. For the king sayd: My wise shal  
 not dwell in the house of David the king of Israel, because  
 it is sanctified: because the Arke of our Lord is entered into  
 it. † Then Salomon offered holocaustes to our Lord vpon 12  
 the altar of our Lord, which he had built before the porch,  
 † that euerie day there might be offering on it, according to 13  
 the precept of Moyses, in the Sabbathes, and in the Calendes,  
 and in the festiual daies thrise a yere, that is to say, in the  
 Solemnitie of Azymes, and in the Solemnitie of weekes, and  
 in the Solemnitie of tabernacles. † And he appoynted ac- 14  
 cording to the disposition of David his father the offices of  
 the Priestes in their ministeries: & the Levites in their order  
 that they shou'd prayse, and minister before the Priestes ac-  
 cording to the rite of euerie day: & the porters in their diui-  
 sions by gate and gate: (for so David the man of God had  
 com-

Salomon  
 was yet so  
 farre from  
 communica-  
 ting with In-  
 idels, that he  
 suffered not  
 his wife (an  
 infidel) to be  
 present where  
 the Arke of  
 God had bene  
 placed. 1. Par





15 commanded. † Neither did they transgresse of the kinges  
cominamentes as wel the Priestes as the Leuites, touching  
al thinges, that he had commanded, and in the custodies of  
16 the treasures. † Salomon had al expenses prepared, from the  
day that he founded the house of our Lord, vntil the day  
17 wherein he perfitted it. † Then went Salomon into Afi-  
gaber, and into Ailath to the coast of the Red sea, which is  
18 in the Land of Edom. † And Hiram sent vnto him by the  
handes of his seruantes, shippes, and cunning mariners,  
and they went with Salomons seruantes into Ophir, and they  
tooke from thence foure hundred fiftie talentes of gold,  
and brought it to king Salomon.

## CHAP. IX.

*The Queene of Saba admireth salomons wisdom, 9. giveth, and receiveth  
presents. 13. Of the great store of treasure which is yearly brought in, 13.  
king salomon maketh pretious armour, 17. a throne, 20. and plate. 24.  
Other kinges send him gistes, so he aboundeth in glorie, and riches. 29.  
After fourtie yeares reigne he dieth, and his sonne Roboam succedeth.*

Re. 10

1 **T**HE queene of Saba also, when she had heard the fame  
of Salomon, came to proue him in hard propositions  
in Ierusalem, with great riches, and camels, which caried  
spices, and very much gold, and pretious stones. And when  
she was come to Salomon, she spake to him what thinges  
2 soeuer were in her hart. † And Salomon expounded to her  
al thinges that she propounded: neither was there anie  
3 thing, that he made not playne vnto her. † Who after she  
saw, to witte, the wisdom of Salomon, and the house  
4 which he had built, † moreouer also the meates of his table,  
and the habitations of his seruantes, and the offices of his  
ministers, and their garmentes, the cupbearers also, and their  
garmentes, and the victimes, which he immolated in the  
house of our Lord: there was no spirit in her anie longer, she  
5 was soe astonied. † And she sayd to the king: The word is  
true, which I heard in my countrie of thy vertues and wis-  
6 dom. † I did not beleue them that told it, vntil my selfe was  
come, and mine eyes had scene, and I had proued scarce the  
half part of thy wisdom to haue beene told me: thou hast  
7 passed the same with thy vertues. † Blessed are thy men, and  
blessed are thy seruantes, which assist before thee at al time,  
8 and heare thy wisdom. † Be the Lord thy God blessed, who

Ppppp 2

would





∴ They are  
called kinges,  
of God, which  
reigne by his  
grace and ac-  
cording to his  
wil. VVhere-  
vpon they vse  
this stile. By the  
grace of God, K.  
of England Ieru-  
salem. &c.

would ordayne thee ouer his throne, king ∴ of the Lord  
thy God. Because God loueth Israel, and wil preserue it for  
euer: therfore hath he sette thee king ouer it, to doe iudge-  
mentes and iustice. † And she gaue to the king an hundred 9  
twentie talentes of gold, and spices exceding much, and  
most pretious stones: there were not such spices, as these,  
which the Queene of Saba gaue to King Salomon. † But 10  
the seruantes of Hiram also with the seruantes of Salomon  
brought gold from Ophir, and Thymtrees, and most  
pretious stones: † wherof the king made, to witte, of the 11  
Thymtrees, stayers in the house of our Lord, and in the  
kinges house, harpes also and psalteries for the singing men:  
neuer were there seene such trees in the Land of Iuda. † And 12  
king Salomon gaue to the Queene of Saba al thinges that she  
would, and that she asked, and manie moe thinges then she  
brought to him: who returning, went into her countrie  
with her seruantes. † And the weight of the gold, that was 13  
brought to Salomon euerie yeare was six hundred sixtie six ta-  
lentes of gold: † beside that summe, which the legates of 14  
diuers nations, and the merchantes were accustomed to  
bring, and al the kinges of Arabia, and the Dukes of the  
landes, which brought gold and siluer to Salomon. † King 15  
Salomon therfore made two hundred golden speares, of the  
summe of six hundred peces of gold, which were spent in  
euerie speare: † also three hundred golden shieldes of three 16  
hundred peces of gold, with which euerie shield was co-  
uered: and the king put them in the armarie, which was  
besette with a wood. † The king also made a great throne of 17  
iuorie, and couered it with most fyne gold. † Six steppes 18  
also, wherwith the going vp was to the throne, and a foote  
stoole of gold, and two litle armes on either side, and two  
lions standing by the litle armes, † yea and other twelue litle 19  
lions standing vpon the steppes on both sides: there was not  
such a throne in al kingdomes. † Al the vessels also of the 20  
kinges table were of gold, and the vessels of the house of the  
forest of Libanus of most pure gold. For siluer in those daies  
was reputed for nothing. † For the kinges shippes went into 21  
Tharsis with the seruantes of Hiram, once in three yeares:  
and they brought from thence gold and siluer, and yuorie,  
and apes, and pecockes. † Salomon therfore was magni- 22  
fied aboue al the kinges of the earth for riches and glorie.  
† And





23 † And al the kinges of the earth desired to see Salomons  
face, that they might heare the wisdom, which God had  
24 geuen in his hart. † And they brought him gistes, vessels of  
siluer, and gold, and garmentes, and armour, and spices,  
25 horses, and mules, euerie yeare. † Salomon also had fourtie  
thousand horses in the stables, and of chariotes, and horse-  
men twelue thousand, and he placed them in the cities of  
26 the chariotes, and where the king was in Ierusalem. † He  
exercised also authoritie ouer al the kinges from the river  
Euphrates vnto the land of the Philisthines, and vnto the  
27 borders of Ægypt. † And he made so great plentie of siluer  
in Ierusalem as it were of stones: and of cedres so great a  
multitude as of sicomores, which grow in the champayne.  
28 † And horses were brought him out of Ægypt, and al coun-  
29 tries. † But the rest of of the workes of Salomon the first  
and the last are written in the wordes of Nathan the Prophet,  
and in the bookes of Ahias the Silonite, in the Vision  
also of Addo the Seer, agaynst Ieroboam the sonne of Nabat.  
30 † And Salomon reigned in Ierusalem ouer al Israel fourtie  
31 yeares. † And he ⁊ slept with his fathers: and they buried  
him in the citie of Dauid: and Roboam his sonne reigned  
for him.

⁊ His fall to  
luxurie and  
idolatrie is  
recorded. 3.  
Reg. 11.

## CHAP. X.

*Roboam requested by Ieroboam and the people to lighten their yoke of seruice,  
6. leauing the counsel of the ancient, and following young counsellors,  
threatneth to presse the people. 16. wherupon manie reuolt from him.*

Reg.  
12.

1 **A**N D Roboam went forth into Sichem: for thither al  
2 Israel was assembled, to make him king. † Which when  
Ieroboam the sonne of Nabat had heard, who was in Ægypt  
(for he was fled thither from Salomon) forthwith he retur-  
3 ned. † And they called him, & he came with al Israel & spake  
4 to Roboam, saying: † Thy father pressed vs with a most  
hard yoke, do thou command lighter thinges then thy  
father, who layd vpon vs a heauie seruitude, and ease thou  
5 a litle of the burden, that we may serue thee. † Who sayd:  
After three daies returne ye to me. And when the people was  
6 gone, † he tooke counsel with the Ancientes, which stode  
before his father Salomon, whiles he yet liued, saying: What  
7 counsel geue you, that I may answer the people? † Who sayd  
to him: If thou wilt please this people, and pacifie them with

The second  
part. Diuision  
of the king-  
dom. Dauids  
issue reigning  
only in two  
tribes, which  
also are caried  
captiue into  
Babylon.

P P P P P 3

wordes





wordes of clemencie, they wil serue thee at al times. † But 8  
 he forlooke the counsel of the Ancientes, and began to treat  
 with yongmen, that had beene brought vp with him, and  
 were in his trayne. † And he sayd to them: What semeth to 9  
 you? or what shal I answer this people, which hath sayd to  
 me: Ease the yoke which thy father layd vpon vs? † But they 10  
 answered as yongmen, and brought vp with him in delica-  
 nesse, and sayd: Thus shalt thou speake to the people, that  
 sayd to thee: Thy father aggrauated our yoke, doe thou ease  
 it: and thus shalt thou answer them: My least finger is thicker  
 then the loynes of my father. † My father layd vpon you an 11  
 heauie yoke, and I wil adde a greater weight: my father bette  
 you with scourges, but I wil beate you with scorpions. † Iero- 12  
 boam therfore came, and al the people to Roboam the third  
 day, as he had commanded them. † And the king answered 13  
 rough wordes, leauing the counsel of the Ancientes: † and 14  
 he spake according to the yongmens wil: My father layd  
 vpon you a heauie yoke, which I wil make heauier: my father  
 bette you with scourges, but I wil beate you with scorpions.  
 † And he condescended not to the peoples requestes: for it 15  
 was the wil of God, that his word should be accomplished,  
 which he had spoken by the hand of Abias the Silonite to  
 Ieroboam the sonne of Nabat. † And al the people when the 16  
 king spake rough wordes, sayd thus vnto him: We haue no  
 part in Dauid, nor inheritance in the sonne of Isai. Returne  
 into thy tabernacles ó Israel, and do thou feede thy house  
 Dauid. And Israel went into their tabernacles. † But ouer the 17  
 children of Israel, that dwelt in the cities of Iuda, Roboam  
 reigned. † And king Roboam sent Aduram, who was ouer 18  
 the tributes, and the children of Israel stoned him, and he  
 died: moreouer king Roboam made hast to get vp into his  
 chariote, and fled into Ierusalem. † And Israel reuolted from 19  
 the house of Dauid vntil this day.

## CHAP. XI.

*Roboam intending by force to reduce al Israel to his subiection, is warned by  
 a Prophet to cease from that enterprise. 5. He maketh walles about diuers  
 cities, 11. furnishesthem with victuals, and munition, 13. Priests,  
 Levites, and manie others repaire to Ierusalem, because Ieroboam maketh  
 a new religion, and new statutes. 18. Roboam taketh manie wiues, and  
 concubines. 22. preferreth Abias aboue al his other sonnes.*

And





1 **A**N D Roboam came into Ierusalem, and called together  
 al the house of Iuda and Benjamin, an hundred foure-  
 score thousand chosen men and warriors, to fight agaynst Is-  
 2 rael, and to conuert his kingdom vnto him. † And the word  
 3 of our Lord came to Semcias the man of God, saying: † Speake  
 to Roboam the sonne of Salomon the king of Iuda, and to al  
 4 Israel, that is in Iuda and Benjamin: † Thus sayth our Lord:  
 You shal not goe vp, neither shal you fight agaynst your bre-  
 thren: let euerie man returne into his house, becauie this  
 thing is done by my wil. Who when they had heard the word  
 of our Lord, returned, neither went they forward agaynst  
 5 Ieroboam. † And Roboam dwelt in Ierusalem, and built  
 6 walled cities in Iuda. † And he built Bethlehem, and Etam,  
 7 and Thecue, † Berhsur also, and Socho, & Odollam, † more-  
 8 ouer also Geth, and Maresa, and Ziph, † yea and Aduram, and  
 9 Lachis, and Azeca, † Saraa also, and Aialon, and Hebron,  
 10 which were in Iuda and Benjamin, most fenced cities. † And  
 11 when he had inclosed them with walles, he put in them  
 princes, and store houses of victuals, that is, of oile and wine.  
 12 † Yea and in euerie citie he made armories of shieldes and  
 speares, and he strengthened them with great diligence, and  
 13 reigned ouer Iuda and Benjamin. † And the Priestes and  
 14 Leuites, that were in al Israel, came to him out of al their  
 seates, † :: leauing their suburbs, and their possessiours, and  
 passing to Iuda, and Ierusalem, because Ieroboam had cast  
 them of, and their posteritie: that they should not execute  
 15 the priesthood of our Lord. † Who made vnto him selfe  
 priestes of the excelses, and of diuels, and of the calues which  
 16 he had made. † Yea and of al the tribes of Israel. whosoever  
 had geuen their hart to seeke our Lord the God of Israel, came  
 into Ierusalem to immolate their victims before our Lord the  
 17 God of their fathers. † And they strengthened the kingdom  
 of Iuda, and established Roboam the sonne of Salomon for  
 three yeares: for they walked in the waies of Daud and Salo-  
 18 mon, onlie three yeares. † And Roboam tooke to wife Maha-  
 lath, the daughter of Ierimoth the sonne of Daud: Abihail  
 19 also the daughter of Eliab the sonne of Isai, † who bare him  
 20 sonnes Iehus, and Somorias, and Zoom. † After this woman  
 also he tooke Maacha the daughter of Absalom, who bare  
 21 him Abia, and Ethai, and Ziza, and Salomith. † And Roboam  
 loued Maacha the daughter of Absalom aboue al his wiues,  
 and

:: A worthie  
 example to  
 suffer tem-  
 poral damage  
 rather then to  
 conforme  
 them selues to  
 the practise of  
 false religion.





and concubines: for he had married eightene wiues, and threescore concubines: and he begat eight and twentie sonnes, and threescore daughters. † But he appoynted for head Abias the sonne of Maacha duke ouer al his brethren: for he meant to make him king, † because he was wiser, and mightier aboue al his sonnes, and in al the costes of Iuda, and of Benjamin, and in al the walled cities: and he gaue them much meate, and he desired manie wiues.

## CHAP. XII.

*For the sinnes of Roboam, and the people manie strong cities, also Ierusalem; are taken and spoyled by the king of Ægypt. 8. They repent, and the Ægyptians depart, 9. but carie away the treasures. 13. Roboam dieth, and his sonne Abias reigneth.*

**A**N D when the kingdom of Roboam was strengthened and fortified, he forsooke the law of our Lord, and al Israel with him. † And in the fifth yeare of the kingdom of Roboam, came vp Sefac the king of Ægypt into Ierusalem (because they had sinned to our Lord) † with a thousand two hundred chariotes, and threescore thousand horsemen: neither was anie number of the common people, that came with him out of Ægypt, to witte, Lybians, and Troglodytes, and Æthiopians. † And he tooke the most fenced cities in Iuda, and came ouer vnto Ierusalem. † And Semeias the prophete went to Roboam, and to the princes of Iuda, that were gathered together in Ierusalem, fleeing from Sefac, and he sayd to them: Thus sayth our Lord: You haue leaft me, and I haue leaft you in the hand of Sefac. † And the princes of Israel, and the king, being astonied, sayd: Our Lord is iust. † And when our Lord had seene that they were humbled, the word of our Lord came to Semeias, saying: Because they are humbled, I wil not destroy them, and I wil geue them a litle ayde, and my furie shal not droppe vpon Ierusalem by the hand of Sefac. † But yet they shal serue him, that they may know the distance of my seruice, and of the seruice of the kingdom of the earth. † Therfore Sefac the king of Ægypt retyred from Ierusalem, taking away the treasures of the house of our Lord, and of the kinges house, and he tooke al thinges with him, and the golden shieldes that Salomon had made, † for the which the king made brasen ones, and deliuered them to the princes of the shieldbearers, which kept the entrance





- 11 entrance of the palace. † And when the king entred into the  
 house of our Lord, the shieldbearers came, and tooke them,  
 12 & brought them backe agayne to their armerie. † But yet be-  
 cause they were humbled, the wrath of our Lord was turned  
 away from them, neither were they vitterly destroyed: for in  
 13 Iuda there were found good workes. † King Roboam ther-  
 fore was strengthened in Ierusalem, & reigned: one and four-  
 tie yeares old was he when he beganne to reigne, and he rei-  
 gned seuentene yeares in Ierusalem, the citie, which our Lord  
 chose, to confirme his name there, out of al the tribes of Israel:  
 14 and the name of his mother was Naama an Ammonite. † And  
 15 he did euil, and prepared not his hart to seke our Lord. † But  
 the workes of Roboam the first and the last are writen in the  
 Bookes of Semeias the Prophete, and of Addo the Seer, and  
 diligently expounded: and Roboam and Ieroboam fought  
 16 one agaynst the other al their daies. † And Roboam slept  
 with his fathers, and was buried in the citie of David. And  
 Abias his sonne reigned for him.

## CHAP. XIII.

*Abias maketh warre agaynst Ieroboam. 4. exhorteth the people of Israel for  
 iustice, and religions sake to returne to him. 13. In the meane time Iero-  
 boam inuiroeth him with forces, but by Gods assistance Abias preuaileth.  
 21. and reigneth securely.*

3. Reg. 15

- 1 **I**N the eighteenth yeare of king Ieroboam, reigned Abias  
 2 ouer Iuda. † Three yeares reigned he in Ierusalem, and  
 his mothers name was Michaia, the daughter of Vriel of  
 3 Gabaa: there was warre between Abias and Ieroboam. † And  
 when Abias had begun battel, and had most warlike men, &  
 of chosen ones four hundred thousand: Ieroboam put his  
 armie in aray on the contrarie side, eight hundred thousand  
 4 men, who them selues also were chosen men, and most valiant  
 to battels. † Abias therefore stood vpon mount Semeron,  
 which was in Ephraim, and sayd: Heare Ieroboam, and al  
 5 Israel: † Are you ignorant that our Lord the God of Israel gaue  
 the kingdom to David ouer Israel for euer, to him and his  
 6 children as a :: couenant of salt? † And there rose vp Iero-  
 boam the sonne of Nabat, the seruant of Salomon the sonne  
 7 of David: and rebelled agaynst his lord. † And there were  
 gathered to him al the most vayne men, and the children of  
 Belial: and they preuayled agaynst Roboam the sonne of

:: A firme and  
 perpetual co-  
 uenant. Num.  
 18. 7. 19.

Q q q q q

Salomon:





Salomon: moreouer Roboam was rude, and of a fearful hart,  
 and could not resist them. † Now therefore you say that you 8  
 are able to resist the kingdom of our Lord, which he posses-  
 seth by the children of Dauid, and you haue a great multi-  
 tude of people, and golden calues, which Ieroboam hath  
 made you for goddes. † And you haue cast out the Priestes of 9  
 of our Lord, the children of Aaron, and the Leuites: and you  
 haue made you priestes, as al the peoples of the earth: who  
 soeuer shal come & consecrate his hand in a bullock of oxen,  
 and in seuen rammes, is made the priest of them that are not  
 goddes. † But our Lord is God, whom we forsake not, and 10  
 the Priestes do minister to our Lord of the children of Aaron,  
 and the Leuites are in their order. † Holocaustes also they do 11  
 offer to our Lord, euerie day morning and euening, and in-  
 cense made according to the preceptes of the law, and the  
 loaves are set forth on a most cleane table, and there is with  
 vs the golden candlestick, and the lampes therof, that they  
 may be lighted alwaies at euening: for we keepe the preceptes  
 of the Lord our God, whom you haue forsaken. † Therefore 12  
 in our host God is the prince, and his Priestes, which sound  
 with trumpettes, and resound agaynst you: children of Israel  
 fight not agaynst our Lord the God of your fathers, because  
 it is not expedient for you. † He speaking these thinges, Iero- 13  
 boam endeououred to entrappe him behind. And when he  
 stood ouer agaynst the enemies, he compassed Iuda vnwitting  
 with his armie. † And Iudas looking backe, saw the battel at 14  
 hand before and behind, and cryed to our Lord: and the  
 Priestes begane to sound with trumpettes. † And al the men 15  
 of Iuda made a shout: and behold they crying, God terrified  
 Ieroboam, and al Israel that stood agaynst Abias and Iuda.  
 † And the children of Israel fled from Iuda, and our Lord deli- 16  
 uered them into their hand. † Abias therefore and his people 17  
 stroke them with a great slaughter, and there fel wounded of  
 Israel siue hundred thousand valiant men. † And the chil- 18  
 dren of Israel were humbled, at that time, and the children  
 of Iuda exceedingly encouraged because they had trusted in  
 our Lord the God of their fathers. † And Abias pursewed Ie- 19  
 roboam fleing, and he tooke his cities, Bethel and her daugh-  
 ters, and Iesna with her daughters, Ephron also and her  
 daughters. † Neither was Ieroboam able to resist anie more, 20  
 in the daies of Abias: whom our Lord stroke, and he died.  
 † Ther-





- 21 † Therefore Abias, his empire being strengthened, took  
fourtene wiues: and he begat two and twentie sonnes, and  
22 sixtene daughters. † But the rest of the wordes of Abias, and  
of his waies and wordes, are written diligently in the Booke  
of Ado the Prophete.

## CHAP. XIII.

*Abias dieth, and his sonne Asa reigneth, destroyeth idolatrie, 6. sanctifieth  
his citie, 9. and ouercometh, by Gods special helpe, the Acopian, armie  
of a million of men.*

- 1 **A**N D Abias slept with his fathers, and they buried him  
in the Citie of David: and Asa his sonne reigned for  
2 him, in whose daies the land was quiet tenne yeares. † And  
Asa did that which was good and pleasing in the sight of his  
God, and he ouerthrew the altars of :: strange seruice, and :: It perteyned  
3 the excelses, † and brake the statues, and cut downe the properly to  
4 groues. † And he commanded Iuda that they should seeke the king to  
our Lord the God of their fathers, and should doe the law, destroy the  
5 and al the commandementes. † And he rooke away out of al exterior pra-  
the cities of Iuda the altars, and temples, & reigned in peace. tise, of idola-  
6 † He built also fenced cities in Iuda, because he was quiet, and trie, but to  
there had no battels risen in his time, our Lord geuing peace. the Prielles,  
7 † And he sayd to Iuda: Let vs build these cities, and compasse & prophetes  
them with walles, and strengthen them with towers, and to informe the  
8 gates, and lockes, whiles thinges are quiet from battels, be- interior mind,  
cause we haue sought our Lord the God of our fathers, and & consciences  
he hath geuen vs peace round about. They therefore did build, of euerie one.  
9 and there was no impediment in building. † And Asa had in  
his armie of them that caried shieldes and speares, of Iuda  
three hundred thousand: and of Benjamin shieldbearers and  
archers, two hundred eightie thousand, al these were most  
10 valiant men. † And Zara the Ethiopian with his armie issued  
forth agaynst them, tenne hundred thousand, and with three  
11 hundred chariotes: and he came as far as Maresa. † Moreo-  
uer Asa went on to meete him, and set his armie in aray to  
12 battel in the vale Sephata, which is neere Maresa. † And  
he inuocated our Lord God, and sayd: Lord there is no diffe-  
rence with thee, whether thou helpe in few, or in manie:  
helpe vs o Lord our God: for hauing confidence in thee, and  
in thy name we are come agaynst this multitude. Lord, thou  
12 art our God, let not man preuaile agaynst thee. † Our Lord

Q q q q q

therefore





therfore certified the Æthiopians before Asa and Iuda: and  
 the Æthiopians fled. † And Asa purſewed them, and the 13  
 people that was with him, vnto Gerara: and the Æthiopians  
 fel to viter destruction, becauſe our Lord killing them, and  
 his armie fighting they were deſtroyed. They tooke therfore  
 manie ſpoiles, † and they ſtrooke al the cities round about 14  
 Gerara: for great terrour had inuaded al men: and they ſpoyled  
 the cities, and caried away much praye. † Yea and deſtroying 15  
 the ſheepcotes of ſheepe, they tooke an infinite multitude  
 of cattel, and of camels: and returned into Ieruſalem.

## CHAP. XV.

*Azarias prophesieth that Iſrael ſhall lack the true God, Priests, and the  
 law, a long time. 8. Which king Asa hearing moſt ſeriously deſtroyeth  
 idolatrie. 12. maketh covenant and oath to ſerue God. 16. And depoſeth  
 his mother for offering ſacrifice to Priapus.*

∴ Cooperati-  
 on with Gods  
 grace meri-  
 teth increaſe  
 of grace.

**A**ND Azarias the ſonne of Oded, the Spirit of God co-  
 ming vpon him, † went out to meete Asa, and ſayd to 2  
 him: Heare ye me Asa, and al Iuda and Benjamin: Our Lord  
 is with you, ∴ becauſe you haue beene with him. If you wil  
 ſeeke him, you ſhal finde: but if you forſake him, he wil for-  
 ſake you. † And manie daies ſhal paſſe in Iſrael without the 3  
 true God, and without Priſt a teacher, and without the Law.  
 † And when they ſhal returne in their diſtreſſe to our Lord 4  
 the God of Iſrael, and ſhal ſeeke him, they ſhal finde him.  
 † At that time there ſhal not be peace to him that goeth out 5  
 and cometh in, but terrours on euerie ſide in the inhabitants  
 of the earth. † for nation ſhal fight agaynſt nation, and citie 6  
 agaynſt citie, becauſe our Lord wil trouble them with al di-  
 ſtreſſe. † You therfore take courage, and let not your handes 7  
 be diſſolued: for there ſhal be reward to your worke. † Which 8  
 when Asa had heard, to witte, the wordes, and the prophcie  
 of Azarias the ſonne of Oded the prophete, he tooke cou-  
 rage, and tooke away the Idols out of al the land of Iuda, and  
 out of Benjamin, and out of the cities, which he had taken,  
 of mount Ephraim, and he dedicated the altar of our Lord,  
 which was before the porche of our Lord. † And he gathered 9  
 together al Iuda and Benjamin, and the ſtrangers with them  
 of Ephraim, and of Manaſſes, and of Simeon: for manie were  
 fled to him of Iſrael, ſeing that our Lord his God was with  
 him. † And when they were come into Ieruſalem the third 10  
 moneth,





11 moneth, in the fiftenth yeare of the reigne of Asa, † they  
 immolated to our Lord in that day of the spoiles, & the praie,  
 that they had brought, oxen seuen hundred, and rammes  
 12 seuen thousand. † And he went in after the maner to establish  
 the couenant, that they should seeke our Lord the God of  
 13 their fathers in al their hart, and in al their soul. † And if anie  
 man, quoth he, shal not seeke our Lord the God of Israel, let  
 him die, from the least to the greatest, from man vnto wo-  
 14 man. † And they sware to our Lord with a lowd voyce in  
 iubilation, and in noyle of trumpeter, and sound of shaulmes,  
 15 † al that were in Iuda with execration: for in al their hart did  
 they sweare, and with al their wil did they seeke him, and  
 16 found him, & our Lord gaue them rest round about, † Yea and  
 Maacha the mother of king Asa he depoted from the royal  
 empyte, because she had made in a groue the idol of Priapus:  
 which he wholly destroyed, and breaking into pecces, burnt  
 17 it in the Torrent cedron. † But the :: Excelses were left in  
 18 Israel: neuertheless the hart of Asa was perfect al his daies.  
 † And those thinges which his father had vowed, and him  
 self, he brought into the house of our Lord, gold and siluer,  
 19 and of vessels diuers furniture. † And there was no warre  
 vnto the fise and thirteth yeare of the reigne of Asa.

:: King Asa de-  
 stroyed the  
 places where  
 Idoles were  
 serued, chap.  
 14. v. 2. but  
 tollerated the  
 places where  
 some offered  
 sacrifice to  
 God beside  
 the proper al-  
 tar in Ierusa-  
 lem, because  
 this was dis-  
 pensable and  
 not the other.

## CHAP. XVI.

*Against the king of Israel, king Asa procureth helpe of the Assyrians, 7.  
 which a prophet repriming is put in fetters. 11. Asa dieth, with  
 disease of his fecte, and is buried with pompe.*

1. 2. 3.  
 15.

1 **A**N D in the six and thirteth yeare of his reigne, came vp  
 Baasa the king of Israel into Iuda, and with a wall com-  
 passed Rama, that none could safely goe out and come in of  
 2 the kingdom of Asa. † Asa therfore brought forth siluer  
 and gold, out of the treasures house of our Lord, and of the  
 kinges treasures, and he sent to Benadad the king of Syria,  
 3 who dwelt in Damascus, saying: † There is league betwen  
 me & thee, my father also and thy father had concord, wher-  
 fore I haue sent thee siluer and gold, that breaking the league,  
 which thou hast with Baasa the king of Israel, thou make  
 4 him retire from me. † Which being knowen, Benadad sent  
 the princes of his hostes to the cities of Israel: who stroke  
 Ahion, and Dan, and Ablemaim, and al the walled cities of  
 5 Nephthali. † which when Baasa had heard, he ceased to build

Q q q q q 3

Rama,





Rama, and intermitted his worke. † Moreover Aſa the king 6  
 tooke al Iuda, and caried away the ſtones out of Rama, and  
 the timber that Baſa had prepared for the building: and he  
 built of them Gabaa, & Maſpha. † At that time came Hanani 7  
 the prophete to Aſa the king of Iuda, and ſayd to him: Be-  
 cauſe thou haſt had confidence in the king of Syria, and not  
 in our Lord thy God, therefore hath the armie of the king of  
 Syria eſcaped out of thy hand. † Were not the Æthiopians, 8  
 and Libyians manie moe in chariotes, and horſemen, and a  
 multitude exceeding great: whom, when thou didſt beleue in  
 our Lord, he deliuered into thy hand? † For the eies of our 9  
 Lord behold al the earth, and geue ſtrength to them, that  
 with perfect hart beleue in him. Thou therefore haſt done  
 foolyſhly, & for this cauſe from this preſent time ſhal battels  
 ariſe agaynſt thee. † And Aſa being angrie agaynſt the Seer, 10  
 commanded him to be caſt into ſetters: for he rooke indi-  
 gnation exceedingly vpon this thing: and he ſlewe of the  
 people at that time verie manie. † But the workes of Aſa the 11  
 firſt & the laſt are writen in the Booke of the kinges of Iuda  
 and Iſrael. † Aſa alſo fel ſicke in the nine and thirtieth yeare 12  
 of his reigne, of a moſt vehement payne of his feete, and  
 neither in his infirmitie did he ſeek our Lord, but rather  
 truſted in the arte of Phiſitians. † And he ſlept with his 13  
 fathers: and he died the one and ſoutteth yeare of his reigne.  
 † And they buried him in his ſepulchre, which he had digged 14  
 for himſelf in the Citie of Dauid: and they layd him vpon his  
 bed ſul of ſpices and odoriferous oyntementes, which were  
 made by the arte of apothecaries, and they burnt it over  
 him with exceeding ambition.

## CHAP. XVII.

*Ioſaphat ſucceeding in the kingdom preuaileth in battel agaynſt the king of  
 Iſrael. 6. deſtroyeth idolaters, and ſendeth Priſtes and Leuites to inſtruct  
 the people. 11. The Philiftians and Arabians ſend preſentes to king Ioſa-  
 phat. 17. the leaders of the armie and ſouldiars are numbred.*

**A**N D Ioſaphat his ſonne reigned for him, & grew ſtrong 1  
 agaynſt Iſrael. † And he appoynted numbers of ſoul- 2  
 diars in al the cities of Iuda, that were compaſſed with walles.  
 And he placed garrisons in the land of Iuda, and in the cities  
 of Ephraim, which Aſa his father had taken. † And our 3  
 Lord was with Ioſaphat, becauſe he walked in the firſt waies  
 of Dauid

muſt puniſh-  
 ment with  
 paine of his  
 feete, for iniu-  
 riously put-  
 ting Gods  
 prophet in  
 ſetters. v. 10.  
 So God puni-  
 ſhed him tem-  
 potally, for  
 that and other  
 paſſionate  
 ſinnes: and  
 he died in  
 good ſtate, for  
 his hart was  
 perfect al his  
 dayes, ( Chap  
 15. v. 17.) that  
 is, moſt part of  
 his life, eſpe-  
 cially in his  
 laſt dayes.





- 4 of David his father : and he trusted not in Baalim, † but in  
the God of his father, and went forward in his preceptes,  
5 and not according to the sinnes of Israel. † And our Lord  
confirmed the kingdom in his hand, and al Iuda gaue giftes  
to Iosaphat : and there grew to him infinite riches, and much  
6 glorie. † And when his hart had taken courage :: for the  
waies of our Lord, he tooke away also the Excelses and  
7 groues out of Iuda. † And in the third yeare of his kingdom,  
he sent of his princes Benhail, and Abdias, and Zacharias,  
and Nathanael, and Micheas, that they should teach in the  
8 cities of Iuda : † and with them Leuites, Semeias, and Na-  
thanas, and Zabadias, Asael also, and Semiramoth, and Iona-  
than, and Adonias and Tobias, and Thobadonias Leuites,  
9 and with them Elisama, and Ioram Priestes. † And they  
taught the people in Iuda, haning the booke of the law of  
our Lord: and they went about al the cities of Iuda, and in-  
10 structed the people. † Therefore the dread of our Lord came  
vpon al the kingdomes of the landes, that were round about  
11 Iuda, neither durst they make battel agaynst Iosaphat. † Yea  
and the Philistians brought giftes to Iosaphat, and tribute  
of siluer, the Arabians also brought cattel, of rammes seuen  
12 thousand seuen hundred, and buckegoates as manie. † Iosa-  
phat therfore grewe, and was magnified on high : and he  
13 built in Iuda houses like to toures, and walled cities. † And  
he prepared manie workes in the cities of Iuda : there were  
14 also men of warre, and valiant in Ierusalem, † of whom this  
is the number by the houses and families of euerie one: In  
Iuda princes of the armie, Ednas duke, and with him most  
15 valiant men three hundred thousand. † After him Iohanan  
the prince, and with him two hundred eightie thousand.  
16 † After him also Amasias the sonne of Zechri, consecrated  
to our Lord, and with him two hundred thousand of valiant  
17 men. † Him followed Eliada valiant to battels, and with  
him of them that held bow & shield two hundred thousand.  
18 † After this man also Iozabad, and with him an hundred  
19 eightie thousand readie souldiars. † Al these were at the hand  
of the king, beside others, whom he had put in walled cities,  
in al Iuda.

## CHAP. XVIII.

*Iosaphat ioyned in affinitie with wicked Achab king of Israel, goeth with  
him against Ramoth Galaad, four hundred false prophetes promising victo-*

*rit. 14.*





*rie. 14. Micheas prophesying the contrarie, 15. is put in prison. 28. Achab (notwithstanding he changeth his attire, and leaueth Iosaphat in danger) 33. is slain.*

**I**OSAPHAT therefore was rich and verie glorious, and 1  
was ioyned in affinitie to Achab. † And he went downe 2  
to him after certaine yeares into Samaria: at whose coming  
Achab killed muttons, and oxen very manie for him and the  
people that came with him: and he perswaded him to goe vp  
into Ramoth Galaad. † And Achab the king of Israel sayd 3  
to Iosaphat the king of Iuda: Come with me into Ramoth  
Galaad. To whom he answered: As I am thou also: as thy  
people; so my people also: and: we wil be with thee in battel.  
† Iosaphat sayd to the king of Israel: Consult I beseech thee 4  
presently the word of our Lord. † Therefore the king of 5  
Israel gathered together of the prophetes four hundred men,  
and sayd to them: Shal we goe into Ramoth Galaad to fight,  
or sitte stil? But they sayd: Goe vp, say they, and God wil de-  
liuer it into thy hand. † And Iosaphat sayd: Is there not here 6  
a prophete of our Lord, that we may enquire also of him?  
† And the king of Israel sayd to Iosaphat: There is one man, 7  
of whom we may aske the wil of our Lord: but I hate him,  
because he doth not prophesie me good, but euil at al times:  
and it is Micheas the sonne of Iemla. And Iosaphat sayd:  
Speake not in this maner o king. † The king of Israel ther- 8  
fore called one of the Eunuches, and sayd to him: Cal quickly  
Micheas the sonne of Iemla. † Moreover the king of Israel, 9  
and Iosaphat the king of Iuda, both sate in their thrones, clo-  
thed with kinglie attyre, and they sate in the court beside  
the gate of Samaria, and al the prophetes prophesied before  
them. † But Sedecias the sonne of Chanaana made him hornes 10  
of yron, and sayd: Thus sayth our Lord: With these shalt  
thou strike Syria, til thou destroy it. † And al the prophetes 11  
in like manner prophesied, and sayd: Goe vp into Ramoth  
Galaad, and thou shalt prosper, and our Lord wil deliuer  
them into the kinges hand. † And the messenger that went 12  
to cal Micheas, sayd to him: Behold the wordes of al the pro-  
phetes with one mouth tel the king good thinges: I beseech  
thee therefore that thy word also dissent not from them, and  
that thou speake prosperous thinges. † To whom Micheas 13  
answered: Our Lord lieth, whatsoeuer my God shal say to  
me,

For this he  
was iustly re-  
prehended,  
but his simple  
intention di-  
minished his  
fault, and so  
he was more  
easily pardo-  
ned, & for his  
good workes  
otherwise  
done in  
Gods seruice.  
ch. 12. 3.





14 me, that wil I speake. † He therfore came to the king. To  
 whom the king sayd: Micheas, shal we goe into Ramoth  
 Galaad to fight, or sit stil? To whom he answered: Goe ye vp:  
 for al thinges shal fal out prosperous, and the enemies shal be  
 15 deliuered into your handes. † And the king sayd: Agayne,  
 and agayne I adiure thee, that thou speake not to me, but  
 16 that which is true in the name of our Lord. † But he sayd: I  
 saw al Israel disperst in the mountaynes, as sheepe without  
 a shepheard: and our Lord sayd: These haue no maisters:  
 17 let euerie man returne into his house in peace. † And the  
 king of Israel sayd to Iosaphat: did I not tel thee that this  
 man did not prophecie me anie good, but these thinges that  
 18 be euil? † But he sayd: Heare ye therfore the word of our  
 Lord: I saw our Lord sitting in his throne, and al the host of  
 19 heauen assisting him on the right hand and on the left. † And  
 our Lord sayd: who shal deceiue Achab the king of Israel,  
 that he may goe vp and fal in Ramoth Galaad. And when one  
 20 sayd in this maner, and an other otherwise: † there came forth  
 a spirit, and stood before our Lord, and sayd: I wil deceiue  
 him. To whom our Lord sayd: wherin wilt thou deceiue  
 21 him. † But he answered: I wil goe forth, and wil be a lying  
 spirit in the mouth of al his prophetes. And our Lord sayd:  
 Thou shalt deceiue, and shalt preuaile: goe forth, and doe  
 22 so. † Now therfore, behold our Lord hath geuen the spirit  
 of lying in the mouth of al thy prophetes, and our Lord hath  
 23 spoken of thee euil thinges. † And Sedecias the sonne of  
 Chanaana came, and stroke the cheeke of Micheas, and sayd:  
 Which way passed the spirit of our Lord from me, that it  
 24 should speake to thee. † And Micheas sayd: Thou thy self  
 shalt see in that day, when thou shalt enter into chamber out  
 25 of chamber, to be hid. † And the king of Israel commanded,  
 saying: Take Micheas, and lead him to Amon the gouernour  
 26 of the citie, and to Ioab the sonne of Amelech. † And you  
 shal say: Thus sayth the king: Cast this felow into prison,  
 and giue him a litle bread, and a litle water, til I returne in  
 27 peace. † And Micheas sayd: If thou returne in peace, our  
 Lord hath not spoken in me, & he sayd: Heare al ye peoples.  
 28 † Therfore the king of Israel, and Iosaphat the king of Iuda  
 29 went vp into Ramoth Galaad. † And the king of Israel sayd  
 to Iosaphat: I wil change my habite, and so I wil goe to the  
 fight, but be thou clothed with thine owne garmentes. And

See Annotation. 3 Reg. 22.  
 7. 15.

Rrrrr

the





the king of Israel changing his habit came to the battel.  
 † And the king of Syria had commanded the captaynes of 30  
 his horsemen saying : Fight not agaynst the least , or agaynst  
 the greatest, but agaynst the king of Israel only. † Therefore 31  
 when the princes of the horsemen saw Iosaphat, they sayd :  
 This is the king of Israel. And they compassed him fighting :  
 but he cried to our Lord, and he holpe him, and turned them  
 away from him. † For when the captaynes of the horsemen 32  
 saw, that it was not the king of Israel, they least him. † And 33  
 it chanced that one of the people shot an arrow at aduen-  
 ture, and stroke the king of Israel between the necke and the  
 shoulders, and he sayd to his cocher : Turne thy hand, and  
 carie me out of the battel, because I am wounded. † And the 34  
 fight was ended in that day: moreouer the king of Israel stood  
 in his chariote agaynst the Syrians vntil euening, and died at  
 the sunne sette.

## CHAP. XIX.

*Iosaphat being reproued by a prophet for yelding help to Achab, 5. appoynteth Iudges in seueral cities, admonishing them to doe iustice. 8. exhorteth Priests and Levites to execute their iudgements carisfully. 11. Amarias High Priest directing and ruling in thinges belonging to God, Zabedias general captayne gouerneth the kinges affayres.*

∴ Precilian  
 Dorastiles

holding it vn-  
 lausful to con-  
 uerse with sin-  
 ners amongst  
 other Scriptu-  
 res alleaged  
 this reprehension of Iosa-  
 phat for his  
 societie with  
 Achab. To  
 whom s. Au-  
 gustin answereth, that he  
 was not bla-  
 med for other  
 conuersation  
 with Achab,  
 but for ayding  
 him, and ioy-  
 ning with him  
 in the act of

AND Iosaphat the king of Iuda returned into his house 1  
 peaceably, into Ierusalem. † Whom Iehu the sonne of 2  
 Hanani the Seer mette, and sayd to him : ∴ To the impious  
 man thou geuest ayde, and to them that hate our Lord thou  
 art ioyned in frendship, and therefore thou didst deserue in  
 deed the wrath of our Lord : † but good workes are found in 3  
 thee, for that thou hast taken away the groues out of the land  
 of Iuda, and hast prepared thy hart to seeke our Lord the  
 God of thy fathers. † Iosaphat therefore dwelt in Ierusalem : 4  
 and he went forth to the people agayne from Bersabee vnto  
 mount Ephraim, and recalled them to our Lord the God of  
 their fathers. † And he appoynted iudges of the land in al the 5  
 senced cities of Iuda, in euerie place, † and commanding the 6  
 iudges, he sayd : Take heede what you doe : for you exercise  
 not the iudgement of man, but of our Lord : and whatsoeuer  
 you shal iudge, it shal redound to you. † Let the feare of our 7  
 Lord be with you, and with diligence doe al thinges : for  
 there is no iniquitie with the Lord our God, nor acception  
 of per-





8 of personnes, nor desyre of giftes. † In Ierusalem also Iosaphat  
 9 appoynted Leuites, and Priestes, and princes of families of  
 10 Israel, that they should iudge the iudgement and cause of our  
 11 Lord to the inhabitantes therof. † And he commanded them,  
 saying: Thus shal you doe in the feare of our Lord faithfully,  
 and with a perfect hart. † Euerie cause, that shal come to  
 you of your brethren, that dwell in their cities, betwen kinred  
 and kinred, whersoever there is question of the law, of the  
 commandement, of ceremonies, of iustifications: shew it  
 them, that they sinne not agaynst our Lord, and lest there  
 come wrath vpon you and your brethren: so doing therefore  
 you shal not sinne. † And :: Amarias the priest and your  
 Bishop shal be chiefe in these thinges, which pertayn to God:  
 moreouer Zabadias the sonne of Imahel, who is the prince  
 in the house of Iuda, shal be ouer those workes, which per-  
 tayne to the kinges office: and you haue maisters the Leuites  
 before you, take courage, and doe diligently, and our Lord  
 wil be with the good.

sinne, when he  
 contemning  
 Micheas the  
 true prophete  
 of God, and  
 beleuing false  
 prophetes  
 went to battel  
 wherein both  
 kinges offen-  
 ded, but with  
 difference; so  
 one was slaine  
 though he se-  
 med to be se-  
 cure, the other  
 was saued in  
 great danger,  
 and repenting  
 was pardoned.  
 li. 2. c. 18. cont.  
 epist. Parmen.

## CAP. XX.

*The Ammonites, Moabites, and Syrians ioyning forces agaynst Iosaphat, 3. he seeketh Gods helpe by publique prayer and fasting. 14. A Prophet fortelleth that God wil fight for them: 20. so they singing praises to God, the enemies kil ecb other. 24. Iosaphat with his men gather verie great spoiles. 30. reigneth in peace, 35. but his nauie perisbeth, for his societie with Wicked Ochozias.*

:: A most  
 plaine distin-  
 ction of spiri-  
 tual and tem-  
 poral authori-  
 tie and offices,  
 not instituted  
 by Iosaphat,  
 nor anie other  
 king, but by  
 God himself.  
 Deut. 17. Num.  
 17.

1 **A**FTER these thinges were the children of Moab ga-  
 2 thered together, and the children of Ammon, and with  
 3 them of the Ammonites, to fight agaynst Iosaphat † And  
 there came messengers, and told Iosaphat, saying: There co-  
 meth agaynst thee a great multitude from those places, which  
 are beyond the sea, and out of Syria, and behold they stay in  
 4 Asasonthamar, which is Engaddi. † And Iosaphat being  
 5 frightened with feare, he tooke him wholly to besech our Lord,  
 and he :: proclaimed a fast to al Iuda. † And Iudas was ga-  
 6 thered together to pray to our Lord: yea and al :: came out of  
 their cities to besech him. † And when Iosaphat stood in the  
 middes of the assemblie of Iuda, and Ierusalem in the house  
 of our Lord before the new court, † he sayd: Lord God of our  
 fathers, thou art God in heauen, and rulest ouer al the king-  
 domes of Nations, in thy hand is strength and might, neither

:: They fasted  
 not only to sub-  
 due the flesh  
 to the spirite  
 but also for  
 other necessi-  
 ties.

:: Example of  
 pilgrimage to  
 holie places,  
 becaule it  
 pleaseth Go  
 to heare the  
 prayers of





good people  
rather in one  
place then in  
another ch. 6.  
7. &c.

can anie man resist thee. † Didst not thou our God kil al the  
inhabitanes of this land before thy people Israel, and gauest  
it to the seed of Abraham thy frend for euer? † And they  
dwelt in it, & built in it a Sanctuarie to thy name, saying: † If  
euils fall vpon vs, the sword of iudgement, pestilence, & fa-  
mine, we wil stand before this house in thy sight, wherein thy  
name is inuocated: & we wil crie to thee in our tribulations,  
and thou shalt heare, and saue vs. † Now therefore behold  
the children of Ammon, and mount Seir, by whom thou didst  
not grant Israel to passe, when they came out of Ægypt, but  
they declined from them, & slew them not: † doe the contra-  
rie, and endeuoure to cast vs out of the possession, which thou  
hast deliured to vs. † Our God, wilt not thou therefore iudge  
them? In vs in deed there is not so great strength, that we can  
resist this multitude, which cometh violently vpon vs. But  
whereas we are ignorant what we ought to doe, this onlie  
we haue left, that we direct our eies to thee. † And al Iuda  
stood before our Lord with their litle ones, and wiues, and  
their children. † And there was Iahaziel the sonne of Zacha-  
rias, the sonne of Banaias, the sonne of Iehiel, the sonne of  
Mathanias, a Leuite of the children of Asaph, vpon whom  
the spirit of our Lord came in the middes of the multitude,  
† and he sayd: Attend ye al Iuda, and you that dwell in Ierusa-  
lem, and thou king Iosaphat: thus sayth our Lord to you:  
Feare not, neither dread ye this multitude: for it is not your  
battel, but Gods. † To morrow you shal goe downe agaynst  
them: for they wil come vp by the steepe named Sis, and  
you shal find them in the vtmost part of the torrent, which  
is agaynst the wilderness of Ieruel. † It shal not be you that  
shal fight, but onlie stand confidently, and you shal see the  
helpe of our Lord ouer you, o Iuda, and Ierusalem: feare not,  
neither dreade ye: to morrow you shal goe out agaynst them,  
and our Lord wil be with you. † Iosaphat therefore, and Iuda,  
and al the inhabitantes of Ierusalem fel flat on the earth be-  
fore our Lord, and adored him. † Moreouer the Leuites of  
the children of Gaath, and of the children of Core prayesd  
our Lord the God of Israel with a lowd voice, on high. † And  
when they had risen early in the morning, they went forth  
by the desert of Thecua: and they being gone forth, Iosaphat  
standing in the middes of them, sayd: Heare me ye men of  
Iuda, and al the inhabiteurs of Ierusalem: belene in the Lord  
your

∴ Faith is the  
foundation of





Psal. 135.

your God, and you shal be secure: beleue his prophetes, and  
 21 al thinges that shal out prosperous. † He gaue counsel also to  
 the people, and appoynted the singing men of our Lord, that  
 they should prayse him in their companies, and should goe  
 before the host, and with agreable voice should say: Confesse  
 22 to our Lord, because his mercie is foreuer. † And when they  
 began to sing prayles, our Lord turned their embusshementes  
 vpon themselues, to witte, of the children of Ammon, and  
 of Moab, and of mount Seir, who were gone forth to fight  
 23 agaynst Iuda, and were stricken. † For the children of Ammon,  
 and of Moab, rose together agaynst the inhabitantes of mount  
 Seir, to kil and destroy them: and when they had in worke  
 atcheued this, being turned also agaynst themselues, they  
 24 fel wounded one of an other. † Moreover Iuda when they  
 were come to the watch place, that looketh to the desert,  
 saw a far of al the countrie abroad ful of dead bodies, and  
 25 that none remayned aliue that could escape death. † Iosaphat  
 therfore came, and al the people with him to take away the  
 spoiles of the dead, and they found among the dead bodies,  
 diuerse stusse, garments also, and most precious vessels: and  
 they spoiled it, soe that they could not carie al thinges, nor  
 1 in three dayes take away the spoiles for the greatnesse of the  
 26 praye. † And in the fourth day they were asssembled in the  
 Vale of blessing: for because there they had blessed our Lord,  
 they called that place the Vale of blessing vntil this present  
 27 day. † And euerie man of Iuda returned, and the inhabitantes  
 of Ierusalem, and Iosaphat before them into Ierusalem with  
 great ioy, because our Lord had geuen them ioy of their ene-  
 28 mies. † And they entered into Ierusalem with psalteries, and  
 29 harpes, and trumpettes into the house of our Lord. † And  
 the dread of our Lord fel vpon al the kingdomes of the landes  
 when they heard that our Lord had fought agaynst the ene-  
 30 mies of Israel. † And the kidgdom of Iosaphat was quiet and  
 31 God gaue him peace round about. † Iosaphat therfore reigned  
 ouer Iuda, and he was fye and thirtie yeares old when he  
 begane to reigne: and he reigned fye and twentie yeares in  
 Ierusalem: and the name of his mother was Azuba the daugh-  
 32 ter of Selahi. † And he walked in the way of his father Asa,  
 neither declined he from it, doing the thinges that were  
 33 pleasing before our Lord. † But yet the excelses he tooke  
 not away, and as yet the people had not directed their hart to

al good wor-  
 kes. Heb. 11.  
 but not suffi-  
 cient to salua-  
 tion without  
 other vertues,  
 and therefore  
 they not only  
 beleued but  
 also fasted and  
 prayed, and  
 where nede re-  
 quired fought  
 with wea-  
 pons, though  
 at this time  
 it pleased God  
 to fight for  
 them. See Iosua  
 23.

He destroy-  
 ed the places  
 where hee





was offered  
to idoles. ch.  
17. v. 6. but  
tolerated o-  
ther places  
where the peo-  
ple offered to  
God our Lord  
without the  
temple, not  
being able to  
reduce al to  
perfection,

our Lord the God of their fathers, † But the rest of the actes 34  
of Iosaphat, the first and the last are written in the wordes of 12  
Iehu the sonne of Hanani, which he disposed into the Bookes  
of the kinges of Israel. † After these thinges Iosaphat the 35  
king of Iuda entered frendshipe with Ochozias the king of  
Israel, whose workes were most impious. † And he was par- 36  
taker to make shippes, which should goe into Tharsis: and  
they made a nauie in Asiongaber. † And Eliezer the sonne of 37  
Dodau of Maresa prophesied to Iosaphat, saying: Because  
thou hast had a league with Ochozias, our Lord hath strooken  
thy workes, and the shippes are broken, neither could they  
goe into Tharsis.

## CHAP. XXI.

*Iosaphat dieth, and Ioram succeding killeth his owne brethren, and some  
other chiefe men. 6. reigneth wickedly. 8. Edom, and Lobna. revolt  
from him. 12. Elias by letters forwarneth him of plagues, 16. which  
falling vpon him, he dieth after two yeares languishing, and horrible  
disease.*

**A**ND Iosaphat slept with his fathers, & was buried with 1 4.R.2.3.  
them in the Citie of David: and Ioram his sonne reigned  
for him. † Who had brethren the sonnes of Iosaphat, Azarias, 2  
and Iahiel, and Zacharias, and Azarias, and Michael, and 3  
Saphatias. All those were the sonnes of Iosaphat the king of  
Iuda. † And their father gaue them manie giftes of siluer, 3  
and of gold, and pensions, with the most fenced cities in Iuda:  
but the kingdom he deliuered to Ioram, because he was the  
first begotten. † And Ioram rose ouer the kingdom of his 4  
father: and when he had established himself, he slew al his  
brethren with the sword, and certain of the princes of Israel. 5  
† Two and thirtie yeare old was Ioram when he began to 5  
reigne: and he reigned eight yeares in Ierusalem. † And he 6  
walked in the waies of the kinges of Israel, as the house of  
Achab had done: for Achabs daughter was his wife, and he 12  
did euil in the sight of our Lord. † But our Lord would not 7  
destroy the house of David for the couenant, which he had  
made with him: and because he had promised that he would  
geue him a lampe, and to his sonnes for euer. † In those daies 8  
Edom rebelled, from being subiect to Iuda, and made them  
selues a king. † And when Ioram had passed with his princes, 9  
and al the horsemen, that were with him, he rose in the night,  
and





1 and stroke Edom, which had compassed him, and al the cap-  
 10 taines of his horsemen. † But yet Edom rebelled, from being  
 vnder the dominion of Iuda vntil this day: at that time Lob-  
 na also revolted, from being vnder his hand. For he had for-  
 11 faken our Lord the God of their fathers: † moreouer he built  
 also excelses in the cities of Iuda, and he made the inhabi-  
 tantes of Ierusalem to fornicate, and Iuda to transgresse.  
 12 † And there were letters brought him: from Elias the pro-  
 1 phete, in which was written: Thus sayth our Lord the God  
 of Dauid thy father: Because thou hast not walked in the  
 waies of Iosaphat thy father, & in the waies of Asa the king  
 13 of Iuda, † but hast gone by the waies of the kinges of Israel,  
 and hast made Iuda to fornicate, and the inhabitantes of  
 Ierusalem, hauing imitated the fornication of the house of  
 14 Achab, moreouer also hast killed thy brethren, the house of  
 thy father, better men then thou: † behold our Lord wil  
 strike thee with a great plague with al thy people, and chil-  
 15 dren, and thy wiues, and al thy substance. † And thou shalt be  
 sicke of a very sore disease of thy bealie, til thy vital partes  
 16 come forth by litle and litle euerie day. † Our Lord therefore  
 raised vp agaynst Ioram the spirit of the Philisthianes, and of  
 17 the Arabians, which are borderers to the Ethiopians. † and  
 they went vp into the Land of Iuda, and wasted it, and they  
 spoyled al the substance, that was found in the kinges house,  
 moreouer also his sonnes, and wiues: neither was there a  
 18 sonne left him but Ioachaz, who was the yongest. † And  
 beside al these thinges our Lord stroke him with an incu-  
 19 rable disease of the bealie. † And when day succeded day, and  
 the spaces of times passed about, the circuite of two yeares  
 was complete: and soe being wasted with a long consump-  
 tion, soe that he voyded euen his very bowels, he was ridde  
 of the disease, and of his life together. And he died in an  
 exceding vile infirmitie, & the people made him not exequies  
 according to the maner of burning, as they had done to  
 20 his anceters. † He was two and thirtie yeares old, when he  
 began to reigne, and he reigned eight yeares in Ierusalem.  
 And he walked not rightly, and they buried him in the Citie  
 of Dauid: but yet not in the sepulchre of the kinges.

:: Elias was  
 assumed  
 from ordina-  
 rie conversa-  
 tion with  
 mortal men  
 the eight-  
 teenth yeare of  
 king Iosaphat  
 4 Reg. 2. 1. who  
 reigned twen-  
 tie five yeares  
 3. Reg. 22. 7.  
 42. So he  
 shewed this  
 special care of  
 Ioram and his  
 kingdom,  
 after his as-  
 sumption  
 seven yeares.

## CHAP. XXII.

*Ochozias reigning one yeare, 13. is slaine together with Ioram king of Israel,  
 by king leu. 10. Athalia killeth the kinges children (onlie Ioas being  
 saued by his aunt) and usurpeth the kingdom six yeares.*





∴ To wit when he beganne to reigne alone: for he reigned together with his father at the age of 22. 4. Reg. 8. v. 26. And after his fathers death but one yeare. ∴ See 4. Reg. 8. v. 18.

∴ Human hope failed, but Gods providence vsed meanes to conserue some of Dauids issue to sitte in his throne. yea to continue the succession til Christ. Mat. 1.

AND the inhabitantes of Ierusalem made Ochozias his least sonne, king for him: for al the elders, that had bene before him, the rousers of the Arabians had slayne, which inuaded the campe: and Ochozias the sonne of Ioram the king of Iuda reigned. † Two and ∴ fourtie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ierusalem, and the name of his mother was Athalia the daughter of ∴ Amri. † But he also went by the waies of the house of Achab: for his mother forced him to doe impiously. † He therfore did euil in the sight of our Lord, as the house of Achab: for they were his counselors after the death of his father, to his destruction. † And he walked in their counsels. And he went forth with Ioram the sonne of Achab king of Israel, into battel agaynst Hazael king of Syria, into Ramoth Galaad: and the Syrians wounded Ioram. † Who returned to be cured into Iezrael: for he had taken manie woundes in the foresayd battel. Therfore Ochozias the sonne of Ioram king of Iuda, went downe to visit Ioram the sonne of Achab in Iezrael being sicke. † For it was the wil of God agaynst Ochozias, that he should come to Ioram: and when he was come he should goe out also against Iehu the sonne of Namsi, whom our Lord anoynted to destroy the house of Achab. † When Iehu therfore ouerthrew the house of Achab, he found the princes of Iuda, and the sonne of the brethren of Ochozias, which serued him, and he slewe them. † Searching also for Ochozias himself, he tooke him lying hid in Samaria: and being brought vnto him, he killed him, and they buried him: because he was the sonne of Iosaphat, who had sought our Lord in al his hart ∴ neither was there anie more hope that anie should reigne of the stocke of Ochozias. † For Athalia his mother, seing that her sonne was dead, arose, and sleu al the kinges stocke of the house of Ioram. † Sauiug that Iosabeth the kinges daughter tooke Ioas the sonne of Ochozias, and stole him out of the middes of the kinges sonnes, when they were slayne. and she hid him with his nource in the bedde chamber: and Iosabeth that hid him, was the daughter of king Ioram, the wife of Ioiada the high priest, the sister of Ochozias, and therfore Athalia did not kil him. † He therfore was with them in the house of God six yeares, in the which Athalia reigned ouer the Land.

1 4. Reg. 8. v. 25, ch. 9.

2

3

4

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7

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9

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11

12

CHAP.





*Ioiada the High priest annoyneeth and crowneth Ioa king. 12. causeth Athalia to be slaine, 16. idolatrie to be destroyed. 18. and Gods service advanced.*

4. REG.  
II.

\* the  
watch.

:: Gods promise being absolute and certain, yet humane meanes were nevertheless required.

:: In case of right and necessity we see here what the high Priest could do and did by his authority: who otherwise intermeddled not in the kings affaires. ch. 12.

1 **A**N D in the seventh yeare Ioiada taking courage, tooke  
the centurions, to witte, Azarias the sonne of Ieroham,  
and Ismahel the sonne of Iobanan, Azarias also the sonne of  
Obad, and Maasias the sonne of Adaias, and Elisaphat the  
2 sonne of Zechri: and made a couenant with them. † Who  
going about Iuda, gathered together the Levites out of al the  
cities of Iuda, and the princes of the families of Israel, and  
3 they came into Ierusalem. † Therefore al the multitude made  
a couenant with the king in the house of God: and Ioiada  
sayd to them: Behold the kinges sonne shal reigne, as our  
4 Lord hath spoken, vpon the sonnes of Dauid. † This: ther-  
5 fore is the thing which you shal doe. † The third part of you  
that come to the \* Sabbath of the Priestes, and of Levites,  
and of porters shal be in the gates: and a third part at the  
6 kinges house: and a third at the gate, which is called of the  
Foundation: but let al the rest of the common people be in the  
courtes of the house of our Lord. † Neither let anie other  
enter into the house of our Lord, but the Priestes, and they  
that minister of the Levites: let them onlie goe in, because  
they are sanctified and let al the rest of the multitude obserue  
7 the watches of our Lord. † And let the Levites enuiron the  
king, hauing euerie one their weapons: (and if anie other  
shal enter into the temple, let him be slayne) and let them be  
8 with the king both coming in, and going out. † The Levites  
therefore, & al Iuda did according to al thinges, which: Ioiada  
9 the high Priest had commanded; and they tooke euerie one  
the men that were vnder them, and came by the order of the  
Sabbath, with them that had fulfilled the Sabbath, and were  
to goe forth. For Ioiada the high Priest permitted not the  
companies to depart, which were accustomed to succede one  
10 an other euerie weeke. † And Ioiada the Priest gaue to the  
centurions the speares, and the shieldes, and targattes of king  
Dauid, which he had consecrated in the house of our Lord.  
† And he appoynted al the people of them that held weapons  
on the right side of the temple, vnto the left syde of the  
temple, before the altar, and the temple, round about the  
king.

SSSS

king.





They are wilfully blind that will not see difference between images of Baal & of Christ or of Saints.

king. † And they brought forth the kinges sonne, and put the crowne vpon him, and the testimonie, and gaue the law to be in his hand, & they made him king: Ioiada also the high Priest, and his sonnes annoynted him: and they withed him wel, and said: God saue the king. † Which thing when Athalia had heard, to witte, the voice of them that ranne and prayled the king, she went in vnto the people, into the temple of our Lord. † And when she had seene the king standing vpon the steppe in the entrance, and the princes, and the companies about him, and al the people of the land reioysing, and sounding with trumpettes, and playing on instrumentes of diuerse kind, and the voice of them that prayled, she rent her garments, and sayd: Treason, treason. † And Ioiada the high Priest going forth to the centurions, and captaines of the armie, sayd to them: Bring her forth without the precinct of the temple, and let her be killed with the sword without. And the Priest commanded that she should not be killed in the house of our Lord. † And they layd handes vpon her necke: and when she was entred within the gate of the horses of the kinges house, they killed her there. † And Ioiada made couenient between himself, and al the people, and the king, that they would be the people of our Lord. † Al the people therfore entred into the house of Baal, and destroyed it: and they brake his altars and his images: Mathan also the priest of Baal they slewe before the altars. † And Ioiada appoynted ouerseers in the house of our Lord, vnder the handes of the Priestes, & the Leuites, which Dauid distributed in the house of our Lord: that they should offer holocaustes to our Lord, as it is written in the law of Moyses, in ioy and songes, according to the disposition of Dauid. † He appoynted also porters in the gates of the house of our Lord, that the vncleane in anie thing should not enter in. † And he rooke the centurions, and the most valiant men and princes of the people, and al the common people of the land, and they made the king to goe downe from the house of our Lord, & to enter by the middes of the vpper gate into the kinges house, and placed him in the royal throne. † And al the people of the land reioysed, & the citie was quiet: moreouer Athalia was slayne with the sword.

#### CHAP. XXIIII.

*Iosias reigning piously, so long as Ioiada liued, caused the Temple to be repaired, 14. and new sacred vessels to be made. 15. Ioiada an hundred thirtie years*





yearesold dietb. 17. Ioas fellēt to idolatrie: 20. causeth Zacharias to be slayne in the court of the Temple. 23. A few Syrians kil the chief men about the king, and carie away great prayes. 25. Ioas is slayne by his owne men, and his sonne Amasias reigneth.

1 **S** E V E N yeares old was Ioas when he began to reigne: and  
 2 she reigned fourty yeares in Ierusalem, the name of his mo-  
 3 ther was Sebia of Bersabee. † And he did that which is good  
 4 before our Lord al the dayes of Ioiada the Priest. † And Ioiada  
 5 tooke for him two wiues, of whom he begat sonnes & daugh-  
 6 ters. † After which thinges it pleased Ioas to repayre the  
 7 house of our Lord. And he assembled the Priestes, and the  
 8 Leuites, and sayd to them: Goe ye forth to the cities of Iuda,  
 9 and gather of al Israel money for the reparation of the temple  
 10 of your God, yeare by yeare, and doe this in hast: moreouer  
 11 the Leuites did negligently. † And the king called Ioiada the  
 12 prince, and sayd to him: why hast thou had no care to con-  
 13 strayne the Leuites to bring in out of Iuda and Ierusalem the  
 14 money, that was appointed of Moyses the seruant of our  
 15 Lord, that al the multitude of Israel should bring it in into the  
 16 tabernacle of testimonie? † For the most impious Athalia,  
 17 and her children haue destroyed the house of God, and of al  
 18 thinges that had bene sanctified in the temple of our Lord,  
 19 they adorned the temple of Baalim. † The king therefore com-  
 20 manded and they made a chest: and set it by the gate of our  
 21 Lord on the out side. † And it was proclaymed in Iuda and  
 22 Ierusalem, that euery man should bring the price to our Lord,  
 23 which Moyses the seruant of God appoynted ouer al Israel,  
 24 in the desert. † And al the princes reioysed, and al the people:  
 25 and going in they contributed into the chest of our Lord, and  
 26 cast in so that it was filled. † And when it was time that they  
 27 should bring the chest before the king by the handes of Le-  
 28 uites ( for they saw much money ) the kinges Scribe went in,  
 29 and he whom the high priest had appoynted: & they powred  
 30 out the money that was in the chest, & recaried it to his place:  
 31 and so did they from day to day, and there was gathered in-  
 32 finite money. † Which the king and Ioiada gaue to them,  
 33 that ouersaw the workes of the house of our Lord: but they  
 34 hired with it hewers of stones, and artificers of al workes, to  
 35 repayre the house of our Lord: smithes also of yron and brasle,  
 36 that that which began to fal, might be vpholden. † And  
 37 S S S S A they

By the law  
 euery one  
 payed yearly  
 halfe a shele,  
 towards the  
 repaying of  
 the tabernacle  
 and so after-  
 wardes of the  
 temple. Ex. 30.





they that wrought did industriously, and the breach of the  
 wallies was closed by their handes, and they rayled the house  
 of our Lord into the old state, and made it stand firmly.  
 † And when they had accomplished al the workes, they 14  
 brought the rest of the money before the king and Ioiada: of  
 the which were made vessels of the temple to the ministrie,  
 and for holocaustes, phials also, and other vessels of gold and  
 silver: and holocaustes were offered in the house of our Lord  
 continually al the daies of Ioiada. † But Ioiada became old 15  
 being ful of dayes, and died when he was an hundred and  
 thirtie yeares old. † And they buried him in the citie of David 16  
 with the kinges, because he had done good with Israel, and  
 with his house. † And after that Ioiada was dead, the princes 17  
 of Iuda went in, and adored the king, who being altered by  
 their seruiceablenesse, agreed to them. † And they forsooke 18  
 the temple of our Lord the God of their fathets, and serued  
 grones, and sculptilles, and there came wrath agaynst Iuda,  
 and Ierusalem for this sinne. † And he sent them prophetes; 19  
 that they should returne to our Lord, whom protesting they  
 would not heare. † The spirit of God therefore inuested Za- 20  
 charias the sonne of Ioiada the Priest, & he stood in the sight  
 of the people, and sayd to them: Thus sayth our Lord God:  
 Why transgresse you the precept of our Lord, which thing  
 shal not profit you, & haue forsaken our Lord; that he should  
 forsake you? † Who being gathered agaynst him, they threw 21  
 stones according to the kinges comniandement, in the court  
 of the house of our Lord. † And Ioas the king did not re- 22  
 member the mercie, that Ioiada his father had done with him,  
 but he killed his sonne. Who when he died, sayd: Our Lord  
 see, and require it. † And when a yeare was come about, the 23  
 armie of Syria came vp against him: & it came into Iuda & Ie-  
 rusalem, & slewe al the princes of the people, and al the pray  
 they sent to the king into Damascus. † And wheras there was 24  
 come a very smal number of the Syrians, our Lord deliuered  
 into their handes an infinit multitude, for that they had for-  
 saken our Lord the God of their fathers: on Ioas also they ex-  
 ercised ignomious iudgements. † And departing they left 25  
 him in great diseases: and his seruantes rose agaynst him,  
 for reuenge of the bloud of the sonne of Ioiada the priest, &  
 they slewe him in his bed, & he dyed: and they buried him in  
 the Citie of David, but not in the kinges sepulchres. † And 26  
 there

M45.234

He that kil-  
 led his spirita-  
 al father was  
 slaine by his  
 owne seruantes.





there conspired against him Zabad the sonne of Semmaath an Ammonitess, & Iozabad the sonne of Semarith a Moabite. † Moreover his children, and the summe of money, which was gathered vnder him, & the repaying of the house of God are written more diligently in the Booke of kinges: and Amasias his sonne reigned for him.

## CHAP. XXV.

*Amasias killeth those that slew his father. 5. Besides his owne people, byreth souldiars of Israel, but by aduise of a Prophete dismisseth them, 11. and with his owne overthroweth the Idumeans, whose idols taken in battel (13. the dismissed souldiars in the meane time spoyling his countrie) he adoreth. 15. Contemning admonition, 17. and prouoking the king of Israel to warre, 22. is taken in battel and spoyled. 27. Fearing treason in Ierusalem fleeth, and is slaine in Lachis.*

4. Reg.  
14.

3.

Deut. 24

**F**IVE and twentie yeares old was Amasias when he began to reigne, and he reigned nine and twentie yeares in Ierusalem, the name of his mother was Ioaden of Ierusalem. † And he did good in the sight of our Lord: but yet not in a perfect hart. † And when he saw his kingdom strengthened, he put to death the seruantes, that had slayne the king his father, † but their children he slew not, as it is written in the Booke of the law of Moyse, where our Lord commanded, saying. The fathers shal not be slayne for the children, nor the children for their fathers, but euerie one shal die in his owne sinne. † Amasias therfore gathered together Iuda, and appoynted them by families, and tribunes, and centurions in al Iuda, and Benjamin: and he numbred from twentie yeares vpward, and found three hundred thousand of yong men that went forth to battel, and held speare and shilde. † He hyred also for wages of Israel an hundred thousand strong men, for an hundred talentes of siluer. † But a man of God came to him, and sayd: O king, let not the host of Israel goe forth with thee, for our Lord is not with Israel, and al the children of Ephraim: † and if thou thinke that battels consist in the force of an armie, God wil make thee to be ouercome of the enemies: for it petteyneth to God both to helpe, and to put to flight. † And Amasias sayd to the man of God: What shal become then of the hundred talentes, which I haue geuen the souldiars of Israel? And the man of God answered him: Our Lord hath wherby he is able to

SSSS 3

geue





geue thee much more then this. † Amasias therefore sepe- 10  
 red the host, that came to him out of Ephraim, that they  
 should returne into their place: but they being wrath exce- 11  
 dingly agaynst Iuda, returned into their countrie. † More-  
 ouer Amasias brought forth his people confidently, and went  
 into the Vale of salt pittes, and stroke the children of Seir,  
 ten thousand. † And other ten thousand men did the children 12  
 of Iuda take, and bring to the steepe of a certaine rocke, and  
 cast them down headlong from the toppe, who burst in sun-  
 der euerie one. † But that armie which Amasias had sent 13  
 backe, from going with him to battel, was spred in the cities  
 of Iuda, from Samaria vnto Bethhoron, & killing three thou-  
 sand tooke away a great praye. † But Amasias after the 14  
 slaughter of the Idumeans, sette yp the goddes of the chil-  
 dren of Seir, which he had brought thence, for his goddes,  
 and adored them, and burnt incense to them. † For which 15  
 thing our Lord being angrie against Amasias, sent a prophete  
 vnto him, which should say to him: Why hast thou adored  
 goddes, that haue not deliuered their owne people out of thy  
 hand? † And when he spake these thinges, he answered him: 16  
 Art thou the kinges counseler? be quiet, lest I kil thee. And  
 the prophet departing, sayd: I know that God is minded to  
 kil thee, because thou hast done this euil, and besides hast  
 not agreed to my counsel. † Therefore Amasias the king of 17  
 Iuda taking verie il counsel, sent to Ioas the sonne of Ioachaz  
 the sonne of Iehu, the king of Israel, saying: Come, let vs see  
 one an other. † But he sent backe the messengers, saying: A 18  
 thistle that is in Libanus sent to a cedar of Libanus, saying:  
 Geue thy daughter to my sonne to wife: & behold the beastes  
 that were in the wood of Libanus passed, and trode downe  
 the thistle. † Thou hast sayd: I haue stroken Edom, and ther- 19  
 fore thy hart is extolled into pryde, sitte in thy house, why  
 dost thou prouoke euil against thee, that both thou mayest  
 fal, and Iuda with thee. † Amasias would not heare, because 20  
 it was our Lordes wil, that he should be deliuered into the  
 handes of the enemies: for the goddes of Edom. † Ioas ther- 21  
 fore the king of Israel went vp, and they gaue themselues  
 one the sight of the other: and Amasias the king of Iuda was  
 in Bethsames of Iuda: † and Iuda fel before Israel, and fled 22  
 into their tabernacles. † Moreouer Amasias the king of 23  
 Iuda, the sonne of Ioas, the sonne of Ioachaz, did take Ioas  
 the

:: Obduration  
 of hart for for-  
 getfulness.





the king of Israel in Bethsames, & brought him into Ierusalem: and destroyed the wal therof from the gate of Ephraim, to the gate of the corner, foure hundred cubites. † Al the gold also, and siluer, and al the vessels, that he found in the house of God, and with Obededom in the treasures also of the kinges house, moreouer he brought backe the sonnes of the hostages into Samaria. † And Amasias the sonne of Ioas the king of Iuda liued, after that Ioas died the sonne of Ioachaz the king of Israel, sixtene yeares. † But the rest of the wordes of Amasias the first and the last are Writen in the Booke of the kinges of Iuda and Israel. † Who after he reuolted from our Lord, they lay in waite agaynst him in Ierusalem. And when he had fled into Lachis, they sent, and slew him there. † And carying him backe vpon horses, buried him with his fathers in the Citie of Dauid.

## CHAP. XXVI.

*Ozias seruing God, 6. preuaileth in battel against the Philistians, Arabians, and Ammonites. 9. prospereth in honour and wealth. 16. Then waxing proud offereth incense on the altar, is stricken with leprosie, expelled out of the Temple, and citie. 20. and his sonne ioasban ruleth the kingdom.*

1 **A**Nd al the people of Iuda made his sonne Ozias sixtene  
2 yeares old, king for Amasias his father. † He built  
3 Ailath, and restored it to the dominion of Iuda, after that the  
king slept with his fathers. † Sixtene yeares old was Ozias  
when he began to reigne, and he reigned two and fiftie yeares  
in Ierusalem, the name of his mother was Iechelia of Ierusalem.  
† And he did that which was right in the eyes of our  
Lord, according to al thinges, which Amasias his father had  
done. † And he sought our Lord in the daies of Zacharias  
that vnderstood and saw God: and when he sought our Lord,  
† he directed him in al thinges. † Moreouer he went forth,  
and fought against the Philisthijms, and destroyed the wal of  
Geth, and the wal of Iabinia, and the wal of Azotus: he built  
also townes in Azotus, and among the Philisthijms. † And  
God did helpe him against the Philisthijms, and against the  
Arabians, that dwelt in Garbaal, and against the Ammonites.  
† And the Ammonites gaue giftes to Ozias: and his name  
was renowned vnto the entrance of Ægypt for his often  
victories. † And Ozias built towers in Ierusalem ouer the  
gate of the corner, and ouer the gate of the valley, and the  
rest, in

So long as  
this king ob-  
served the or-  
dinance of  
God to be di-  
rected by the  
high priest No-  
17. v. 21. he  
prospered in  
his affayres.





rest; in the same side of the wal, and strengthened them.  
 † He built towers also in the wilderness, and digged manie  
 cisternes, because he had much cattel as wel in the cham-  
 paine, as in the vastitie of the desert: he had also vineyardes &  
 dressers of vines in the mountaynes, and in Carmel: for he  
 was a man geuen to husbandrie. † And the host of his war-  
 riers, which went forth to battels, was vnder the hand of  
 Ichiel the scribe, & Maasias the doctor, and vnder the hand of  
 Hananias, who was of the kinges dukes. † And al the number  
 of the princes by families of valiant men, was two thousand  
 six hundred. † And vnder them al the host of three hundred  
 & seuen thousand five hundred: which were apt to battels,  
 and fought for the king against the aduertaries. † Ozias also  
 prepared for them, that is to say, for al the armie, shildes, and  
 speares, and helmettes, and coates of mayle, and bowes, and  
 slinges to cast stones. † And he made in Ierusalem engines  
 of diuerse kind, which he placed in the towers, and in the  
 corners of the walles, to shoote arrowes, and great stones:  
 and his name went forth farre, for that our Lord did ayde  
 him, and had strengthened him. † But when he was strength-  
 ned, his hart was eleuated to his destruction, and he neg-  
 lected our Lord his God: and entering into the temple of  
 our Lord: he would burne incense vpon the altar of incense.  
 † And incontinent Azarias the Priest going in after him, &  
 with him the Priestes of our Lord eightie, most valiant men,  
 † they resisted the king, and sayd: It is not thy office Ozias,  
 to burne incense to our Lord, but of the Priestes, that is, of the  
 children of Aaron, which are consecrated to this kind of mi-  
 nisterie: goe out of the Sanctuarie, contemne not: because  
 this thing shal not be reputed to thee for glorie of our Lord  
 God. † And Ozias being angrie, and holding in his hand the  
 censar to burne incense, threatened the Priestes. And forth-  
 with there rose a leprosie in his forehead before the Priestes,  
 in the house of our Lord vpon the altar of incense. † And  
 when Azarias the high Priest had beheld him, and al the rest  
 of the Priestes, they saw the leprosie in his forehead, and in  
 hast they thrust him out. Yea and him self being sore afrayd,  
 made hast to goe out, because he felt by and by the plague of  
 our Lord. † Ozias therefore the king was a leper vntil the day  
 of his death, and he dwelt in a house apart ful of the leprosie,  
 for the which he had bene cast out of the house of our Lord.

Moreover

For vsurping  
 spiritual au-  
 thority which  
 pertayned not  
 to him, the  
 high priest  
 with his as-  
 sistantes oppo-  
 sed themsel-  
 ues against the  
 king, and God  
 confirmed  
 their sentence,  
 by striking  
 the same king  
 with leprosie.  
 And so he was  
 not only cast  
 out of the  
 temple, but  
 also out of his  
 kingdom, and  
 common con-  
 uersation with





Moreover Ioathan his sonne governed the kinges house, and  
 22 iudged the people of the land. † But the rest of the wordes  
 of Ozias the first and the last wrote Isaias the sonne of Amos,  
 23 the prophet. † And Ozias slept with his fathers, and they  
 buried him in the kings sepulchres field, because he was  
 a leper: and Ioathan his sonne reigned for him.

other men, &  
 forced to dwell  
 in a separet  
 house without  
 the citie accor  
 ding to the  
 law. Levit. 13.

7. 46.

:: Neither  
 could he be  
 buried in the  
 proper sepul  
 chres of the  
 kinges.

CHAP. XXVII.

*Ioathan a godlie king, 5 preuaileth in battel against the Ammonites. 7. dieth,  
 and his sonne Achaz succeedeth.*

4. Reg.  
 15.

1 **F**IVE and twentie yeares old was Ioathan when he began  
 to reigne, and he reigned sixtene yeares in Ierusalem: the  
 2 name of his mother was Ierusa the daughter of Sadoc. † And  
 he did that which was right before our Lord, according to  
 al thinges, which Ozias his father had done, saving that he  
 entered not into the temple of our Lord, and as yet the people  
 3 did sinne. † He built the high gate of the house of our Lord,  
 4 and in the wal of Ophel he built manie thinges. † Cities also  
 he built in the mountaynes of Iuda, and castelles and  
 5 towres in the forrestes. † He fought agaynst the king of the  
 children of Ammon, and overcame them, and the children of  
 Ammon gaue him at that time an hundred talentes of siluer,  
 and tenne thousand cores of wheate, and as manie cores of  
 barley: the children of Ammon gaue him these thinges in the  
 6 second and third yeare. † And Ioathan was strengthened,  
 because he had directed his waies before our Lord his God.  
 7 † But the rest of the wordes of Ioathan, and al his battels,  
 and workes, are writen in the Booke of the kinges of Israel  
 8 and Iuda. † He was five and twentie yeares old when he be  
 gan to reigne, and he reigned sixtene yeares in Ierusalem.  
 9 † And Ioathan slept with his fathers, and they buried him  
 in the Citie of Dauid: and Achaz his sonne reigned for him.

CHAP. XXVIII.

*For his great wickednes Achaz is taken in battel, his countrie spoyled, and  
 manie slayne by the kinges of Syria, and Israel. 9. yet God suffereth not the  
 kingdom to be subdued. 16. Then requiring helpe of the Assyrians, 17. is  
 spoyled by the Idumeans, Philisthians, and Assyrians. 22. After al which  
 plagues he committeth more idolatrie. 26. dieth, and his sonne Ezechias  
 reigneth.*

T t t t t

Twentie





**T**WENTIE yeares old was Achaz when he began to rei- 1  
 gne, & he reigned sixtene yeares in Ierusalem: he did  
 not right in the sight of our Lord as Dauid his father. † but 2  
 walked in the wayes of the kinges of Israel, moreouer also he  
 did cast statues to Baalim. † He it is that burnt incense to the 3  
 Valebenennom, and he consecrated his sonnes in fire accor-  
 ding to the rite of the nations, which our Lord slewe in the  
 coming of the children of Israel. † He sacrificed also, & burnt 4  
 incense in the excelses, & on hilles, and vnder euerie tree ful  
 of grene leaues. † And our Lord his God deliuered him into 5  
 the handes of the king of Syria, who stroke him, and tooke  
 a great praye out of his kingdom, & brought into Damascus:  
 to the handes also of the king of Israel was he deliuered, and  
 stricken with a great plague. † And Phacee the sonne of Ro- 6  
 melia slewe of Iuda an hundred twentie thousand in one day,  
 al men of warre: for that they had forsaken our Lord the God  
 of their fathers. † At that time Zechri a mightie man of 7  
 Ephraim, slewe Maasias the kinges sonne, and Ezricam  
 the gouernour of his house, Elcana also second from the  
 king. † And the children of Israel tooke of their brethren 8  
 two hundred thousand of women, of boyes, and of wen-  
 ches, and an infinite praye: and they brought it into Samaria.  
 † At that time there was a Prophete of our Lord, named 9  
 Oded: who going forth to meete the armie coming into  
 Samaria, sayd to them: Behold our Lord the God of your  
 fathers being angrie against Iuda, hath deliuered them into  
 your handes, and you haue slayne them cruelly, so that your  
 crueltie did reach to heauen. † Moreouer the children of 10  
 Iuda and Ierusalem you wil subdue vnto you for bondmen  
 and bondwomen, which nedeth not to be done: for you haue  
 sinned hereupon to our Lord your God. † But heare ye my 11  
 counsel, and carie backe the captiues, that you haue brought  
 of your brethren, because the great furie of our Lord hangeth  
 ouer you. † There stood therefore princes of the children of 12  
 Ephraim, Azarias the sonne of Iohanan, Barachias the sonne  
 of Mosollomoth, Ezechias the sonne of Sellum, and Amasa  
 the sonne of Hadali, against them that came out of the battel,  
 † and they sayd to them: You shal not bring in the captiues 13  
 hither, lest we sinne to our Lord. Why wil you adde vpon  
 our sinnes, and heape vp old offences? for it is a great sinne,  
 and the anger of the furie of our Lord hangeth ouer Israel.  
 † And.

4. Reg.  
16.





- 14 † And the men of warre dismiss the pray, & al the thinges that  
 15 they had taken, before the princes and al the multitude. † And  
 the men, whom we mentioned aboue, stood and taking the  
 captiues, and al that were naked they clothed and shod them,  
 with the spoyles: and when they had clothed and refreshed  
 them with meate and drinke, and annoynted them because of  
 their labour, and had looked carefully to them: as manie as  
 could not walke, and were of a weake bodie, they set on  
 beastes, and brought them to Iericho the Citie of palme  
 trees to their brethren, and themselves returned into Samaria.
- 16 † At that time king Achaz sent to the king of the Assyrians  
 17 asking helpe. And the Idumeans came and stroke manie of  
 18 Iuda, and tooke a great praye. † The Philisthijms also were  
 spread abroad by the cities of the champayne, and toward the  
 South of Iuda: and they tooke Bethsames, & Aialon, and Ga-  
 deroth, Socho also, & Thamnan, and Gamzo, with their vil-  
 19 lages, and dwelt in them. † For our Lord had humbled Iuda  
 because of Achaz the king of Iuda, for that he had made it  
 20 naked of helpe, and had contemned our Lord. † And he  
 brought agaynst him Theglathphalnasar the king of the As-  
 syrians, who also afflicted him, and spoyled him no man resi-  
 21 sting. † Therefore Achaz (spoyling the house of our Lord, and  
 the house of the kinges, and of the princes gaue giftes to the  
 king of the Assyrians, and yet it did nothing profite him.
- 22 † Moreover also in the time of his distresse he increased con-  
 tempte agaynst our Lord, king Achaz himself by himself,  
 23 † immolated victimes to the goddes of Damascus that stroke  
 him, and sayd: The goddes of the kinges of Syria doe helpe  
 them, whom I wil pacifie with hostes, and they wil ayde me,  
 wheras on the contrarie part they were his ruine, and al Is-  
 24 rael. † Achaz therefore hauing spoyled al the vessels of the  
 house of God, and broken them shut the gates of the temple  
 of God, and made him altars in al the corners of Ierusalem.
- 25 † In al the cities also of Iuda he built altars to burne frankin-  
 cense, and he prouoked to wrath our Lord the God of his fa-  
 26 thers. † But the rest of his wordes, al his workes the first and  
 the last are writen in the Booke of the kinges of Iuda and  
 27 Israel. † And Achaz slept with his fathers, and they buried  
 him in the Citie of Ierusalem: for they receiued him not into  
 the sepulchres of the kinges of Israel. And Ezechias his sonne  
 reigned for him.

:: VVicked po-  
 licie auaieth  
 nothing, but  
 hurtech much





*Ezechias repayreth the Temple, and diuine seruise 5. Zealously exhorteth offenders to repentance. 12. the Temple is purified in sixtene daies. 18. the king and nobles offer hostes, which the Priestes immolate. 25. With solempne musick (ordained by king Dauid) and great ioy of al the people.*

**T**HERFORE Ezechias began to reigne, when he was five 1 4. Reg. 18.  
and twentie yeares old, and he reigned nine and twen-  
tie yeares in Ierusalem: the name of his mother was Abia,  
the daughter of Zacharias. † And he did that which was 2  
pleasing in the sight of our Lord, according to al thinges that  
Dauid his father had done. † He in the first yeare and moneth 3  
of his reigne opened the doores of the house of our Lord, and  
repayred them. † And he brought the Priestes and the Leui- 4  
tes, and assembled them in the East streete. † And he sayd to  
them: Heare me ye Leuites, and be sanctified, cleanse the  
house of our Lord the God of your fathers, and take away al  
vncleannes out of the Sanctuarie. † Our fathers haue sin- 6  
ned and done euil in the sight of our Lord God, forsaking  
him: they haue turned away their faces from the taber-  
nacle of our Lord, and geuen the backe. † They haue shut 7  
the doores, that were in the porch, and put out the lampes,  
and haue not burnt incense, and haue not offered holocaustes  
in the Sanctuarie of the God of Israel. † Therefore was the 8  
furie of our Lord stirred vp vpon Iuda and Ierusalem, and he  
hath deliuered them into commotion, and into destruction,  
& to be hissed at, as your selues see with your eyes. † Behold, 9  
our fathers haue fallen by the swordes, our sonnes, and our  
daughters, and wiues are led captiue for this wickednesse.  
† Now therefore it pleaseth me that we make a couenant 10  
with our Lord the God of Israel, and he wil turne away the  
furie of his wrath from vs. † My children be not negligent: 11  
our Lord hath chosen you to stand before him, and to mi-  
nister to him, and to worshipe him, and to burne incense to  
him. † The Leuites therefore arose: Mahath the sonne of 12  
Amasai, and Ioel the sonne of Azarias, of the children of  
Caath: moreouer the children of Merari, Cis the sonne of  
Abdi, and Azarias the sonne of Ialaleel. And of the children  
of Gerson, Ioah the sonne of Zemima, and Eden the sonne of  
Ioah. † By of the children of Elisaphan, Samri, and Iabick. 13  
Also of the children of Asaph, Zecharias, and Mathanias.  
† Moreover





- 14 † Moreouer also of the children of Heman, Iahiel, & Semei:  
yea and of the children of Idithun, Semeias, and Oziel.
- 15 † And they gathered together their brethren, and were sanctified, and went in according to the commandment of the king, and the precept of our Lord, to purge the house of
- 16 God. † The Priests also going into the Temple of our Lord to sanctifie it, brought out al vncleannes, which they found within the entrance of the house of our Lord, which the Leuites tooke, and caried to the Torrent cedron without.
- 17 † And they began to clense it the first day of the first moneth, and in the eight day of the same moneth they entered into the porche of the temple of our Lord, and they purged the temple in eight dayes, and in the sixteenth day of the same moneth, they accomplished that which they began. † They entered in also to Ezechias the king, and sayd to him: We haue sanctified al the house of our Lord, and the altar of holocaust, and the vessels therof, moreouer also the table of
- 19 proposition with al the vessels therof, † and al the furniture of the temple, which king Achaz in his reigne had polluted, after that he transgressed; and behold al thinges are set
- 20 forth before the altar of our Lord. † and Ezechias the king rising early, assembled al the princes of the citie, and went
- 21 vp into the house of our Lord: † and they offered together seuen oxen, and seuen rammes, seuen lambes, and seuen buckgoates for sinne, for the kingdom, for the sanctuarie, for Iuda, and he sayd to the Priests the children of Aaron, that they should offer them vpon the altar of our Lord.
- 22 † They killed therefore the oxen, and the Priests tooke the blood, and powred it vpon the altar, they killed also the rammes, and their blood they powred also vpon the altar, and they immolated the lambes, and powred the blood vpon the
- 23 altar. † They brought the buckgoates for sinne before the king, and the whole multitude, and they put their handes
- 24 vpon them: † and the Priests immolated them, and sprinkled their blood on the altar for an expiation of al Israel: for the king had commanded for al Israel, that holocaust should
- 25 be made, and for sinne. † He appoynted also the Leuites in the house of our Lord with cymbals, and psalteries, and harpes according to the disposition of Dauid the king, and of Gad the Seer, and of Nathan the Prophete: for it was the
- 26 precept of our Lord by the hand of his prophetes. † And the





Leuites stood, holding the instrumentes of David, and the  
 Priestes trumpettes. † And Ezechias commanded that they 27  
 should offer holocaustes vpon the altar: and when holo-  
 caustes were offered, they began to sing prayles to our Lord,  
 and to sound with trumpettes, and on diuerse instrumentes,  
 which David the king of Israel had prepared for to sound.  
 † And al the multitude adoring, the singing men, and they 28  
 that held the trumpettes, were in their office, whiles the ho-  
 locaust was accomplished. † And when the oblation was 29  
 ended, the king bowed, and al that were with him, and ado-  
 red. † And Ezechias, and the princes commanded the Leui- 30  
 tes, that they should prayle our Lord in the wordes of David,  
 and Asaph the Seer: who prayled him with great ioy, and  
 bowing the knee adored. † But Ezechias added these wordes 31  
 also: You haue filled your handes to our Lord, come, and  
 offer viſtines, and prayles in the house of our Lord. Al the  
 multitude therfore offered hostes, and prayles, and holo-  
 caustes with a deuout minde. † Moreover the number of 32  
 the holocaustes, which the multitude offered, was this, oxen  
 ſeuentie, rammes an hundred, lambes two hundred. † And 33  
 they sanctified to our Lord oxen ſix hunered, & sheepe three  
 thousand. † But the Priestes were few, neither could they 34  
 suffice to draw of the skinnes of the holocaustes: wherfore  
 the Leuites also their brethren holpe them, til the worke  
 was accomplished, and the Priestes were sanctified, for the  
 Leuites are sanctified with an easier rite, then the Priestes.  
 † There were holocaustes therfore verie many, the ſatte of 35  
 pacifiques, and the libamentes of the holocaustes: and the  
 ſeruite of the house of our Lord was accomplished. † And 36  
 Ezechias reioysed, and al the people, because the ministerie  
 of our Lord was accomplished. For it pleased them that the  
 thing should be done of a ſoden.

## CHAP. XXX.

*Ezechias by messengers and letters exhorteth the people both of Iuda and Israel,  
 to make Pasch in Ierusalem. 11. Which some of Israel, and al Iuda per-  
 forme, 18. the fourteenth day of the second month, though al could not be  
 purified according to the law. 23. they make an other feast of Azimes  
 ſeven dayes more, the king and prince geuing hostes to the people.*

**E**ZECHIAS also sent to al Israel and Iuda: and he wrote 1  
 letters to Ephraim and Manasses, that they should come  
 to the





to the house of our Lord in Ierusalem, and should make a  
 2 Phase to our Lord the God of Israel. † Counsel therefore  
 bring taken of the king and the princes, and of al the assem-  
 3 blie of Ierusalem, they decreed to make the Phase the second  
 moneth. † For they could not make it in his time : because  
 4 the Priestes that might suffise, had not bene sanctified, and the  
 people had not as yet bene gathered into Ierusalem. † And  
 5 the word pleased the king, and al the multitude. † And they  
 decreed to send messengers into al Israel from Bersabee vnto  
 6 dan, that they should come, and make the Phase to our Lord  
 the God of Israel in Ierusalem : for manie had not made it as  
 is prescribed by the law. † And the postes went forth with  
 letters of commandement from the king, and his princes,  
 into al Israel and Iuda, according to that, which the king had  
 commanded, proclaiming : Children of Israel returne ye  
 to our Lord the God of Abraham, and Isaac, and Israel : and  
 he wil returne to the remnant, that hath escaped the hand of  
 7 the king of the Assyrians. † Become not as your fathers, and  
 brethren, which haue revolted from our Lord the God of  
 their fathers, who hath deliuered them into destruction, as  
 8 your selues see. † Harden not your neckes, as your fathers :  
 geue handes to our Lord, and come to his Sanctuarie, which  
 he hath sanctified for euer : serue our Lord the God of your  
 fathers, and the wrath of his furie shal be turned away from  
 9 you. † For if you shal returne to our Lord : your brethren,  
 and children shal haue mercie before their Lordes, that haue  
 led them captiue, and they shal returne into this land : for  
 our Lord your God is merciful, and wil not turne away his  
 10 face from you, if you shal returne to him. † Therefore the  
 postes went forward spedely from citie to citie, through the  
 land of Ephraim, and of Manasses, as farre as Zabulon, they  
 11 mocking and skorning them. † Neuerthelesse certayne men  
 of Aser, and Manasses, and Zabulon, condescending to the  
 12 counsel, came to Ierusalem. † But the hand of God was in  
 Iuda, to geue them one hart to doe the word of our Lord,  
 according to the precept of the king and of the princes.  
 13 † And much people was gathered into Ierusalem to make  
 14 the solemnitie of Azimes in the second moneth : † And  
 rising they destroyed the altars that were in Ierusalem, and  
 overthrowing al thinges wherein incense was burnt to idols,  
 15 they threw it into the Torrent cedron. † And they immolated  
 the





the Phase the fourteenth day of the second moneth. The Priestes also and the Levites at length being sanctified offered holocaustes in the house of our Lord. And they stood in their order according to the disposition, & law of Moyse the man of God: but the Priestes received the blond to be powred out of the handes of the Levites, † because a great multitude was not sanctified: & therefore the Levites immolated the Phase for them, that came not in time to be sanctified to our Lord. † For a great part of the people of Ephraim, and Manasses, and Issachar, and Zabulon, that had not bene sanctified, did eate the Phase, not according to that which is written: and Ezechias prayed for them, laying: Our good Lord wil be merciful, † to al them, :: that in al their hart seeke out Lord the God of their fathers: and wil not impute it to them that they are not sanctified. † Whom our Lord heard, and was pacified to the people. † And the children of Israel, that were found in Ierusalem, made the solemnitie of Azimes seven daies in great ioy, praying our Lord euerie day. The Levites also and the Priestes by instrumentes, that agreed to their office. † And Ezechias spake to the hart of al the Levites, that had good vnderstanding concerning our Lord: and they did eate during the seven daies of the solemnitie, immolating victimes of pacifiques, and praying our Lord the God of their fathers. † And it pleased the whole multitude to celebrate it :: other seven daies: which also they did with great ioy. † For Ezechias the king of Iuda had geuen the multitude a thousand oxen, and seven thousand sheepe: but the princes had geuen the people oxen a thousand, & sheepe ten thousand: there was sanctified therefore a verie great multitude of Priestes. † And al the multitude of Iuda was ful of mirth, as wel of the Priestes and Levites, as of al the assemblie, that came out of Israel; of the profelites also of the land of Israel, and them that dwelt in Iuda. † And there was made a great solemnitie in Ierusalem, such as had not bene in that citie from the dayes of Salomon the sonne of David the king of Israel. † And the Priestes & the Levites rose vp blessing the people: & their voice was heard: and their prayer came into the holie habitation of heauen.

## CHAP. XXXI.

*Idoles being destroyed in al Iuda and part of Israel, Priestes and Levites freely execute their functions. 4. Fishes and fish fruishtes are payed in such abundance, 15. that they are put in store houses, and distributed by officers.*

ii Being penitēt in hart for their sinnes, Gods dispensation might be supposed for legal purification in case of necessity, which otherwise was strictly commanded *Leuit. 5. et seq. Deut. 27. &c.*

ii Voluntarie workes of supererogation, more then was commanded.





- 1 **A**ND when these things had bene ritely celebrated, al  
 2 Israel that was found in the cities of Iuda, went forth,  
 and they brake the idols, and cut downe the groues, over-  
 threw the excelses, and destroyed the altars, not onlie out  
 of al Iuda and Benjamin, but out of Ephraim also and Ma-  
 nasses, til they vtterly destroyed them: and al the children  
 3 of Israel returned into their possessions and cities. † And  
 Ezechias appoynted companies of Priestes, and of Levites,  
 by their diuisions, euerie man in his owne office, to witte, as  
 wel of the Priestes, as of the Levites, for the holocaustes, and  
 pacifiques, that they should minister, and :: confesse, and  
 4 sing in the gates of the campe of our Lord. † And the kinges  
 part was, that of his proper substance holocaust should be  
 offered, morning alwaies and evening, in the Sabbathes also,  
 and the Calendes and in other solennites, as it is writen in  
 5 the law of Moyles. † He commanded also the people that  
 dwelt in Ierusaïem, to geue portions to the Priestes, and the  
 Levites, that they might attend the law of our Lord. † Which  
 when it was noysed in the eares of the multitude, the chil-  
 dren of Israel offered very manie first frutes of corne, of  
 wine, and of oyle, of honie also: and of al thinges, which the  
 6 ground bringeth forth, they offered tithes. † Yea and the  
 children of Israel and Iuda, that dwelt in the cities of Iuda,  
 offered tithes of oxen, and sheepe, and tithes of sanctified  
 thinges, which they had vowed to our Lord their God: and  
 7 carying them al, made manie heapes. † The third moneth  
 they began to lay the fundations of the heapes, and in the  
 8 seuenth moneth they finished them. † And when Ezechias,  
 and his princes came in, they saw the heapes, and blessed our  
 9 Lord, and the people of Israel. † And Ezechias asked the  
 10 Priestes and the Levites, why the heapes lay so: † Azarias  
 the high Priest of the stocke of Sadoc answered him, saying:  
 Since first frutes began to be offered in the house of our  
 Lord, we haue eaten, and haue bene ful, and very much hath  
 remayned, because our Lord hath blessed his people: and of  
 the remaynes this is the abundance, which thou seest.  
 11 † Ezechias therfore commanded that storehouses should be  
 prepared in the house of our Lord. Which when they had  
 12 done, † they brought in as wel the first frutes, as the tithes,  
 and watsoeuer they had vowed, saythfully. And the ouer-  
 seer of them was Chonenias a Leuite, and Semci his brother

:: Besides con-  
 fession of sin-  
 nes there is al-  
 so cōfession of  
 Gods excellen-  
 cie & goodnes

V V V V V

the





the second, † after whom Iahiel, and Azarias, and Nahath, 13  
 and Asael, and Ierimoth, Iosabad also, and Eliel, and Iesma-  
 chias, and Mahath, and Banaias, ouerseers vnder the hand of  
 Chonenias, and Semei his brother, by the commandment of  
 Ezechias the king, and Azarias the high Priest of the house  
 of God, to whom al thinges apperteyned. † But Core the 14  
 sonne of Iemna a Leuite, and porter of the east gate, was  
 ouerseer of those thinges, which were voluntarily offered to  
 our Lord, and of the first frutes and the thinges consecrated  
 for Sancta sanctorum. † And vnder his charge Eden, and 15  
 Benjamin, Iesue, and Semeias, Amarias also, and Sechenias,  
 in the cities of the Priestes, that they should faithfullly distri-  
 bure to their brethren portions, to the lesler and greater:  
 † sauing the men children from three yeares and aboue, to 16  
 al that entered into the temple of our Lord, and whatsoeuer  
 day by day was profitable in the ministerie, and the obseruan-  
 ces according to their diuisions, † to the Priestes by families, 17  
 and to the Leuites from the twentieth yeare and vward, by  
 the orders and companies, † and to al the multitude, as wel 18  
 their wiues, as their children of both sex, meares were geuen  
 faithfullly of these thinges, that had bene sanctified. † Year 19  
 and of the children of Aaron by the fildes and the suburbes  
 of euerie citie, there were men ordayned, that should distri-  
 bure portions, to al the male sexe, of the Priestes and the  
 Leuites. † Ezechias therfore did al thinges which we haue 20  
 sayd in al Iuda: and wrought good and right, and truth before  
 our Lord his God, † in al the seruice of the ministerie of the 21  
 house of our Lord, according to the law and the ceremonies,  
 willing to seeke his God in al his hart, and he did it and pro-  
 spered.

## CHAP. XXXII.

*Sennacherib king of Assyria inuading Iuda, king Ezechias encourageth the  
 people, and provideth to defend the countrie. 9. the Assyrians threaten  
 the people, and blaspheme God. 20. Ezechias and Isaias pray. 21. An  
 Angel destroyeth the Assyrians armie, so their king retiring home, is slayne  
 in his idols temple, by his owne sonnes. 22. Ezechias reigneth in peace, 24.  
 falleth into deadly sicknes, but miraculously recovereth, offendeth in pryde,  
 and repenteth. 27. is exceeding rich, which he imprudently sheweth to  
 strangers; 32. dieth, and Manasse succeedeth.*

**A**FTER which thinges, and in this maner of truth, came 1  
 Sennacherib the king of the Assyrians, and entering  
 into

4. Reg.  
 18.  
 Isai. 36.





- into Iuda, besieged the fenced cities, desirous to take them.
- 2 † Which when Ezechias had sene, to witte, that Sennacherib was come, and the whole force of the battel to be turned
- 3 agaynst Ierusalem, † taking counsel with the princes, and the most valiant men, to stoppe vp the heades of the fountaynes, that were without the citie: and the sentence of them al
- 4 decreing this, † he gathered a very great multitude, & they stopped vp al the fountaynes, and the riuer, that ranne in the middes of the land, saying: Lest the kinges of the Assyrians
- 5 come, and finde abundance of waters. † He built also doing industriously euerie wall that had bene destroyed, and built towers vpon them, and an other wall without: and he repayred Mello in the citie of Dauid, and made armour and
- 6 shildes of al sortes: † And he appointed princes of warryers in the armie: and he called them al together in the streete of the gate of the citie, and spake to their hart, saying: † Doe manfully, and take courage: feare not, neither dread ye the king of the Assyrians, and al the multitude, that is with him:
- 8 for there are manie moe with vs, then with him. † For with him is an arme of flesh: with vs the Lord our God, which is our helper, and fighteth for vs. And the people was encouraged with these maner of wordes of Ezechias the king of Iuda. † Which thinges after they were done, Sennacherib the king of the Assyrians sent his seruantes to Ierusalem (for himself with al his armie beseiged Lachis) to Ezechias the king of Iuda, & to al the people, that was in the citie, saying:
- 10 † Thus sayth Sennacherib the king of the Assyrians: In whom hauing affiance, doe you sitte besieged in Ierusalem?
- 11 † Hath Ezechias deceiued you, to deliuer you to death in hunger and thirst, affirming that the Lord your God can deliuer you from the hand of the king of the Assyrians? † Why, is not this Ezechias, that hath destroyed his excelses, and altars, and hath commanded Iuda & Ierusalem, saying: Before one altar you shal adore, and on it you shal burne incense?
- 13 † Are you ignorant what thinges I haue done, and my fathers to al the peoples of the landes? haue the goddes of nations, and of al landes bene able to deliuer their countrie out of my hand? † Who is there of al the goddes of the nations, which my fathers wasted, that could deliuer his people out of my hand, that your God also can deliuer you out of this hand?
- 15 † Let not therfore Ezechias deceiue you, nor delude you

Vvvvv 2

with





with vayne persuation, neither beleue ye him. For if no god  
of al nations and kingdomes, could deliuer his people out of  
my hand, and out of the hand of my fathers, consequently  
neither shal your God be able to deliuer you out of my hand.  
† Yea and manie other thinges did his seruantes speake, 16  
agaynst our Lord God, and agaynst Ezechias his seruant.  
† Letters also he wrote ful of blasphemie against our Lord the 17  
God of Israel, and he spake agaynst him: as the goddes of  
their nations could not deliuer their people out of my hand,  
so the God also of Ezechias can not deliuer his people out of  
this hand. † Moreover also with a lowd crie, in the Iewes 18  
tongue, he sounded against the people, that late on the walles  
of Ierusalem, that he might terrifie them, and take the citie.  
† And he spake agaynst the God of Ierusalem, as agaynst the 19  
goddes of the peoples of the earth, the workes of mens han-  
des. † Ezechias therfore the king, and Isaias the prophet the 20  
sonne of Amos, prayed agaynst this blasphemie, and cried out  
euen to heauen. † And our Lord sent an Angel, which stroke 21  
euerie strong man, and warryer, and prince of the armie of  
the king of the Assyrians: and he returned with ignominie  
into his countrie. And when he was entered into the house  
of his God, his sonnes that were come forth of his wombe,  
slew him with the sword. † And our Lord saued Ezechias 22  
and the inhabitantes of Ierusalem, out of the hand of Senna-  
cherib the king of the Assyrians, and out of the hand of al,  
& gaue them rest round about. † Manie also brought hostes, 23  
and sacrifices to our Lord into Ierusalem, and giftes to Eze-  
chias the king of Iuda: who was exalted after these thinges  
before al nations. † In those daies Ezechias was sick euen 24  
to death, and he prayed our Lord: and he heard him, and gaue  
him a signe. † But not according to the benefites, which he 25  
receiued, did he recompense, because his hart was elevated:  
and wrath came agaynst him, and agaynst Iuda and Ierusa-  
lem. † And he was humbled afterward, because his hart had 26  
bene exalted, both he and the inhabitantes of Ierusalem: and  
therfore the wrath of our Lord came not vpon them in the  
daies of Ezechias. † And Ezechias was rich, and glorious ex- 27  
ceedingly and gathered to himself great treasures of siluer and  
of gold, and of pretious stone, of spices, and of armour of al  
kinde, and of vessels of great price. † Storehouses also of 28  
corne, of wyne, and of oyle, and stalles of al beastes, and  
folds

More dan-  
ger of pride  
in prosperitie,  
then in aduer-  
sitie.





- 29 foldes of cattel, † and six cities he built to him self: for he had flockes of sheepe, and of hearde innumerable, because our  
 30 Lord had geuen him substance exceeding much. † The same is Ezechias, that stopped the vpper fountaine of the waters of Gihon, and turned them away vnderneath toward the West of the Citie of Dauid: in al his workes he did prosperously  
 31 what he would. † But yet in the embassie of the princes of Babylon, that were sent to him, to aske of the wonder, that had chanced vpon the earth, God leift him that he might be tempted, and al thinges might be made knowen, that were in  
 32 his hart. † But the rest of the wordes of Ezechias, and of his mercies are writen in the vision of Isaias the sonne of Amos the prophete, and in the booke of the kinges of Iuda & Israel.  
 33 † And Ezechias slept with his fathers, and they buried him in the chiefe sepulchres of the children of Dauid: and al Iuda celebrated his funeralles, & al the inhabitantes of Ierusalem: and Manasses his sonne reigned for him.

## CHAP. XXXIII.

*Manass. 1 for his manifold wickednes is led captiue into Babylon. 12. repenteth in prison, is restored to his kingdom. and destroyeth idolatrie: 18. dieth, 21. & Amon succeeding, 24. is slayne by his seruantes, and Iosias reigneth.*

4. Reg.  
21.

- 1 **T**WELVE yeares old was Manasses when he began to reigne, and he reigned fiftie five yeares in Ierusalem.  
 2 † And he did euil before our Lord, according to al the abominations of the nations, which our Lord ouerthrew before  
 3 the children of Israel: † and being turned, he reedified the excelses which Ezechias his father had destroyed: and he built altars to Baalim, and made groues, and he adored al the  
 4 host of heauen, and worshipped it. † He built also altars in the house of our Lord, wherof our Lord had sayd: In Ierusalem shal my name be for euer. † And he built them to al the  
 5 host of heauen in the two courtes of the house of our Lord.  
 6 † And he made his sonnes to passe through fyre, to the Valebenennom: he obserued dreames, folowed southsayings, gaue him self to magike artes, he had with him magicians, & inchauntes: and he wrought manie euils before our Lord, to  
 7 prouoke him. † Also a grauen, and a molten signe he put in the house of God, wherof our Lord spake to Dauid, and to Salomon his sonne, saying: In this house, and in Ierusalem, which I haue cholen al the tribes of Israel, wil I put my

V V V V V 3

name





name for euer, † And I wil not make the foote of Israel to moue out of the land, which I haue deliuered to their fathers: yet so if they shal obserue to doe that I haue commanded them, and al the law, and the ceremonies, and iudgements by the hand of Moyse. † Manasses therfore seduced Iuda, and the inhabitantes of Ierusalem, that they did euil aboue al the nations, which our Lord had ouerthrowen before the face of the children of Israel. † And our Lord spake to him, and to his people, and they would not attend. † Therfore he brought vpon them the princes of the host of the king of the Assyrians: and they tooke Manasses, & led him bound with chaynes, and fetters into Babylon. † Who after that he was in distresse, prayed our Lord his God: and did penance exceedingly before the God of his fathers. † And he desired him, and besought him earnestly: and he heard his prayer, and brought him agayne to Ierusalem into his kingdom, and Manasses knew that our Lord he was God. † After these thinges he built a wal without the citie of Daud, on the west of Gihon in the valley, from the entrance of the fish gate round about vnto Ophel, and raysted it exceedingly: and he appoynted princes of the host in al the fenced cities of Iuda: † and he tooke away strange goddes, and the idol out of the house of our Lord: the altars also which he had made in the mount of the house of our Lord, and in Ierusalem, and he threw al without the citie. † Moreouer he reedified the altar of our Lord, and immolated vpon it victimes, and pacifiques, and prayse: and he commanded Iuda to serue our Lord the God of Israel. † Neuerthelesse as yet the people immolated in the excelses to our Lord their God. † But the rest of the actes of Manasses: and his obsecration to his God: the wordes also of the Seers, that spake to him in the name of our Lord the God of Israel, are conteyned in the wordes of the kinges of Israel. † His prayer also, and his obtayning, and al his sinnes, and contempt, the places also wherein he built excelses, and made groues, and statues before he did penance, are written in the wordes of Hozai. † Manasses therfore slept with his fathers, and they buried him in his house: & his sonne Amon reigned for him. † Ammon was two and twentie yeares old when he began to reigne, and he reigned two yeares in Ierusalem. † And he did euil in the sight of our Lord, as Manasses his father had done: and he immolated to al the idols, which

Manasses

∴ A pregnant example of the effect of harty repentance.

∴ This prayer is not extant in the Hebrew but in Greke & Latin, as yet neither receiued for canonical by the Church nor refused.





- 23 Manasses his father had made, and serued them. † And he did not reuerence the face our Lord, as Manasses his father did reuerence it, and he committed farre greater sinnes.  
 24 † And when his seruantes had conspired agaynst him, they  
 25 slewe him in his owne house. † Moreover the rest of the multitude of the people, hauing slaine them that stroke Amon, made Iosias his sonne king for him.

## CHAP. XXXIIII.

*Iosias destroyeth idolatrie. 8. repaireth the Temple. 14. The booke of the law found in the Temple is redde before him. 19. Whereby vnderstanding the sinnes of the people, 23. a prophete forebewareth their punishment, 26. but not in his daies. 29. He reneweth the covenant between God and the people.*

4. Reg.  
22.

- 1 **E**IGHT yeares old was Iosias when he began to reigne, &  
 2 he reigned thirtie and one yeares in Ierusalem. † And he did that which was right in the sight of our Lord, and walked in the waies of David his father: he declined not neither to the right hand, nor to the left. † And in the eight  
 3 yeare of his reigne, when he was yet a child, he began to seeke the God of his father David: and the twelfth yeare after he began to reigne, he cleansed Iuda and Ierusalem from excelses, and groues, and idols, & sculptils. † And they destroyed  
 4 before him the altars of Baalim, and the idols, that had bene set vpon them, they destroyed: the groues also and sculptils he cut downe and brake in peeces: and ouer their tombes, that were accustomed to immolate vnto them, he strawed  
 5 the fragmentes. † Moreover the bones of the Priestes he burnt on the altars of the idols, and he clenfed Iuda and Ierusalem. † Yea and in the cities of Manasses, and of Ephraim,  
 6 and of Simeon, vnto Nepthali he ouerthrew al. † And when he had destroyed the altars, and the groues, and had broken the idols into peeces, and had ouerthrowen al profane temples out of al the land of Israel, he returned into Ierusalem.  
 7 † Therefore in the eighteenth yeare of his reigne, the land now clenfed, and the temple of our Lord, he sent Saphan the sonne of Eselias, and Maasias the gouernour of the citie, and Ioha the sonne of Ioachaz Commenter, that they should  
 8 payre the house of our Lord his God. † Who came to Helcias the high priest: and taking of him the money, which had bene brought into the house of our Lord, and which the Leuites and porters had gathered together of Manasses, and  
 9 Ephraim,

5. Reg.  
12.





Ephraim, and of al the remnant of Israel, of al Iuda also, and  
 Benjamin, and the inhabiteurs of Ierusalem, † they deliuered 10  
 in their handes, that ouersaw the workemen in the house of  
 our Lord, that they should repayre the temple, and mend al  
 weake partes. † But they gaue it to the artificers, and to the 11  
 masons, that they should bye stones out of the quarries, and  
 timber for the ioyntures of the building, and for making the  
 roose of the house, which the kinges of Iuda had destroyed.  
 † Who did al thinges faithfully. And the ouerseers of the 12  
 workemen were Iahath & Abdias of the children of Merari,  
 Zacharias and Mosollam of the children of Caath, which  
 vrge the worke: al Leuites skilful to sing on instrumentes.  
 † But ouer them, that caried burdens to diuerse vses, were 13  
 scribes, and masters of the Leuites, and porters. † And when 14  
 they caried forth the money, that had bene brought into the  
 temple of our Lord, Helcias the Priest found the Booke of  
 the law of our Lord, by the hand of Moyles. † And he sayd 15  
 to Saphan the Scribe: I haue found the booke of the law in  
 the house of our Lord: and deliuered it to him. † But he 16  
 brought in the volume to the king, and told him, saying: Al  
 thinges, which thou gauest into the hand of thy seruantes,  
 loe are accomplished. † The siluer that was found in the 17  
 house of our Lord, they haue gathered into a masse: and it  
 was geuen to the ouerseers of the artificers, and of them that  
 make diuerse workes. † Moreouer Helcias the Priest deli- 18  
 uered me this booke. Which when he had read in the kinges  
 presence, † and he had heard the wordes of the law, he rent 19  
 his garmentes: † and he commanded Helcias, and Ahicam 20  
 the sonne of Saphan, and Abdon the sonne of Micha, Saphan  
 also the scribe, and Asaa the kinges seruant, saying: † Goe, 21  
 and pray our Lord for me, and for the remnant of Israel, and  
 Iuda, concerning al the wordes of this Booke, which is  
 found: for the great furie of our Lord hath distilled vpon vs,  
 for that our fathers haue not kept the wordes of our Lord, to  
 doe al thinges, that are writen in this volume. † Helcias 22  
 therfore went, and they that were sent together by the king,  
 to Olda a prophetesse, the wife of Sellum the sonne of The-  
 cuath, the sonne of Hasra keeper of the garmentes: who  
 dwelt in Ierusalem in the second part: and they spake to  
 her the wordes, which we haue aboue mentioned. † But she 23  
 answered them: Thus sayth our Lord the God of Israel: Tel  
 the

:: Geuen by  
 the hand of  
 Moyles.





24 the man, that ſent you to me: † Thus ſayth our Lord: Behold  
I wil bring euils vpon this place, and vpon the inhabitantes  
therof, and al the curſes, that are written in this Booke,  
25 which they redde before the king of Iuda. † Becauſe they  
haue forſaken me, and haue ſacrificed to ſtrange goddes, that  
they might prouoke me to wrath in al the workes of their  
handes, therefore ſhal my furie droppe vpon this place, & ſhal  
26 not be extinguished. † But to the king of Iuda that ſent you  
to beſeeke our Lord, thus ſpeake ye: Thus ſayth our Lord  
the God of Iſrael: Becauſe thou haſt heard the wordes of  
27 this volume, † and thy hart is mollified, and thou art hum-  
bled in the ſight of our Lord for theſe thinges, which are ſpo-  
ken againſt this place, and the inhabitantes of Ieruſalem, and  
reuerencing my face, haſt rent thy garmentes, and wept be-  
28 fore me: I alſo haue heard thee, ſayth our Lord. † For now  
wil I gather thee to thy fathers, and thou ſhalt be brought  
into thy graue in peace: neither ſhal thine eies ſee al the euil  
that I wil bring in vpon this place, and vpon the inhabitantes  
therof. They therefore reported to the king al thinges that  
29 ſhe had ſayd. † But he calling together al the ancients of  
30 Iuda and Ieruſalem, † went vp into the houſe of our Lord,  
and al the men of Iuda, and the inhabitantes of Ieruſalem,  
Priſtes and Leuites, and al the people from the leaſt to the  
greateſt. In whoſe hearing in the houſe of our Lord, the  
31 king read al the wordes of the volume. † And ſtanding on  
his tribunal ſeate, he made a couenant before our Lord, that  
he would walke after him, and keepe his preceptes, and reſti-  
monies, and iuſtifications in al his hart, and in al his ſoule,  
and would do the thinges that were written in that volume,  
32 which he had read. † He adiured alſo vpon this al that were  
found in Ieruſalem, and Benjamin: and the inhabitantes of  
Ieruſalem did according to the couenant, of our Lord the  
33 God of their fathers. † Joſias therefore tooke away al abomi-  
nations of al the countries of the children of Iſrael: and made  
al, that were left in Iſrael, to ſerue our Lord their God. Al  
his daies they reuolued not from our Lord the God of their  
fathers.

It is a bene-  
fit to be  
taken out of  
this world,  
before general  
miſerie come  
vpon the Ico-  
nole.

CHAP. XXXV.

*Joſias celebrateth a moſt Solemne Paſch. 10. Is ſlaine by the king of Egypt, al  
Iuda lamenting him, 25. moſt ſpecially Ieremias.*

~~~~~

And





∴ This Phase, or Pasch made by Iosias is famous, partly for that this feast had bene omitted some yeares, but specially for the great and extraordinary solemnitie made at this time.

930

## SECOND BOOKE OF

Iosias.

**A**ND Iosias made in Ierusalem ∴ a Phase to our Lord, 1  
 which was immolated the fourtenth day of the first 2  
 moneth. † And he appoynted the Priestes in their offices, 3  
 and exhorted them that they would minister in the house of 4  
 our Lord. † To the Leuites also, at whose instruction al Israel 5  
 was sanctified to our Lord, he spake: Put the Arke in the 6  
 Sanctuarie of the temple, which Salomon built the sonne of 7  
 Dauid the king of Israel, for you shal carie it no more: but 8  
 now minister to our Lord your God, and to his people Israel. 9  
 † And prepare your selues by your houses, and kinredes in 10  
 the diuisions of euerie one, as Dauid the king of Israel com- 11  
 manded, and Salomon his sonne described. † And minister 12  
 ye in the Sanctuarie by families and Leuitical companies, 13  
 † and being sanctified immolate the Phase, prepare also your 14  
 brethren, that they may doe according to the wordes, which 15  
 our Lord spake in the hand of Moyse. † Moreover Iosias 16  
 gaue to al the people, that was found there in the solemn- 17  
 rie of the Phase, lambes and kiddes of the flockes, and of 18  
 the rest of the cattel thirtie thousand, of oxen also three 19  
 thousand, al these thinges of the kinges substance. † His 20  
 dukes also voluntatily offered that which they vowed, as 21  
 wel to the people, as to the Priestes and the Leuites. Moreover 22  
 Helcias, and Zacharias, and Iahiel princes of the house of our 23  
 Lord, gaue to the Priestes to make the Phase cattel one with 24  
 an other two thousand six hundred, and oxen three hundred. 25  
 † And Chonenias, and Semeias, also Nathanael, his bre- 26  
 thren, moreover Hasabias, and Iehiel, and Iozabad princes 27  
 of the Leuites, gaue to the rest of the Leuites to celebrate the 28  
 Phase five thousand sheepe, and oxen five hundred. † And 29  
 the ministerie was prepared, and the Priestes stood in their 30  
 office: the Leuites also in companies, according to the kinges 31  
 commandement. † And the Phase was immolated: and 32  
 Priestes sprinkled the blood with their hand, and the Leuites 33  
 drew of the skinnies of the holocaustes: † and they sepe- 34  
 rated them to geue them by the houses and families of euerie 35  
 one, and to be offered to our Lord, as it is writen in the 36  
 Booke of Moyse, of oxen also they did in like maner. 37  
 † And they roasted the Phase vpon fyre, according to that 38  
 which is writen in the law: but the pacifique hostes they 39  
 boyled in caudrons, and kettles, and pottes, and in hast they 40  
 distributed it to al the people. † And for themselves, and for 41  
 the

4. Reg.  
16.





the Priestes they prepared afterward : for in oblation of holocaustes and of fatte the Priestes were occupied vntil night: wherefore the Levites prepared for themselves, and  
 15 for the Priestes the children of Aaron last. † Moreouer the singing men the children of Asaph stood in their order, according to the precept of David, and Asaph, and Heman, and Idithun the prophetes of the king : and the porters watched at euerie gate, so that they departed not a moment from the ministerie : for the which cause also their brethren the Levi-  
 16 tes prepared meates for them. † Therfore al the seruice of our Lord was ritely accomplished that day, so that they made the Phase, and offered holocaustes vpon the altar of our Lord,  
 17 according to the precept of king Iosias. † And the children of Israel that were found there, made the Phase at that time,  
 18 and the solemnitie of Azyms seuen daies. † There was not a Phase like to this in Israel, from the daies of Samuel the  
 ; prophete : neither did anie of al the kinges of Israel make a Phase as Iosias, to the Priestes, and the Levites, and to al Iuda, and Israel that was found, and to the inhabitantes of Ierusa-  
 19 lem. † In the eighteenth yeare of the kingdom of Iosias was  
 20 this Phase celebrated. † After that Iosias had repayred the temple, came vp Nechao the king of Ægypt to fight in Char-  
 camis beside Euphrates : and Iosias went forth to meete him.  
 21 † But he sending messengers vnto him, sayd : What haue I to doe with thee king of Iuda? I come not agaynst thee this day, but I fight agaynst an other house, to the which God hath  
 22 commanded me to goe in hast : leaue to doe agaynst God, who is with me, lest he kil thee. † :: Iosias would not returne, but prepared battel agaynst him, neither did he agree to the wor-  
 23 des of Nechao from the mouth of God, but went forward to fight in the felde of Mageddo. † And there being wounded of the Archers, he sayd to his seruantes : Carie me out of the  
 24 battel, because I am sore wounded. † Who remoued him from one chariote into an other chariote, that folowed him after the maner of kinges, and they caried him away into Ie-  
 25 rusalem, & he died, and was buried in the monument of his fathers, and al Iuda and Ierusalem :: mourned for him. † Ie-  
 remie most of al : whose lamentations al the singing men and singing women repeate vntil this present day vpon Iosias, and it is growen as it were a law in Israel : Behold it is sayd  
 26 to be writen in the lamentations. † But the rest of the wordes

:: Iosias thought that the king of Ægypt intended to inuade his kingdom. And it was Gods wil he should be slaine, and not see the euiles that should happen to the people.

:: Solemne exequies with lamentations and musike,

~~~~~ 1

of





des of Iosias & of his mercies: which are commanded by the law of our Lord: † his workes also the first and the last, are written in the Booke of the kinges of Iuda and Israel.

## CHAP. XXXVI.

*Ioachaz reigneth three monethes. 4. His brother Eliakim (named Ioakim) eleven yeares, 9. his sonne Ioachim three monethes, 11. his vncle Sedecias eleven yeares. 14. Most Priestes, and people contemning the admonitions of Prophetes, 17. manie are slaine by the Chaldees, the Temple and Ierusalem spoiled and burnt. 20. The sayd kinges successively, and people are caried captiue into Babylon. 22. After s. uentic yeares Cyrus king of Persia, releaseth the captiuitie, and geueth leave to reedifie the Temple.*

∴ Micherto  
from K. Da-  
uids death the  
sonne had  
euer succeeded  
to his father.

**T**HE people therfore of the land tooke Ioachaz the sonne of Iosias, and made him king for his father in Ierusalem. † Three and twentie yeares old was Ioachaz, when he began to reigne, and he reigned three monethes in Ierusalem. † And the king of Ægypt when he came into Ierusalem, deposed him, and condemned the land in an hundred talentes of siluer, and a talent of gold. † And he made Eliakim ∴ his brother king for him, ouer Iuda and Ierusalem: and he turned his name Ioakim ∴ but he tooke Ioachaz himself with him, and caried him away into Ægypt. † Fiue and twentie yeares old was Ioakim when he began to reigne, and he reigned eleuen yeares in Ierusalem: and he did euil before our Lord his God. † Agaynst him came vp Nabuchodonosor the king of the Chaldees, and brought him bound in chaynes into Babylon. † Whither he transported also the vessels of our Lord, and put them in his temple. † But the rest of the wordes of Ioakim, and of his abominations; which he wrought, and the thinges that were found in him, are contayned in the Booke of the kinges of Iuda and Israel. And Ioachim his sonne reigned for him. † Eight yeares old was Ioachim when he began to reigne, and he reigned three monethes and ten dayes in Ierusalem, and he did euil in the sight of our Lord. † And when the compasse of a yeare was come about, Nabuchodonosor the king sent some, that brought him in to Babylon, the most precious vessels of the house of our Lord being caried away withal: But he made Sedecias his vncle king ouer Iuda and Ierusalem. † One & twentie yeares old was Sedecias when he began to reigne: & he reigned eleuen yeares in Ierusalem. † And he did euil in the eyes of our





of our Lord his God, neither did he reuerence the face of Ieremie the prophet speaking to him from the mouth of our Lord  
 13 † He reuolted also from king Nabuchodonosor, who had ad-  
 iured him by God: & he hardened his necke & his hart, that  
 14 he would not returne to our Lord the God of Israel. † Yea &  
 al the chiefe of the Priestes, and the people transgressed vn-  
 lawfully according to al the abominations of the Gentiles:  
 and they polluted the house of our Lord, which he had sancti-  
 15 fied to him in Ierusalem. † And our Lord the God of their  
 fathers sent to them, by the hand of his messengers, rysing  
 by night, and daily admonishing them: for that he spared his  
 16 people and his habitation. † But they mocked the messen-  
 gers of God, and litle esteemed his wordes, and scorned the  
 prophetes, vntil the furie of our Lord ascended vpon his  
 17 people, and there was no amendment. † For he brought  
 vpon them the king of the Chaldees, and slewe their yong  
 men with the sword in the house of his sanctuarie, he pitied  
 not yong man, and virgin, and old man, no neither him that  
 18 stouped for age, but he deliuered al into his handes. † And al  
 the vessels of the house of our Lord, as wel greater as lesser,  
 and the treasures of the temple, and of the king, and the prin-  
 19 ces he transported into Babylon. † The enemies set fyre on  
 the house of God, and destroyed the wal of Ierusalem, al the  
 towres they burnt, and what soeuer was pretious, they de-  
 20 stroyed. † If anie man escaped the sword, being led into Ba-  
 bylon he serued the king and his sonnes, til the king of the  
 21 Persians reigned. † That the word of our Lord by the mouth  
 of Ieremie might be accomplished, and the land might ce-  
 lebrate their Sabbathes: for al the daies of the desolation  
 22 she kept a Sabbath, til the seuentie yeares were expyred.  
 † But in the first yeare of Cyrus king of Persians, to fulfil the  
 word of our Lord, which he had spoken by the mouth of Ie-  
 remie, our Lord raysed vp the spirit of Cyrus king of the  
 Persians: who commanded to be proclaymed in al his king-  
 23 dom, yea by writing, saying: † Thus sayth Cyrus king of the  
 Persians: Al kingdomes of the earth hath the Lord the God  
 of heauen geuen me, and he hath commanded me that I  
 should build him a house in Ierusalem, which is in Iewrie:  
 who of you is there in al his people? The Lord his God be  
 with him, and let him goe vp.

Iere. 25.

It is like that  
 Esdras added  
 this cōclusion  
 when he restor-  
 ed the holie  
 Scriptures  
 that were lost:  
 for he begin-  
 neth his owne  
 booke with  
 the same wor-  
 des.  
 The end of  
 the fifth age.

W W W W W 3

The





# THE CONTINVANCE OF THE CHVRCH AND RELIGION, IN THE FIFTH AGE.

From the fundation of the Temple, to the cap-  
tivity in Babylon. The space of 430. yeares.

The Church  
stil visible, and  
the same faith  
as before.

One God:

Three Persons  
Christ.

Sacrifices  
Sacramentes  
to be changed  
by Christ.

Fruitt of pe-  
nance.

Abstinence.

Fastes.

Lent.

Feastes:

**A**LTHOUGH there were greater Schismes, Heresies, and more revoltes from Gods law and service in this fifth age, then in the former: Yet the true Church and Religion continued stil, and were no lesse conspicuous then before. Which being clere and evident, touching manie principal Articles, We wil here only remitte the reader to some special places, for confirmation therof: neither wil we be prolix, in declaring other pointes denied, or called into controuersie at this time, by the impugnors of Catholique Religion.

Beleeve in one God appeareth plainly in building, adorning, & dedicating the Temple with so great solemnitie of the Priester, Levites, and al the Tribes, and particularly by king Salomons prayer. 3. Reg. 7. & 8. 2. Paral. 2. &c.

Also Prouerb. 8. Eccle. 12. Isaie. 41. 44. 45. The Myserie of the B. Trinitie, Prouer. 12. Isaie. 6. 48. 49. Osee. 11. Iocel. 2. Of Christ our Redemer. Isaie. 7. 8. 9. 11. 28. 53. Ierem. 23. 30. 33. Ezech. 17. 34. 37. Dan. 7. 9. Osee. 6. 11. 14. Iocel. 2. Sophon. 2. Aggei. 2. Zachar. 2. &c.

Sacrifices, Sacramentes, & other Rites the same as before. But more frequent Prophecies, that they should be changed into better, and perfecter by Christ. Prou. 9. Isaie. 12. 51. 55. 61. In the meane time for more signification of the singular vertue of Christs Sacramentes, the effect of penitential workes is often recorded. For example, wicked Achab by hairecloth, fasting, and other humiliation escaped part of his deserved punishment. 3. Reg. 21. Manasses recouered Gods fauoure, and his temporal kingdom. 2. Par. 33. Who yet was punished in his posteritie. 4. Reg. 23. And the Niniuites by such penance auoided destruction. Ione. 3. Yea nothing is more frequent in the Propbetes then preaching of penance. Isa. 1. 2. 3. 30. Iere. 3. 18. &c. and others, al ascribing the cause of plagues, and afflictions to the want of repentance. And false Prophetes condemned of error and false doctrine, for promising the people peace, and securitie in their sinnes. Ierem. 14. Lamen. 2. Besides abstinence from diuers sortes of meates, counted vncleane (Isaie 66.) and ordinarie fastes, according to the law, other fastes were appointed sometimes, vpon occasions requiring, not only to subdue, and mortifie the flesh, but also to obtaine mercie at Gods handes in special distresses. 2. Par. 20. Iocel. 1. 2. Ione 3. Elias fasting fourtie dayes, 3. Reg. 19. prefigured Christs fast. Which the Church imitateth in Lent of fourtie daies, according to humane habilitie, for the fastes of Christ, Elias, and Moyse were miraculous.

To the Feastes instituted before, was added the Dedication of the Temple.





Temple. 3. Reg. 7. 2. Par. 3. Which was built in Mount Moria, 2. Par. 3. the special place designed long before for this purpose, when Abraham was directed thither by God, & was there readie to sacrifice his sonne Isaac. Gen. 22. where David also offered sacrifice. 2. Reg. 24. 1. Par. 21.

Place of the Temple designed long before

This being the onlie ordinarie place for Sacrifice, there were for other Uses of daylie prayer reading, preaching, and bearing the Word of God other Synagogues built (as it were Parish churches) in great number: in Ierusalem it self foure hundred and foure score, and manie more in the whole kingdom, as the Hebrew Traditions testifie. Of al Which places, especially of the Temple, there was venerable respect had. For which cause when Ioiada the High Priest gaue order to kil Athalia, he suffered it not to be done in the Temple, but commanded first to draw her forth. 4. Reg. 11. 2. Par. 13. And as peculiar places, so special Psalmes, and Hymnes were appointed for diuers purposes and occasions. 2. Par. 20.

Synagogues.

Sanctuarie.

Sette forme of prayers.

The ministerie of Angeles was very vsual in this time. One was sent to comforte and direct Elias the prophet in his affliction: 3. Reg. 19. 4. Reg. 1. An Angel stroke the Assyrians whole campe, 4. Reg. 19. 2. Par. 32. Also the Intercession of Angels is so euident, Tobia 12. Raphael offering Tobias prayer to God, that Protestants haue no other refuge to auoide this point of faith, but by denying the Booke to be Canonical Scripture.

Ministerie of Angeles.

Honour of other Sainctes, and their Intercession is proued a Maiori. For so much as honour was religiously exhibited to spiritual power and excellencie, in men yet liuing in this World. so a Noble man adored Elias the Prophet, being farre greater then he in ciuil, and worldlie respects. 3. Reg. 18. Eliseus also was adored by his disciples, not for anie worldlie authoritie or eminence, but for his spiritual power and superioritie amongst them. 4. Reg. 2. Likewise al Prophetes, and Priestes were religiously honoured for their holie and spiritual functions. 3. Reg. 13. Much more Sainctes are rightly honored being immortal, and in eternal glorie. It appeareth also that Elias, seuen yeares after that he was translated from humane conuersation (when Eliseus was chiefe Prophet. 4. Reg. 3. which was in or before the eighteenth yeare of Iosaphat, who reigned fve and twentie. 3. Reg. 22.) had care of Ioram, and his kingdom, admonishing him by letters of Gods wrath, against him and his people for their sinnes. 2. Par. 21. And the Scripture saith often, that God spared and protected Ierusalem, and the kingdom of Iuda for Davids sake. 3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Isa. 37. We haue also example of Sainctes Reliques in the cloke of Elias. 4. Reg. 2. in Eliseus bones, 4. Reg. 13. and in an other Prophetes bodie buried in Bethel. Which Iosias would not suffer to be touched. 4. Reg. 23. Images were conserued in the Temple, 3. Reg. 7. as before in the Tabernacle: when idolatrie was most destroyed.

Honour and Intercession of Sainctes.

Reliques.

Images.

3. Reg.





3. Reg. 15:4. Reg. 23. yea an abuse rising of the brazen Serpēt, for which Eze-  
chias destroyed it 4. Reg. 18. yet he touched not the Images of Cherubims in  
the Temple. Which none but Infidels sought to destroy. And Osee the Pro-  
phet (ch. 3.) bewayleth the want of Theraphim or Images, amongst  
other sacred thinges, Sacrifice, Altar, and Ephod. Whereby the ancient Rab-  
bins prove very wel, that Images of Angels ( and the same of other  
saintes ) are not contrarie to the Decalogue, but the images of Idoles.

Good workes  
meritorious.

Good workes were rewarded, and bad punished, 3. Reg. 9. and the  
whole historie of this age testifieth the same. Where by the way may be obser-  
ued, that some iust men fel from their iustice, as Salomon. 1. Par. 28. 3.  
Reg. 11. 1045, 4. Reg. 12. 2. Par. 24. Ozias, 2. Paral. 26. Others from  
wickednes returned to pietie. as Manasses 4. Reg. 23. 2. Par. 33. the  
multitude of the people very often much following the disposition of their  
kings. Special State of life not commanded by the law, was voluntarily  
professed, and observed by some Prophetes, and their disciples, called the  
children of Prophetes. Keeping particular Rules, and wearing distinct  
habite. 4. Reg. 1. 2. 4. The orders of Nazarites, and Rechabites institu-  
ted before, continued stil. Amos. 2. Ierem. 35. stil which were very exam-  
plar figures of Religious State, and Orders in the new Testament,  
and perpetual chastitie of clergie men embraced by such, as soloiv Euangelical  
counsailes. proposed, and not commanded by our Saviour. To which S. Paul  
likewise exhorteth, though there be no precept therof to anie, before they bind  
themselves.

Euangelical  
counsailes pre-  
figured.

Chastitie of  
clergie men,  
& religious  
orders,

Mat. 19.  
1 Cor. 7.  
A G. 5.  
1 Tim. 5.

Solemne Exe-  
quies for the  
dead.

Exequies for the dead were continually kept, as the sacred historie Wit-  
nesseth, recording where and with what solennitie the kings were buried.  
Which would be overlong, & needeles to recite: the like is also written of some  
Prophetes. 3. Reg. 13. 4. Reg. 23. Holie Tobias by example, and fatherlie  
admonition exhorted his sonne, to do workes of mercie, not only to  
the living, but also to the dead. Put thy bread, and thy wine vpon the  
sepulture of the iust. c. 4. Isaias, ch. 57. as the Iewes both vnderstood and  
practised, prayed, that peace be geuen to the iust, in his couch, or  
resting place after his death. Of the general Resurrection, Elias transla-  
tion is a figure, who yet living sheweth, that God can and wil restore al men  
to life againe in their bodies, after death, as he conserueth him, and Enoch in  
their mortal bodies without corruption. Ezechiel also prophecieth of the  
Resurrection of the dead, applying it mystically to spiritual resurrection,  
and restoration of Israel to former state. ch 37. Of the last Iudgment, and  
eternal glorie to the good, and euerlasting paine to the wicked, Salomon  
agreeably to the doctrine of other Prophetes, discourseth in his booke of Ecclesi-  
astes, namely ch. 1. 11. and in the last concludeth thus. Let vs al together  
heare the end of speaking: Feare God, and obserue his command-  
mentes:

Resurrection.

Iudgement.

Eternal glorie  
or paine.

Gen. 5.





menties: for this is euerie man (or, to skin end man is created) and God wil bring, into Iudgement al thinges, that are done, for euerie errour (or obscure thing) whether it be good or euil.

Neither were these and other pointes of Faith and Religion interpreted, but stil beleued and professed in the Church alwaies visible and incontaminate, notwithstanding some beughes and branches became vnfruitfull, and rotten: others brake of and were separated from this vine. For when Salomon falling to luxurie, multiplying manie wives and concubines, was by them seduced and brought to spiritual fornication, and idolatrie, making altars, & offering sacrifices to Idoles, the Priestes, Prophetes, and people generally perseuered in Gods law & seruice.

Church without interruption.

3. Reg. 11. After whose death Ieroboam his seruant, of the tribe of Ephraim, possessing Tenne Tribes (called the kingdom of Israel) to maintaine his new state, fearing that if the people resorted to Ierusalem, for religions sake, they would depart from him, and returne to the right heires of Dauid and Salomon, made an egregious Schisme; setting vp two golden calves in Bethel, and Dan. 3. Reg. 12. made temples, altars, and priestes to serue them, al opposite to Gods ordinance. But not only the other Two Tribes, called the kingdom of Iuda, but also the greatest part of Israel, especially Priestes, Levites, and deuoutest people, repayred stil to Ierusalem, not yelding to that schisme and idolatrie. 2. Par. 11. Moreover God raised vp and sent special Prophetes, to confirme the weake and recal the seduced.

Ieroboams wicked policie

For Ieroboam had no forwener sette vp his new altar in Bethel, and begunne to offer incense vpon it, but a Prophet came out of Iuda, in the word of our Lord: and cried against that altar, foretelling that whereas for that present, they burnt frankincense vpon it, the time should come, when the false priestes should be burned there, confirming by present miracles that which he auerred in wordes, the kings hand suddanly withering, & restored againe by the prophets prayer, and the new altar cleuing in sunder, that the ashes fell out. 3. Reg. 13. Further an other Prophet called Ahias foreshewed the destruction and utter extirpation of Ieroboams familie, for his enormous wickednes, and namely (which is most often inculcate) for making Israel to sinne, by deuising and setting abroch a new religious. 3. Reg. 14. which ruine happened very shortly. For himself reigning twentie two yeares (3. Reg. 14.) one of his sonnes died presently according to the Prophets word. v. 18. An other called Nadab succeeding to his father, reigned only two yeares, and was slaine together with their whole race and kindred, by Baasa of the tribe of Issachar. 3. Reg. 15. Likewise Baasa following the bad steppes of Ieroboam was forewarned by Iehua a Prophet, that his house should also be destroyed. And accordingly when he had reigned foure and

Prophets inspired by God to resist Schisme and Heresie.

The often change of Kinges, and euil successe in the kingdom of Israel.

The first familie reigned but 24. yeares

The second new familie 26.

X x x x x

twentie





The third but  
7. daies.  
The fourth,  
48. yeares.

twentie yeares, his sonne Ela reigning but two yeares, was slaine by his ser-  
uant Zambri, and al his kinred destroyed. Which Zambri reigned but seven  
dayes. For being forthwith besieged by Amri, of the tribe of Benjamin, he  
desperatly burned him self together with the kinges palace. Neither did Amri  
then possesse the kingdome with peace. For he being chosen king by the armie  
only, whereof he was general, an other part of the people chose & followed  
Thebni. Wherof arose ciuil Warre between the Antikings, continuing  
three yeares: til Thebni died, and so Amri reigned alone, but wickedly as his  
predecessors, & twelve yeares in al. Then succeeded his sonne Achab most wicked.  
Who married Iezabel a Sydonian, & by her was perswaded to worshippe  
Baal. 3. Reg. 16. To him notwithstanding God sent manie admonitions by  
sundrie Prophetes, and bestowed great benefites vpon him, wherupon he did  
some notorious penitential workes, but not perseuering in anie good thing, re-  
turned to his wickednes. 3. Reg. 20. And finally beleuing false prophetes,  
and persecuting Micbeas for prophesying the truth, was slaine in battel when  
he thought him self most secure. 3. Reg. 22. hauing reigned twentie two yeares.  
1. Reg. 16. His sonne Ochozias reigning but two yeares fel through a win-  
dow, and died of the hurt. 4. Reg. 1. His other sonne Ioram, after twelve

The fifth 103.

yeares was slaine by Iehu of an other familie: who then dispatched Iezabel,  
and leauing her in the streete, the dogges did eate her carcasse. He also caused  
seuentie sonnes of Ioram to be slaine, and vtterly destroyed al Achabs house. 4.  
Reg. 10. For which seruice he was established in the kingdome, for foure gene-  
rations, v. 30. So him selfe reigning twentie eight yeares, 3. Reg. 10. after him  
reigned successiuely his sonne Ioachaz seuenetene yeares, his sonne Ioas, six-  
tene yeares. 4. Reg. 13. his sonne Ieroboam one and fourtie yeares. Lastlie

The sixth,  
one moneth.  
The seuenth,  
11. yeares.  
The eithe  
20. yeares.

his sonne Zacharias, whom his seruant Sellum of an other race, killed  
when he had reigned but six monethes. 4. Reg. 15. And after one moneth  
Sellum was slaine by Manahen of an other progenie. Who reigned tenne  
yeares. Then his sonne Phaccia reigning two yeares, was slaine by Phacee  
of an other generation. He reigning twentie yeares, manie of his people were  
carried captiue into Assiria, and him selfe was slaine by Osee of an other  
kindred. 4. Reg. 15. Finallie the Assirians taking samaria by three yeares

The ninth  
nine yeares.  
Then ouer-  
thrown and  
the kingdom  
neuer restored

siege, in the ninth yeare of Osee possessed the kingdome of Israel, and  
led al the principal persons captiues into Assiria: about two hundred  
fourtie two yeares after that Ieroboam first reigned ouer the Ten Tribes. Thus  
there were in al nineteen kinges. Besides Thebni, who onlie reigned  
in part against an other. Of which the first Ieroboam, and Iehu were aduan-  
ced by Gods ordinance, for punishment of others. Amri was chosen by the  
armie, the rest of the people choosing Thebni. Six invaded by mere force, killing  
their predecessors. The rest succeeded, by such titles as their fathers had. And  
though some were better some worse then others, al were wicked, and at last  
overthrowen.

Contrari-





Contrariwise in the kingdom of Iuda standing after the separation of tenne tribes about foure hundred yeares, though some kinges were wicked, yet some were good; and in them al God preserved Dauids seede, by the line of Salomon, in this direct succession: Roboam, Abias, Asa, Iosaphat, Ioram, Ochozias, Ioas (in whose infancie, his grandmother Athalia vsurped the kingdom six yeares) Amasias, Ozias, Ioathan, Achaz, Ezechias, Manasses, Amon, Iosias, Ioachaz (hisbertoske sonne ruer succeeding his father) then Ioakim (brother of Ioachaz) Ioachim otherwise called Iechonias, sonne of Ioachaz. And finally his vncle Sedecias; who was carried captiue into babilon. But Iechonias by Gods special prouidence, was fauored and exalted by a new king of babilon. Whither he was led captiue before. In whose line Dauids offspring continued though not with title of kinges, yet in eminent state, and estimation. As resteth to be noted in the sixth age of the world.

The kingdom of Iuda for Dauids sake conserued in his seede.

The progenie also of Aaron continued in their office and function of Priesthood, with succession of High Priestes; as before from Aaron to Sadoc, partly in the line of Eleazar, partly of Ithamar, both Aarons sonne; so from Sadoc, by the like succession of both families. For of Eleazar is recorded this Genealogie 1. Paral. 6. Sadoc, Achimaas, Azarias, Iohanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zarahias, and Iosedech. who was High Priest in the captiuitie. (v. 15.) being caried into babilon in the first transmigration with king Iechonias, before the general captiuitie of al, as it seemeth 4. Reg. 24. his father Zarahias yet liuing, who was slaine nine yeares after by Nabuchadonosor, 4. Reg. 25. And amongst these there were some High Priests of Ithamars line. To witte, Ioram, Ioiada (4. Reg. 11. 2. Par. 23.) Ioathan, Vrias, (4. Reg. 16) and some others; or els some of the abouementioned, had other names. recited by Iosephus. lib. 10. cap. 11. Antiq. and Nicephorus lib. 2. cap. 4. Hist. Eccles.

Succession of Priestes continued.

Moreover besides this ordinarie succession of Priestes, there was an extraordinary mission of Prophetes: to supply more fullie the office of preaching the truth, and admonishing offenders. And these God inspired and sent, most especiallie when and where errors sprong, and sinnes most abounded: geuing them extraordinarie grace and most excellent vertues, to counterpoise the enormities of wicked men. Such were in the times of Achab and Iezabel, in the kingdom of Israel, besides manie others, the two famous great Prophetes Elias, & Eliseus. whose admirable liues and holie conuersation were a mirrour to the world, and great terror to the wicked, whose workes and miracles meruelouslie confirmed the wel disposed, encouraged the wake, conuerted manie transgressors, confounded false Prophetes, iustified their owne preaching, and much glorified God. Elias 1. shutte the

Extraordinary mission of Prophetes.

Great effectes of their preaching and miracles.

Elias his miracles.





heauen, that it rayned not *in three yeares*. 2. Was fedde by rauens. 3. Multiplied a poore *widowes* meale & oile. 4. Raised her dead sonne to life (3. Reg. 17.) 5. Brought fire from heauen, to burne his sacrifice: thereby confounding *four hundred and fifty false prophets of Baal*. 6. By prayer procured rayne. (3. Reg. 18.) 7. Fasted without eating or drincking *fourtie daies and nights together*. (3. Reg. 19.) 8. Procured fire from heauen, which deuoured two insolent captaines, and their hundred men (4. Reg. 1.) 9. Diuided the riuer of Iordan with his cloke, that himselfe and Eliseus passed over the drie chanel. 10. Was assumed in a fire chariote into some place, where he yet liueth. And parting away obtained of God, the like double spirit (of prophecie and miracles) to Eliseus.

Eliseus his miracles.

In like manner Eliseus. 1. diuided Iordan againe by Elias cloke, and so returned to his disciples. 2. Amended the bitterness of certaine waters, by casting in salte. 3. Boies being cursed by him, for deriding him, were forthwith torne by beares (4. Reg. 2.) 4. He procured water without rayne, for three kinges in the campe (4. Reg. 3.) 5. Multiplied a poore *widowes* oile. 6. By his prayers a barren woman became frutesfull. 7. He raised her sonne from death. 8. Made the bitter broth of his disciples sweete. 9. Fedde manie with few loaues (4. Reg. 4.) 10. Cured Naaman of leprosie. 11. Stroke Giezi with the same (4. Reg. 5.) 12. Made yron to swimme. 13. Knewe the secret counsels of the Syrian king. 14. Made one see horsemen, and fire chariotes, which to others were inuisible. 15. Made the Syrianes blinde, that were sent to apprehend him, and so ledde them into samaria. 16. Forshewed vnexpected plentie of corne the next day, with the death of a great man, that would not beleue it. (4. Reg. 7.) 17. And after his death an other mans dead bodie, touching his bones reuiued. 4. Reg. 13.

Religion not wholly destroyed in the kingdom of Israel.

Other Prophets wrought also miracles, but these for example may suffice to shew, that God preserved religion also in the kingdom of Israel. Which himselfe further testified, euen in most desolate times, when Elias lamented, that he was left alone (3. Reg. 19.) For God answered, that seuen thousand (meaning thereby a great multitude) had not bowed their knees to Baal, not so much as in our ward shew conformed themselves to infidelitie, or idolatrie. Iehu in his time, destroyed all the worshippers of Baal. (4. Reg. 10.) But none at anye time could wholly destroy true Israelites. For God would not suffer it. 4. Reg. 14. v. 27.

Heretics in the kingdom of Israel.

Tea not withstanding diuers notorious heresies were preached, & followed in that kingdom of the Tenne tribes, yet al did not fall, nor embrace them. Ieroboam not onlie made and set vp golden calues, but also taught, that they were Gods, saying: Behold thy goddess, O Israel, which brought thee out of the land of Egypt. 3. Reg. 12. making temples, altars,

Ieroboamites





altars, and imaginarie priestes, which were not of the children of Levi. Also a feast the fiftenth day of the moneth, after the similitude of the solemnitie, that was celebrated in Iuda. At which the holie Scripture saith: He scourged of his owne hart. The very proprietie of *Archeretickes*. But the true Priestes, Levites, and manie others, that had geuen their hart to seke our Lord, went into Ierusalem, to immolate their victims before our Lord the God of their fathers. 2 *Par.* 11. Yea Naaman a *Stranger of Syria*, and a *Neophyte in religion*, taught by his example, that none may yeld conformitie, nor otherwise communicate with Infideles, then Gods Priestes, or Prophetes approue for lawfull. 4. *Reg.* 5.

Manie constant in true religion.

Vnto this heresie of Ieroboam Achab, by Iezabels perswasion, added the worshipping of Baal, as God. 3. *Reg.* 16. making both temple and altar to him in samaria. Ieroboams priestes seruing fisly this purpose. Though al the former heretikes no more agreed to this new heresie, then Lutherans now admitte of Calvinisme. For Ichua Ieroboamite destroyed al Iezabelites that he could by a stratageme gette together. 4. *Reg.* 10. 7. 18. 29. Much lesse did al Israel serue Baal.

Iezabelites.

Againe after that SalmanaZar king of Assyria had taken samaria, and placed there a new people, 4. *Reg.* 17. they learning the rites of the Israelitis religion, mixed their Paganisme therewith, and made a new heresie, or rather manie new heresies. For being diuers nations they had in several conuenticles, their particullar goddes, and so manie diuers Sects. The Babylonians, Cutheites, Emathites, Heueites, and Sapharuaimites. 4. *Reg.* 17. But as the Priestes, which taught them rites of true religion, allowed not of this mixture, so doubtles some people barked to their admonitions, and kept religion simply and sincerely. And at this very time of the Tene tribes captiuitie, holie Tobias who was carried captiue with the rest, neither before nor after the captiuitie, leift the law of God. But went to Ierusalem (when others serued Ieroboams golden calves) to the Temple of our Lord, and there adored the Lord God of Israel. And in captiuitie bestowed himselfe in workes of mercie, towarde the living and dead of his nation. Tob. 1.

Samaritanites, divided into manie Sectes.

Tobias neuer yelded to Schisme.

As for the kingdom of Iuda, it was more free from heresies. For very few or none of those kinges that fell to other grosse enormities, yea to manifest idolatrie, became heretikes, as is probablie collected by that Isaias the Prophet being sent to Achaz, admonished him, conuersed and dealt with him, as with one that beleued wholly and solely true religion: assuring him that God would prote. Ierusalem, bidding him not to feare the two smoking firebrandes, in the wrath of Rasin king of Syria, and of Phacce king of Israel. Isa. 7. Further bidding him aske a signe of God, he answered,

The kingdom of Iuda more free from heresie.

King Achaz.

X x x x x }

red,





Vrias high  
priest.

King Ioram.  
and others  
committing  
idolatry in  
fact, manie o-  
thers stil pro-  
fessed true Re-  
ligion.

Authoritie de-  
pending vpon  
diuine ordi-  
nance, is not  
changed by  
factes or prac-  
tise.

Good kinges  
defended and  
promoted re-  
ligion not as  
chiefe in spiri-  
tual causes,  
but by way  
of execution,  
dispensation,  
or commission.

red, though forwardlie, yet not as an infidel: I wil not aske; and I wil not tempt our Lord. Teat though Vrias the High Priest by commandment of the same king (4. Reg. 16.) made a new altar in place of Gods Altar, yet he erred not in faith, nor in doctrine, as teaching in Moysees chayre, but in fact onelie, and of frailtie for feare of the king, as the king offended in his externall act, to flatter the king of Syria. And in this case God sent Isaiac to admonish the king, which Vrias neglected, or durst not do. Likewise Ioram (4. Reg. 8. 2. Par. 21.) Ochozias (2. Par. 22.) Ioas in the latter part of his life, 2. Par. 24. Manasses in the former part of his reigne (4. Reg. 2. 2. Par 33.) and some other kinges of Iuda committing idolatry, and making others to fall with them, either were not wholie peruerbed, or at least drew not al with them, For not onlie Prophets, in whose hand (or ministrie) God spake, and reprobued these sinnes, but manie others kept their Zele of true religion, as appeared in their promptnes to serue God, when by good kinges Asa, Iosaphat, Ezechias, Iosias and others, they were exhorted, or admitted so to do. 4. Reg. 18. 23. 2. Par. 15. 17. 19. 30. 31. 33. 34. &c.

Finally whereas diuers good princes disposed, thinges belonging to Diuine seruice in the temple, correcting faultes, and punishing offenders in that behalfe, (3. Reg. 15. 4. Reg. 18. 23.) they did the same without preiudice of the High Priestes supremacie in spirituall causes, and their godlie actes make nothing for the English Paradox of Laiheadshippe. For superior authoritie, and ordinarie powre is not proued by factes good or euil, but rather by Gods ordinance and institution. For as the factes of vsurpers make no lawfull prescription; so neither the factes of good men, do change Gods general ordinance and law: But are done either by waie of execution, or sometimes by dispensation. Often also by commission and special inspiration of God. As king Dauid by dispensation did eate the holie bread, which was ordained for Priestes onlie. 1. Reg. 21. He disposed of Priestes and Leuites offices about the Arke of God. 2. Par. 15. 19. by way of execution according to the law. And of the like offices in the Temple (when it should be built) 1. Par. 24. 25. 26. by diuine inspiration. And Salomon by commission from God deposed Abiathar the High Priest, from his office and put Sadoc in his place. 3. Reg. 2. Wherefore albeit good kinges did excellenlie well in calling together the Priestes, and disposing them in their offices, for execution of Gods seruice, yea in commanding what they should do 4. Reg. 18. 19. 22. and in punishing Priestes (4. Reg. 23.) yet they did such thinges as Gods Commissioners, not as ordinarie Superiors in spiritual causes, and still the ordinarie subordination made by the law, Deut. 17. Num. 27. stood firme and inuiolable, the High Priest supreme Iudge of all doubties in faith, causes, and quarels in religion, when other subordinate inferior Iudges varied in their iudgements. Of which offices Malachias the Propbet (cap. 2.) admonisheth

Mat. 12.





*admonished Priests in his time, that whereas they were negligent, not performing their dutie, their sinne was the greater, for that their authoritie stil remained, and the perpetual Rule of the law, that the lippes of the Priest shal kepe knowlege, and they (other men generally) shal require the law of his mouth, because he is the Angel of the Lord of hostes.*

Priests by their negligence doinne but lose not their authoritie.

*And al Princes & others were to receiue the law at the priestes hand of the Levitical Tribe. This was the warrant of stabilitie in truth of the Synagogue in the old Testament. Much more the Church and spouse of Christ, whose excellencie and singular privileges Salomon describeth in his cantic of canticles, hath such warrant. Of this spouse al the Prophets write, & that more plainlie then of Christ himselfe, forseeing more aduersaries bending their forces against her, as s. Augustine obserueth, then against Christ her head. And the same holie father in manie places teacheth, that she neither perisheth, nor loseth her beutie, for the mixture of euil members, in respect of whom she is blacke, but fayre in respect of the good, Cantic. i. Notwithstanding therefore sinners remaining within the Church, schismatikes and heretikes breaking from the Church, stil she remaineth the pillar and firmament of truth, the virgin daughter of Sion.*

The Church of the old Testament conserued in truth.

Much more the Church of Christ.

## THE ARGUMENT OF THE BOOKES OF ESDRAS.

**E**SDRAS a holie Priest and scribe, of the stocke of Aaron, by the line of Eleazar, writeth the historie of Gods people, in, and presently after their captiuitie in Babilon: which Nehemias an other godlie Priest prosecuteth, whose booke is also called the second of Esdras, because in the Hebrew and Greke they are but one booke, relating the acts of them both. The other two books called the third and fourth of Esdras, touching the same matter, are not in the Hebrew, nor receiued into the Canon of holie Scripture, though the Greke Church hold the third booke as Canonically, and placeth it first, because it conteyneth thinges donne before the other.

*In the two here following, which are undoubtedly holie scripture s. Ierom sayeth, that Esdras and Nehemias (to witte the Helper, and Comforter from God) restored the Temple, and built the walles of the citie; adding that al the troope of the people returning into their countrie, also the description of Priests, Leuites, Israelites, Proselytes, and the workes of walles and towres diuided by seuerall families, aliud in cortice praserunt, aliud in medulla retinent, shew one thing in the barke, kepe an other thing in the marrow: signifying that this historie hath both a literal, and a mystical sense. According to the letter, this first booke sheweth the reduction of Gods people from Babilon; in the first six chapters. In the other foure, their instruction by Esdras after their returne.*

The two bookes of Esdras and Nehemias are but one in the Hebrew. The third and fourth are not canonical.

This historie hath also a spiritual sense

First booke diuided into two partes.





# THE FIRST BOOKE OF ESDRAS.

## CHAP. I.

*Cyrus king of Persia moued by diuine inspiration, releaseth Gods people from captiuitie, with license to returne and build the Temple in Ierusalem: 7. restoring the holie vessel, which Nabuchodonosor had taken from thence.*

The first part.  
The returne  
of gods peo-  
ple from Ba-  
bylon.



**N** T H E first yeare of Cyrus king of the Per- 1  
sians, that the word of our Lord by the mouth  
of Ieremie might be accomplishd, our Lord  
raysed vp the spirit of Cyrus king of Persians:  
and he made proclamation in al his kingdom,  
yea by wryting, saying: † Thus sayth Cyrus king of the Per- 2  
sians: Al the kingdomes of the earth hath the Lord the God  
of heauen geuen me, & he hath commanded me that I should  
build him a house in Ierusalem, which is in Iewrie. † Who is 3  
there among you of al his people? His God be with him. Let  
him goe vp into Ierusalem, which is in Iewrie, and build the  
house of the Lord the God of Israel, he is the God that is in  
Ierusalem. † And let al the rest in al places whersoever they 4  
dwell, let euery man of his place helpe him, with siluer and  
gold, and substance, and cattel, besides that which they offer  
voluntarily to the temple of God, which is in Ierusalem.  
† And there rose vp the princes of the fathers of Iuda and 5  
Beniamin, & the Priestes, and Leuites, and euerie one, whose  
spirit God raysed vp, to goe vp to build the temple of our  
Lord, which was in Ierusalem. † And al that were round 6  
about, :: did helpe their handes in vessels of siluer, and of  
gold, in substance, and beastes, in furniture, besides those  
thinges which they had offered voluntarily. † King Cyrus 7  
also brought forth the vessels of the temple of our Lord,  
which Nabuchodonosor had taken of Ierusalem, and had put  
them in the temple of his God. † But Cyrus the king of Per- 8  
sians brought them forth by the hand of Mithridates the  
sonne of Gazabar, & numbred them to Sallabasar the prince  
of Iuda. † And this is the number of them; Phials of gold 9  
thirtie, phials of siluer a thousand, kniues twentie nine, gob-  
lettes, 10

Isaia  
44. 45.  
Ierem.  
35. 19.

:: Liberall y  
gaue such  
thinges into  
their handes.





10 lettes of gold thirtie, † goblettes of siluer of the second or-  
 11 der, foure hundred tenne: other vessels a thousand. † Al-  
 the vessels of gold and siluer, five thousand foure hundred:  
 Salsazar tooke al with them, that went vp from the trans-  
 migration of Babylon into Ierusalem.

## CHAP. II.

*The names and number of special men, which returned vnder the conduct of  
 Zorobabel into Ierusalem. 65. their substance of castel, 68. and their ob-  
 lations for the reedifying of the Temple.*

1 **A**ND :: these are the children of the prouince, that went : This enu-  
 vp from the captiuitie, which Nabuchodonosor the meration of  
 king of Babylon had transported into Babylon, and returned the Israelites,  
 2 into Ierusalem and Iuda, euerie man into his citie. † They which ascen-  
 that came with Zorobabel, Iosue, Nehemia, Saraia, Rahelaia, ded into Ieru-  
 Mardochai, Belsan, Melphar, Beguai, Rehum, Baana: The salem, signifi-  
 3 number of the men of the people of Israel: † The children eth the Elect  
 4 of Phatos two thousand an hundred seuentie two. † The which ascend  
 5 children of Sephatia, three hundred seuentie two. † The from the mi-  
 6 children of Area, seuen hundred seuentie five. † The chil- litant Chuch  
 7 dren of Phahath Moab, of the children of Iosue: Iohab, two to the trium-  
 8 thousand eight hundred twelue. † The children of Aclan, a phant.  
 9 thousand two hundred fiftie foure. † The children of Ze-  
 10 thus, nine hundred fourtie five. † The children of Zachai,  
 11 seuen hundred sixtie. † The children of Bani six hundred  
 12 fourtie two. † The children of Bebai, six hundred twentie  
 13 three. † The children of Azgad, a thousand two hundred  
 14 twentie two. † The children of Adoniam, six hundred six-  
 15 tie six. † The children of Beguai, two thousand fiftie six.  
 16 † The children of Adin, foure hundred fiftie foure. † The  
 17 children of Ather, which were of Ezechias, ninetie eight.  
 18 † The children of Besai, three hundred and twentie three.  
 19 † The children of Iora, an hundred twelue. † The childre  
 20 of Hasum, two hundred twentie three. † The children of  
 21 Gebbar, ninetie five. † The children of Bethlehem, an hun-  
 22 dred twentie three. † The men of Netupha, fiftie six. † The  
 23 men of Anathoth an hundred twentie eight. † The chil-  
 24 dren of Azmaueth, fourtie two. † The children of Cariathi-  
 25 arim, Cephira, and Beroth, seuen hundred fourtie three.  
 26 † The children of Rim and Gabai, six hundred twentie  
 27 one. † The men of Machmas, an hundred twentie two.

Y y y y y

† The





† The men of Bethel and Hai, two hundred twentie three. 28  
 † The children of Nebo, fiftie two. † The children of 29  
 Megbis, an hundred fiftie six. † The children of an other 30  
 Alam, a thousand two hundred fiftie foure. † The children of 31  
 Harim, three hundred twentie. † The children of Lod Hadid 32  
 and Ono, seven hundred twentie five. † The children of Ie- 33  
 richo, three hundred fourtie five. † The children of Senaa, 34  
 three thousand six hundred thirtie. † The Priestes: The chil- 35  
 dren of Iadaia in the house of Iosue, nine hundred seuentie 36  
 three. † The children of Emmer, a thousand fiftie two. † The 37  
 children of Phehur, a thousand two hundred fourtie seven. 38  
 † The children of Harim, a thousand and seuentie. † The 39  
 Levites: The children of Iosue and Cedmiel, the children of 40  
 Odouia, seuentie foure. † The singing men: The children of 41  
 Asaph, an hundred twentie eight. † The children of the Por- 42  
 ters: the children of Sellum, the children of Ater, the chil-  
 dren of Telmon, the children of Accub, the children of Ha-  
 tita, the children of Sobai: al an hundred thirtie nine. † The 43  
 Natheneites: The children of Siha, the children of Hasupha,  
 the children of Tabbaoth, † the children of Ceros, the chil- 44  
 dren of Siaa, the children of Phadon, † The children of Le- 45  
 bana, the children of Hagaba, the children of Accub, † The 46  
 children of Hagab, the children of Semlai, the children of  
 Hanan, † The children of Gaddel, the children of Gaher, 47  
 the children of Raaia, † The children of Rasin, the children 48  
 of Necoda, the children of Gazam, † The children of Aza, 49  
 the children of Phasea, the children of Besee, † The chil- 50  
 dren of Asena, the children of Munim, the children Ne-  
 phusim, † The children of Bacbuc, the children of Hacu- 51  
 pha, the children of Harhur, † The children of Besluth, 52  
 the children of Mahida, the children of Harfa, † The chil- 53  
 dren of Bercos, the children of Sisara, the children of The- 54  
 ma, † The children of Nasia, the children of Haripha, † The 55  
 children of the seruants of Salomon, the children of Sotai,  
 the children of Sophereth, the children of Pharuda, † The 56  
 children of Iala, the children of Dercon, the children of Ged-  
 del, † The children of Saphatia, the children of Hatil, the 57  
 children of Phochereth, which were of Asebaim, the chil-  
 dren of Ami. † Al the Natheneites, and the children of the 58  
 seruantes of Salomon, three hundred ninetie two. † And 59  
 these are they that came vp from Thelmela, Thelharfa, Che-  
 rub,





rub, and Adon, and Emer. And they could not shew the house of their fathers and their seede, whether they were of  
 60 Israel. † The children of Dalaia, the children of Tobia, the  
 61 children of Necoda, six hundred fiftie two. † And of the children of the Priestes: The children of Hobia, the children of Accos, the children of Berzellai, who tooke a wife of the daughters of Berzellai the Galaadite, and was called by their  
 62 name: † these sought the writing of their genealogie, and  
 :: found it not, and they were cast out of the Priesthood.  
 63 † And Atherlatha said to them, that they should not eate of the Holie of holies, til there rose a priest learned and perfect.  
 64 Al the multitude as it were one man, :: fourtie two thousand three hundred sixtie: † beside their men seruantes, & women  
 65 seruantes, which were seuen thousand three hundred thirtie seuen: and among them singing men, and singing women two  
 66 hundred. † Their horses seuen hundred thirtie six, their mules  
 67 two hundred fourtie five, † their cameles, foure hundred thirtie five, their asses six thousand seuen hundred twentie.  
 68 † And of the princes of the fathers, when they entred into the temple of our Lord, which is in Ierusalem, they offered voluntarily vnto the house of our Lord to build it in his place.  
 69 † According to their abilities, they gaue the expenses of the worke, of gold sixtie one thousand soldes, of siluer five thousand poundes, & garmentes for the priestes an hundred. † The  
 70 Priestes therfore & the Leuites, and they of the people, and the singing men, and the porters, and the Nathinaites dwelt in their cities, and al Israel in their cities.

:: Such as say they are priestes and can not shew their vocatiō, must not exercise that function.  
 .. Al aboue numbred of the tribes of Iuda, Benjamin, & Leui, do not amount to 30. thousand three hundred. So in this general number are contained aboue twelue thousand of other tribes, not recited among the rest. as Rabbi Salomo explicateth the difficultie.

## CHAP. III.

*An Altar is built for sacrifice, & The feast of Tabernacles solemnly celebrated  
 8. And in the second year (after their returne) the Temple is founded with  
 great joy of the people, and mourning of some.*

1 **A**N D now the seuenth moneth was come, and the children of Israel were in their cities: the people therfore  
 2 was gathered together as it were one man into Ierusalem.  
 † And Iosue the sonne of Iosedec rose vp, and his brethren the Priestes, and Zorobabel the sonne of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer on it holocaustes, as it is written in the law of  
 3 Moyse the man of God. † And they placed the altar of God vpon his fecte, the people of the lands round about putting  
 Y y y y y 2 them





∴ Notwith-  
standing the  
terror of in-  
fideles, Gods  
seruantes too-  
ke corage to  
offer sacrifice.

them ∴ in feare, & they offered vpon it holocaust to our Lord  
morning and euening. † And they made the solemnitie of 12 4  
bernacles, as it is writen, and holocaust every day by order  
according to the praecept, the worke of the day in his day.  
† And after these thinges the continual holocaust, as wel in 5  
the Calendes, as in al the solemnities of our Lord, that were  
consecrated, and in al wherein there was offered voluntarily  
a gift to our Lord. † From the first day of the seuenth moneth 6  
they began to offer holocaust to our Lord: moreouer the  
temple of God was not yet founded. † And they gave money 7  
to hewers of stones and to masons: meate also and drinke,  
and oyle to the Sidonians and Tyrians, that they should bring  
ceder trees from Libanus to the sea vnto Ioppe, according to  
that which Cyrus the king of the Persians had commanded  
them. † And in the second yeare of their coming to the 8  
temple of God in Ierusalem, the second moneth, began Zoro-  
babel the sonne of Salathiel, and Iosue the sonne of Iosedec,  
and the rest of their brethren the Priestes, and the Leuites,  
and al that were come from the captiuitie into Ierusalem, and  
they appoynted Leuites from twentie yeares and vpward, that  
they should hasten forward the worke of our Lord. † And 9  
Iosue stood and his sonnes, and his brethren, Cedmibel, and  
his sonnes, and the children of Iuda, as it were one man, that  
they might be instant vpon them, that did the worke in the  
temple of God: the sonnes of Henadad, and their sonnes, and  
their brethren Leuites. † The temple therfore of our Lord 10  
being founded by the masons, the Priestes stood in their attyre  
with trumpettes: and the Leuites the children of Asaph in  
cymbals, to prayse God ∴ by the handes of Dauid the king of  
Israel. † And they sang together in hymnes, and confession 11  
to our Lord: Because he is good, because his mercie is for ever  
vpon Israel. Al the people also made a shoute with a lowde  
crie in praying our Lord, because the temple of our Lord  
was founded. † Verie manie also of the Priestes and the Le- 12  
uites, and the princes of the fathers, & the ancients, that had  
scene the former temple; when they saw this temple foun-  
ded, ∴ they wept with a lowd voyce: and manie shouting in  
ioy, listred vp their voyce. † Neither could anie man discerne 13  
the voice of the crie of them that reioyced, and the voice of  
the weeping of the people: for one with an other the people  
shouted with a lowd crie, and the voyce was heard far of.

∴ By the ordi-  
nance of Da-  
uid. 1. Par. 25

∴ By their we-  
eping they re-  
stified that the  
new temple  
was not so ex-  
cellen: as the  
former. And  
therfore Ag-  
geus prophe-  
cie (c. 2.) can  
not be vnder-  
stood of this  
temple, but of  
the Church of  
Christ. 1. Aug.  
b. 18. ciuit. c.  
45.

CHAP.





*The schismatical Samaritanes, because they are not admitted to communicate with the Iewes, endeavour to hinder the building of the Temple. 5. which nevertheless proceeded, at the dayes of king Cyrus. 7. but is hindered by Artaxerxes, in the second yeare of Darius.*

- 1 **B**UT the enemies of Iuda and Benjamin heard that the  
 2 children of the captiuitie built a temple to our Lord the  
 3 God of Israel. † And coming to Zorobabel, and the princes  
 of the fathers, they sayd to them: Let vs build with you, be-  
 cause: euen as you, so do we seeke your God: Behold we haue  
 4 immolated victimes from the dayes of Asor Haddan the king  
 of Assur, which brought vs hither. † And Zorobabel sayd to  
 them, and Iosue, and the rest of the princes of the fathers of  
 Israel: It is not for you and vs to build a house to our God,  
 but we our selues alone wil build to the Lord our God, as  
 5 Cyrus the king of the Persians hath commanded vs. † It came  
 to passe therefore that the people of the land hindred the  
 6 handes of the people of Iuda, and troubled them in building.  
 † And they hyred counselors agaynst them, to destroy theyr  
 counsel at the dayes of Cyrus the king of the Persians, & vntil  
 7 the reigne of Darius the king of the Persians † And in the  
 reigne of Assuerus in the begining of his reigne, they wrote  
 8 an accusation against the inhabitantes of Iuda and Ierusalem.  
 † And in the dayes of Artaxerxes Belsam, Mitridates, & Tha-  
 beel, & the rest that were in theyr counsel writ to Artaxerxes  
 king of the Persians: and the epistle of the accusation was  
 written in Syriake, and was read in the Siritian language.  
 9 † Reum Beelteem, and Samsai scribe wrote one epistle from  
 10 Ierusalem to Artaxerxes the king, of this tenure: † Reum  
 Beelteem, and Samsai scribe, and the rest of their counselors,  
 the Dineites, and the Apharsathaceites, the Terphaleites, the  
 the Apharseites, the Erchueites, the Babylonians, the Susa-  
 11 necheites, the Dicuites, and the Aclamites, † and the rest  
 of the Gentiles, which Asenaphar the great and glorious  
 transported: and made them dwell in the cities of Samaria,  
 and in the rest of the countries beyond the Riuer in peace:  
 12 († this is the copie of the epistle, which they sent to him)  
 To Artaxerxes the king, thy seruantes, the men that are be-  
 12 yond the Riuer, send greeting. † Be it known to the king,  
 that the Iewes, which came vp from thee to vs, are come into  
 Yyyyy 3 Ierusalem

∴ Schismatical-  
 kes and Here-  
 tikes may not  
 be admitted to  
 communicate  
 in sacrifice  
 with Catholique  
 ques.





Ierusalem a rebellious and naughtie citie, which they build  
 making the rampyres thereof, and repaying the walles.  
 † Now therefore be it known to the king, that if that citie 13  
 shal be built, and the walles therof repayred, they will not  
 geue tribute, and rolle, & yearly rentes, and this damage wil  
 come euen to the kinges. † But we mindful of the salt that 14  
 we haue eaten in the palace, and because we count it heynous  
 to see the kings harmes, therefore we haue sent and certified  
 the king, † that thou recount in the bookes of the histories 15  
 of thy fathers, and thou shalt finde written in the commenta-  
 ries: and shalt know that that citie is a rebellious citie, and  
 hurtful to the kinges, and prouinces, and battels are rayed  
 in it of old time: for the which cause also the citie it selfe was  
 destroyed. † We certifie the king, that if that citie shal be 16  
 built, and the walles therof repayred, thou shalt haue no pos-  
 session beyond the Riuer. † The king sent word to Reum 17  
 Beelteem, and Samsai scribe, and to the rest that were in their  
 counsel inhabitantes of Samaria, and to the rest beyond the  
 Riuer, sending greeting and peace. † The accusation, which 18  
 you haue sent to vs, was openly read before me. † and I gaue 19  
 commandment: and they recounted, and haue found, that  
 that citie of old time rebelleth agaynst the kinges, and sedi-  
 tions and battels are rayed in it. † For there haue beene also 20  
 most valiant kinges in Ierusalem, which also had dominion  
 ouer al the countrie, that is beyond the Riuer. They tooke  
 also tribute, and rolle, and rentes. † Now therefore heare the 21  
 sentence: Prohibite ye those men, that that citie be not  
 built, til it perhaps shal be commanded by me. † See that 22  
 you doe not negligently accomplish this thing, and by litle  
 there grow euil agaynst the kinges. † Therefore the copie of 23  
 the edict of Artaxerxes the king was read before Reum Beel-  
 teem, and Samsai the scribe, and their counselors: and they  
 went in hast into Ierusalem to the Iewes, & prohibited them  
 with arme and strength. † Then was the worke of the house 24  
 of our Lord in Ierusalem intermitted, and was not done vntil  
 the second yeare of the reigne of Darius the king of the  
 Persians.

## CHAP. V.

*By the exhortation of Argasus, and Zacharias, the people procede in build-  
 ing the Temple. 3. VVhich their enemies struing to binder, 5. for decision  
 of the cause, both parties write to king Darius.*





- 1 **A**Nd there prophesied Aggeus the Prophete, & Zacharias the sonne of Addo, prophesying to the Iewes, that were in Iewrie and Ierusalem, in the name of the God of
- 2 Israel. † Then rose vp Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and began to build the temple of God in Ierusalem, and with them the prophetes of God helping them. † But at the same time there came to them Thathanaï, who was prince beyond the Riuer, and Scharbuzanai, and their counselors: and sayd thus to them: Who hath geuen you counsel to build this house, and to repayre the
- 3 walles? † Wherto we answered them, what the names were of the men that were authors of that building. † And :: the eye of theyr God was let vpon the ancientes of the Iewes, and they could not inhibite them. And it pleased them that the matter should be referred to Darius, and then they
- 4 would satisfie agaynst that accusation. † The copie of the epistle, which Thathanaï prince of the countie beyond the Riuer sent, and Scharbuzanai, and his counselors the Arphasacheites, which were beyond the Riuer, to Darius the king.
- 5 † The word, which they sent him, was writen thus: To Darius the king al peace. † Be it known to the king, that we went to Iurie, the prouince, to the house of the great God, which is in building with stone vnpolished, and timber is put in the walles: and that worke is in building diligently,
- 6 and groweth in their handes. † We therefore demanded of those ancientes, and thus we sayd to them: Who hath geuen you authoritie to build this house, & to repaire these walles?
- 7 † Yea and their names we asked of them, that we might certifie thee: and we writte the names of those men, that are the chiefe among them. † And they answered vs these wordes, sayng: We are the seruantes of the God of heauen & earth, and we do build a temple, that was built these manie
- 8 yeares before, and which a great king of Israel built and set vp. † But after that our fathers prouoked the God of heauen to wrath, he deliuered them into the handes of Nabuchodonosor the king of Babylon the Chaldee: this house also he destroyed, and his people he transported into Babylon.
- 9 † But in the first yeare of Cyrus the king of Babylon, Cyrus the king put forth an edict, that this house of God should be
- 10 built. † For the vessels also of the temple of God, of gold and of siluer, which Nabuchodonosor had taken out of
- 11 the

:: God geuing  
corage to his  
seruantes,  
stricke their  
enemies with  
terror, and  
so made them  
cease from  
hinderuig his  
worke as they  
before intended.





the temple, that was in Ierusalem, and had caried them into the temple of Babylon, Cyrus the king brought forth out of the temple of Babylon, and they were geuen to Sallabasar so called, whom also he appointed the chiefe, † and layd 15 to him: Take these vessels, and goe, and put them in the temple, that is in Ierusalem, and let the house of God be built in his place. † Then therfore came this Sallabasar, and layd 16 the foundations of the temple of God in Ierusalem, and from that time vntil now it is in building, and is not yet finished. † Now therfore if it seeme good to the king, let him seach 17 in the kings librarie, which is in Babylon, whether it hath beene commanded by Cyrus the king, that the house of God in Ierusalem should be built, and let him send the kings pleasure concerning this thing vnto vs.

## CHAP. VI.

*Darius finding in the register, that Cyrus gave licence to build the Temple, commandeth that none binder it. S. giveth also money towards the charges, and hostes for sacrifice.*

**T**hen Darius the king commanded, and they searched in 1 the librarie of the bookes, that were layd vp in Babylon, † and there was found in Ecbatanis, which is a castle in the 2 prouince Medena, one volume, and there was such a cōmentarie written therein: † In the first yeare of Cyrus the king: 3 Cyrus the king decreed, that the house of God should be built, which is in Ierusalem, in the place where they immolate hostes, and that they lay the foundations supporting the height of threescore cubites, & the bredth of threescore cubites, † three rewes of stones vnpolished, & so rewes of new 4 timber: and the costes shal be geuen out of the kings house. † Yea & the vessels of the temple of God, of gold & of siluer 5 which Nabuchodonosor had taken out of the Temple of Ierusalem, and had brought them into Babylon, let them be restored, & brought backe into the temple of Ierusalem vnto their place, which also were put in the temple of God. † Now therfore Thathanai prince of the countrie, that is 6 beyond the Riuer, Scharubazanai, and your counselors the Apharsacheites, which are beyond the Riuer, depart farre from them, † and suffer that temple of God to be made of 7 the duke of the Iewes, and of their ancientes, that they may build that house of God in his place. † Also there is cōmand- 8 ment





ment geuen from me what must be done of those ancientes  
of the Iewes, that the house of God may be built, to witte,  
that of the kings coffet, that is, of the tributes, that are geuen  
out of the countrie beyond the Riuer, the charges be dili-  
9 gently geuen to those men, lest the worke be hindred. † And  
if it shal be necessarie, calves also, and lambes, and kiddes,  
for holocaust to the God of heauen, wheate, salt, wyne, and  
oyle, according to the rite of the Priestes that are in Ierusa-  
lem, let there be geuen them day dy day, that there be no  
10 complaynte in any thing. † And let them offer oblations  
to the God of heauen, and pray for the life of the king, and  
11 of his children. † By me therfore there is a decree made;  
That euerie man, which shal alter this commandement, there  
be a beame taken of his house, and set vp, and he be fast  
12 hanged vpon it, and his house be confiscate. † And the God,  
that hath made his name to dwel there, destroy al kingdomes,  
and the people that shal extend theyr hand to resist, & to de-  
stroy the house of God, that is in Ierusalē. I Darius haue made  
13 the decree, which I wil to be diligently accóplished. † Ther-  
fore Tharhanai the prince of the countrie beyond the Riuer,  
and Stharhuzani, and his counsellers, according to that which  
Darius the king had commanded, so did execute it diligently.  
14 † And the ancientes of the Iewes built, and prospered accor-  
ding to the prophecie of Aggeus the prophet, and of Zacha-  
rias the sonne of Addo: and they built and set vp, the God of  
Israel commanding, and: Cyrus commanding, and Darius,  
15 and Artaxerxes the kings of the Persians. † And they were  
finishing this house of God, vntil the third day of the mo-  
neth of Adar, which is the sixth yeare of Darius the king.  
16 † And the children of Israel, the Priestes and the Leuites,  
and the rest of the transmigration, made the dedication of  
17 the house of God in ioy. † And they offered in the dedication  
of the house of God, calves an hundred, rammes two hun-  
dred, lambes soure hundred, buckgoates for the sinne of  
al Israel twelue, according to the number of the tribes of  
18 Israel. † And they set the Priestes in theyr orders, and the  
Leuites in theyr courses ouer the workes of God in Ierusa-  
19 lem, as it is written in the booke of Moyse. † And the chil-  
dren of Israel of the transmigration made the Phase, the  
20 fourtenth day of the first moneth. † For al the Priestes and  
the Leuites were purified as it were one man: al cleane to

∴ The hart of  
the king is in  
the hand of  
our Lord. Pre-  
verb. 21.





immolate the Phase for al the children of the transmigration, and for theyr brethren the Priestes, and them selues. † And 21 the children of Israel that were returned from the transmigration, did eate, and al that had separated them selues from the coinquination of the Gentiles of the earth vnto them, to seeke our Lord the God of Israel. † And they made the 12 solemnitie of Azymes seuen dayes in ioy, because our Lord had made them ioyful, and had turned the hart of the king of Assur to them, that he should helpe theyr handes in the worke of the house of our Lord the God of Israel.

## CHAP. VII.

*Esdra, with manie other Priestes and Leuites, ascendeth to Ierusalem to teach, and assist the people. 11. bringing Artaxerxes Edict, declareth it to the people, 27. and giveth thanks to God.*

The second  
part. Esdras  
instructeth  
the people.

∴ Esdras came  
with the first  
from Babylon  
(1. Esd. 11.) but  
returned thi-  
ther and now  
ascended the  
second time  
to Ierusalem.

AND after these thinges in the reigne of Artaxerxes king of Persians, Esdras the sonne of Saraïas, the sonne of Azarias, the sonne of Helcias, † the sonne of Sellum, the 1 sonne of Sidoc, the sonne of Achitob, † the sonne of Amarias, the sonne of Azarias, the sonne of Maraioth, † the sonne 4 of Zarahias, the sonne of Ozi, the sonne of Bocci, † the 5 sonne of Abisue, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the Priest from the begynning. † The 6 same Esdras ∴ came vp from Babylon, and he was a quicke scribe in the law of Moyses, which our Lord God gaue to Israel: and the king gaue him according to the hand of our Lord his God vpon him al his petition. † And there came vp 7 of the children of Israel, and of the children of the Priestes, and of the children of the Leuites, and of the singing men, and of the porters, and of the Nathineites into Ierusalem in the seuenth yeare of Artaxerxes the king. † And they came 8 into Ierusalem the fift moneth, that is the seuenth yeare of the king. † For in the first day of the first moneth he began to 9 goe vp from Babylon, and in the first day of the fift moneth he came into Ierusalem according to the good hand of his God vpon him. † For Esdras prepared his hart to search the 10 law of our Lord, and to doe and to teach in Israel preceptes and iudgement. † And this is the copie of the epistle of the 11 edict, which king Artaxerxes gaue to Esdras the Priest, the learned scribe, in the wordes and preceptes of our Lord, and his ceremonies in Israel. † Artaxerxes the king of kings to 12 Esdras





Esdras the Priest, the most learned scribe of the law of God  
 13 of heauē, greeting. † It is decreed by me that whosoever it shal  
 please in my kingdom of the people of Israel, and of the Prie-  
 14 stes and Leuites, to goe into Ierusalē, let him goe with thee.  
 † For thou art sent from the face of the king, and of his seuen  
 counselors, that thou mayst visite Iewrie and Ierusalem in the  
 15 law of thy God, which is in thy hand. † And that thou maist  
 carie the siluer & gold, which the king & his counselors haue  
 voluntarily offered to the God of Israel, whose tabernacle is  
 16 in Ierusalem. † And al the siluer and gold whatsoever thou  
 shalt finde in al the prouince of Babylon, and the people wil  
 offer, and of the Priestes that shal voluntarily offer to the  
 17 house of theyr God, which is in Ierusalem, † take freely, and  
 bye diligently of this money calues, rammes, lambes, and the  
 sacrifices and libamentes of them, and offer them vpon the  
 18 altar of the temple of your God, that is in Ierusalem. † Yea  
 and if it shal please thee, and thy brethren to doe any thing  
 with the rest of the siluer and gold, doe ye according to the  
 19 wil of your God. † The vessels also, which are geuen thee for  
 the ministerie of the house of thy God, deliuer thou in the  
 20 sight of God in Ierusalem. † Yea and other thinges wherof  
 neede shal be for the house of thy God, how much soeuer is  
 necessarie for thee to spend, thou shalt geue it out of the  
 21 treasure, and exchequer of the king, and from me. † I Artaxer-  
 xes the king haue appointed and decreed to al the keepers  
 of the common coffe, that are beyond the Riuer, that what-  
 soeuer Esdras the Priest, the scribe of the law of God of he-  
 22 auen, shal aske of you, you geue it without delay, † vnto  
 an hundred talentes of siluer, and vnto an hundred cores of  
 wheat, and vnto an hundred bates of wyne, and vnto an  
 23 hundred bates of oyle, but salt without measure. † Al that  
 pertayneth to the rite of the God of heauen, let it be geuen  
 diligently in the house of the God of heauen: lest perhaps  
 he be angrie agaynst the kingdom of the king, and of his  
 24 sonnes. † We doe you also to vnderstand concerning al the  
 Priestes, and Leuites, and the singers, and the porters, the  
 Nathineites, and ministers of the house of this God, that you  
 haue no authoritie to put tolle and tribute, and yearlie rentes  
 25 vpon them. † And thou Esdras according to the wisdom of  
 thy God, which is in thy hand, appoynt iudges and presiden-  
 tes, that they may iudge for al the people, that is beyond the  
 Z z z z z Riuer,





River, that is for them which know the law of thy God, yea  
and the ignorant teach ye freely. † And euerie one that shal 26  
not doe the law of thy God, and the law of thy king diligently,  
there shal be iudgement of him, either vnto death, or into  
banishment, or to the confiscation of his substance, or at the  
least into prison. † Blessed be our Lord, the God of our fathers, 27  
which hath put this in the kinges hart, that he would glorifie  
the house of our Lord, which is in Ierusalem, † and hath incli- 28  
ned his mercie toward me before the king and his counselors,  
and al the mightie princes of the king: and I taking courage by  
the hand of our Lord my God, which was on me, gathered to-  
gether out of Israel princes that should goe vp with me.

CHAP. VIII.

*Esdras reciteth those that came with him from Babylon. 21. the fast which he  
appointed. 33. and how they brought the holie vessel into the Temple.*

**T**H E S E therefore are the princes of the families, and the  
genealogie of them, that came vp with me in the reigne  
of Artaxerxes the king: out of Babylon. † Of the children  
of Phinees, Gersom. Of the children of Ithamar, Daniel.  
Of the children of Daud, Hattus. † Of the children of  
Sechenias, the children of Pharos, Zacharias: and with  
him were numbered an hundred fiftie men. † Of the chil-  
dren of Phahath Moab, Eleoenai the sonne of Zareha,  
and with him two hundred men. † Of the children of Seche-  
nias, the sonne of Ezechiel, and with him three hundred  
men. † Of the children of Adan, Abed the sonne of Iona-  
than, and with him fiftie men. † Of the children of Alam,  
Isaias the sonne of Athalia, and with him seuentie men. † Of  
the children of Saphatia, Zebedia the sonne of Michael, and  
with him eightie men. † Of the children of Iosab, Obedia  
the sonne of Iahiel, and with him two hundred and eightene  
men. † Of the children of Selomith, the sonne of Iosphia,  
and with him an hundred sixtie men. † Of the children of  
Bebai, Zacharias the sonne of Bebai: and with him twentie  
eight men. † Of the children of Azgad, Ioanan the sonne of  
Eccetan, and with him an hundred and ten men. † Of the  
children of Adonicam, which were the last: and these are  
theyr names: Eliphelēth, and Iehiel, and Samaias, and with  
them sixtie men. † Of the children of Begui, Vthai and Za-  
chur, and with them seuentie men: † And I gathered them to  
the

∴ This great  
number which  
by Esdras per-  
swasion came  
from Babylon,  
signified the  
great fruit of  
soules conver-  
ted from sinne  
by the exhor-  
tation of holie  
preachers. S.  
Neh. li. 2. in  
Esdras. c. 10.





the river, which runneth downe to Ahava, and we taried there three daies: and I sought among the people and among the Priestes for the children of Leui, and found none there.  
16 † Therefore I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Iarib, and other Elnathan, and Nathan, and Zacharias, and Mosollam princes: and Ioiarib, and Elnathan wise  
17 men. † And I sent them to Eddo, which is chiefe in the place of Chasphia, and I did put in theyr mouth the wordes that they should speake to Eddo, and his brethren the Nathineites in the place of Chasphia, that they should bring vs ministers of the house of our God. † And they brought vs by the good hand of our God vpon vs a most learned man of the children of Mocholi the sonne of Leui the sonne of Israel,  
19 and Sarabias and his sonnes, and his brethren eightene, † and Hasabias, and with him Isaias of the children of Merari, and  
20 his brethren, and his sonnes twentie. † And al the Nathineites, which Dauid gaue, and the princes for the ministeries of the Leuites, Nathineites two hundred twentie: al these  
21 were called by theyr names. † And I proclaymed there :: a fast beside the River of Ahava, that we might be afflicted before the Lord our God, and might desire of him a right way for  
22 vs and our children, and al our substance. † For I was ashamed to aske the king ayde and horsemen, that might defend vs from the enemy in the way: because we had sayd to the king: The hand of our God is vpon al them, that seeke him in goodnesse: and his empire and strength, and furie vpon al  
23 them that forsake him. † And we fasted, and besought our  
24 God hereby: and it fel out prosperously vnto vs. † And I separated twelue of the chief Priestes, Sarabias, and Hasabias,  
25 and with them ten of theyr brethren. † And I weyed vnto them the siluer and gold, and the consecrated vessels of the house of our God, which the king had offered and his counselors, and his princes, and al Israel of them, that were found:  
26 † and I weyed in theyr handes of siluer six hundred fiftie talentes, and vessels of siluer an hundred, of gold an hundred  
27 talentes: † and cuppes of gold twentie, which had a thousand solides, and two vessels of the best shyning brasse, fayre, as gold. † And I sayd to them: You are the holie of our Lord, and the vessels are holie, and the siluer and gold, that is voluntarily offered to our Lord the God of our fathers: † Watch  
29 & keepe it, vntil you deliuer it by weight before the princes

:: It sufficeth not to part from Babylon (that is, from sinne) but we must also doe workes of satisfaction, and therefore Esdras here proclaymed an extraordinary fast to those that were come from captiuitie.

Z z z z z 3

of the





of the Priestes , and of the Leuites , and the princes of the families of Israel in Ierusalem, into the treasure of the house of our Lord. † And the Priestes and the Leuites recei- 30  
ued the weight of the siluer and gold, and of the vessels, to carie it to Ierusalem into the house of our God. † We ther- 31  
fore did sette forward from the riuer of Ahaua the twelfth day of the first moneth to goe on to Ierusalem: and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and the lyer in wayte by the way. † And we came 32  
to Ierusalem, and we taried there three dayes. † And in the 33  
fourth day the siluer was weyed, and the gold, and the vessels in the house of our God by the hand of Meremoth the sonne of Vrias the Priest, and with him Eleazar the sonne of Phimees, and with them Iozabed the sonne of Iosue, and Noadai the sonne of Bemai Leuites, † according to the number and 34  
weight of al: and al the weight was described at that tyme. † Yea and the children of the transmigration that were come 35  
from the captiuitie, offered holocaustes to the God of Israel, ealues twelue for al the people of Israel, rammes nyntie six, lambes seuentie seuen, bucke goates for sinne twelue: al for holocaust to our Lord. † And they gaue the kings edictes to 36  
the princes, that were overseers for the king, and the dukes beyond the Riuer, and they aduanced the people and the house of God.

## CHAP. IX.

*For mariages and other association which the Iewes had with Gentiles, Esdras lamenteth, &c. and confessing the peoples iniquitie, prayeth God to conserue them from viter destruction.*

**A**N D after these thinges were accomplished, the princes came to me, saying: The people of Israel, and the Priestes and Leuites : are not leperated from the people of the landes, and from the abominations of them, to witte, of the Chananeite, and Hetheite, and Pherezeite, and Iebuseite, and of the Ammonites, and Moabites, and the Egyptians, and Amorrhaites. † For they haue taken of their daughters 1  
to them and to their sonnes, and haue mingled the holie seed with the people of the landes. The hand also of the princes and magistrates hath bene first in this transgression. † And when I had heard this word, I rent my cloke and my 3  
coate, and plucked of the heares of my head and bearde, and sate

Malachias the Prophet complaineth also of this fault e. 2. 7. 11. threatening Gods punishment vnto superiours and subiectes for not correcting it. 7. 12.





- 4 late mourning. † And there assembled to me al that feared the God of Israel, for the trangression of them, that were come from the captiuitie, and I late sorowful, vntil the euening sacrifice. † And at the euening sacrifice I rose out of my affliction, and my cloke and coate being rent I fell vpon my knees, and spred forth my hands to our Lord my God, † And said: My God I am confounded and ashamed to liste vp my face to thee: because our iniquities are multiplied ouer our head, and our sinnes haue growen euen vnto heauen, † from the dayes of our fathers: yea and we our selues also haue sinned greuously vnto this day, and in our iniquities haue we bene deliuered our selues, and our Kinges, and our Priestes into the hand of the kinges of the landes, and into the sword, and into captiuitie, and into spoyle, and into confusion of countenance, as also at this day. † And now as it were a litle, and for a moment was our prayer made before the Lord our God, that a remnant might be left vs, and :: a nayle might be geuen vs in his holie place, and that our God would illuminate our eies, and would geue vs a litle life in our bondage.
- 9 † Because we are bondmen, and in our bondage our God did not forsake vs, & he inclined mercie vpon vs before the king of the Persians, to geue vs life, and to aduance the house of our God, and to build the desolations therof and to geue vs a hedge in Iuda and Ierusalem. † And now what shal we say, o our God, after these thinges? because we haue forsaken thy
- 11 cōmandmēts, † which thou hast cōmanded in the hand of thy seruantes the prophetes, saying: The land, to the which you enter to possesse it, is an vncleane land, according to the vncleannesse of peoples, and of other landes, by the abominations of them that haue filled it from mouth vnto mouth in
- 12 theier coinquination. † Now therefore geue not your daughters to their sonnes, and their daughters take not for your sonnes, and doe ye not seeke their peace, and their prosperity for euer: that you may be strengthened, and may eate the goodes that are of the land, and may haue your children
- 13 heyres for euer. † And after al thinges that come vpon vs in our most wicked workes, and our most great sinne, because thou our God hast deliuered vs from our iniquitie, and hast geuen vs health as it is at this day, † that we shal not turne away, and make frustrate thy commandementes, neither should ioyne matrimonies with the peoples of these abominations

:: In respect of their great iniquities Esdras presumeth not to aske the conseruation of the whole people, but some reliques or smallest part, as it were a little post, or a naile of a whole house towards the reedifying therof.





nations. Why art thou angrie with vs vnto vtter destruction, not to leaue vs a remnant vnto saluation? † Lord God of Israel thou art iust: because we are leift, which should be saued as at this day. Behold we are before thee in our sinne, for there can be no standing before thee vpon this.

## CHAP. X

*Esdraſ calling the people together commandeth them to diſmiſſe the ſtrange women, which they haue married: 14 appointing officers to ſee it executed; 18 and reciteth thoſe which had married ſuch women.*

2: Esdras being extraordinarily ſent by God, to correct the people, repayreth to the high Priests ſonne, by his authoritie calleth the people together, and ſo procedeth to make reformation So S. Paul conferred with other Apoſtles. Gal 2

2: Their ſinne was puniſhed

ESDRAS therefore thus praying, and beſeeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great companie of men and women and children, and the people wept with much lamentation. † And Sechenias the sonne of Iehiel of the children of Aelam answered, and ſaid to Esdras: We haue transgressed against our God, and haue taken to wiues strange women of the peoples of the land: and now if there be penance in Israel vpon this, † let vs make a couenant with the Lord our God, to put away al the wiues, and them that are borne of them, according to the wil of our Lord, and of them that feare the precept of the Lord our God: be it done according to the law. † Arise, it is thy part to diſcerne, and we wil be with thee: take courage, and doe it. † Esdras therefore rose vp, and adiured the Princes of the Priests and of the Leuites, and al Israel, that they should doe according to this word, and they ſware. † And Esdras rose vp before the house of God, and went to the chamber of: Iohanan the sonne of Eliſib, and entered into it, he did eat no bread, and dranke no water: for he mourned for the transgression of them, that were come out of the captiuitie. † And there was a proclamation ſent in Iuda and Ieruſalem to al the children of the transmigration, that they should aſſemble together into Ieruſalem. † And euerie one that ſhal not come within three dayes, according to the counſel of the princes and ancientes, al his ſubſtance ſhal be taken away, and him ſelfe ſhal be caſt out of the companie of the transmigration. † There aſſembled therefore al the men of Iuda, and Benjamin into Ieruſalem within three dayes, that is the ninth moneth, the twentieth day of the moneth: and al the people ſate in the ſtreate of the house of God, trembling for the ſinne, and: the rayne. † And Esdras





Esdras the Priest arole, and layd to them: You haue trans-  
 gressed, and taken strange wemen to wife, to adde vpon the  
 11 sinne of Israel. † And now geue confession to our Lord the  
 God of your fathers, and doe his pleasure, and be separated  
 from the peoples of the land, and from your wiues the stran-  
 12 gers. † And al the multitude answered, and sayd with a lowde  
 13 voyce: According to thy word vnto vs, so be it done. † Neuer-  
 thelesse because there is much people, and a tyme of rayne,  
 and we can not abyde to stand without, and it is not a worke  
 of one day or two ( for we haue exceedingly sinned in this  
 14 thing ) † let there be princes appoynted in al the multitude:  
 and let al in our cities that haue taken strangers to wife, come  
 at sette tymes, and with them the ancientes by citie and citie,  
 and the iudges therof, vntil the wrath of our God be turned  
 15 away from vs for this sinne. † Therefore Jonathan the sonne  
 of Azahel, and Iaazia the sonne of Thecua were appoynted  
 ouer this, and Mesollam and Sebethai Leuites did helpe  
 16 them: † and the children of the transmigration did so. And  
 Esdras the Priest, and the men, princes of the families went  
 into the houses of theyr fathers, and al by theyr names, and  
 they sate in the first day of the tenth moneth to search out  
 17 the matter. † And al the men were fully counted that had  
 taken strangers to wife, vnto the first day of the first mos-  
 18 neth. † And there were found of the sonnes of the Priestes  
 that had taken strangers to wife. Of the children of Iosue  
 the sonne of Iosedec, and his brethren, Maasia, and Eliezer,  
 19 and Iarib, and Godolia. † And they gaue theyr handes to put  
 away theyr wiues, and to offer for theyr offence a ramme of  
 20 the flocke. † And of the children of Emmer, Hanani, and  
 21 Zebedia. † And of the children of Harim, Maasia, and Elia,  
 22 and Semeia, and Ichiel, and Ozias. † And of the children of  
 Pheshur, Elionai, Maasia, Ismael, Nathanael, Iozabed, and  
 23 Elasa. † And of the children of the Leuites, Iozabed, and  
 Semei, and Celaia, the same is Calita, Phataia, Iuda, and  
 24 Eliezer. † And of the singing men Eliasib: and of the porters,  
 25 Sellum, and Thelem, and Vri. † And of Israel, of the chil-  
 dren of Pharos, Remeia, and Iezia, and Melchia, and Mia-  
 26 min, and Eliezer, and Melchia, and Banca. † And of the chil-  
 dren of Aclam, Mathania, Zacharias, and Ichiel, and Abdi,  
 27 and Ierimoth, and Elia. † And of the children of Zethua,  
 Elioenai, Eliasib, Mathania, Ierimoth, and Zabad, and Aziza.

A a a a a

† And

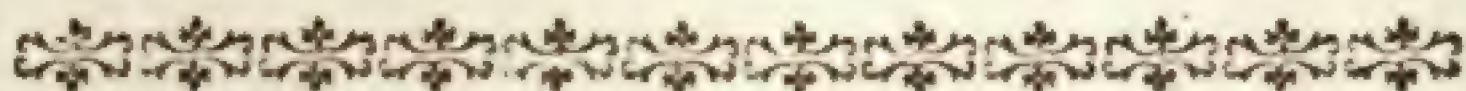
by ouer much  
 rayne. v. 11.  
 And so affli-  
 ction gaue  
 them more  
 feeling of  
 their faulkes.





∴ Amongst other inconueniences of vnlawful marriages one is that children are borne illegitimate.

† And of the children of Bebai, Iohanan, Hanania, Zabbai, 28  
Athalai: † And of the children of Bani, Mosollam, and Mel- 29  
luch, and Adaia, Iatub, and Saal, and Ramoth. † And of the 30  
children of Phahath Moab, Edna and Chahal, Bananias, and  
Maasias, Mathanias, Beseleel, Bennui, and Manasse. † And 31  
of the children of Herem, Elizer, Iosue, Melchias, Semeias,  
Simeon, † Benjamin, Maloch, Samarias. † And of the children 32 33  
of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Iermai,  
Manasse, Semei. † Of the children of Bani, Maaddi, Amram, 34  
and Vel, † Baneas, and Badaias, Cheliao, † Vania, Mari- 35 36  
muth, and Eliasib, † Mathanias, Mathanai, and Iasi, † and 37 38  
Bani, and Bennui, Semei, † and Silmias, and Nathan, and 39  
Adaias, † and Mechnedebai, Sisai, Sarai, † Ezrel, and Sele- 40 41  
miau, Semeria, † Sellum, Amaria, Ioseph † Of the children 42 43  
of Nebo, Ichiel, Mathathias, Zabad, Zabina, Ieddu, and Ioel,  
and Banaia. † All these had taken strangers to wife, and there 44  
were of them that had borne ∴ children.



## THE ARGUMENT OF THE BOOKE OF NEHEMIAS.

Duble title of  
this booke.

The cōtentes.

Diuided into  
three partes.

**T**HIS booke beareth title both of the author Nehemias, who writ  
it, and of the second booke of Esdras, who in the former writ  
the historie of the Israelites after theyr relaxation from captiuitie, to the buil-  
ding againe of the Temple, with other thinges done the same time. VVhere-  
unto Nehemias ioyneth thinges succeeding, especially the new erection  
of walles and towers about the citie of Ierusalem. And it may be  
diuided into three partes. In the two first chapters, he sheweth his compassion  
of his countries miserie: and his coming to assist them. In the tenne folowing,  
he reciteth the good effectes in repaying, and strengthening the citie with  
wall and people. In the last chapter, the correction of errors & euil maners,  
which he found amongst them.

S. Ierom.  
Epist. ad  
Paulinu.

T H E





# THE BOOKE OF NEHEMIAS.

963

which also is called:

THE SECOND OF ESDRAS.

## CHAP. I.

*Nehemias hearing the miserable state of his countrie men in Iurie, 4. lamenteth, fasteth, and prayeth God for their relief.*

The first part.  
Nehemias his  
comiseration  
of his coun-  
trie.

- 1 **T**H E wordes of: Nehemias the sonne of Helchias. And it came to passe in the moneth of Casleu, the twentieth
- 2 yeare, and I was in Susis the castel. † And Hanani one of my brethren came, him selfe and men of Iuda, and I asked them of the Iewes, that remayned, and were left alieue of the capti-
- 3 uitie, and of Ierusalem. † And they sayd to me: They that remayned, and are left of the captiuitie there in the pro- uince, are in great affliction, and in reproche: and the wal of Ierusalem is broken downe, and the gates therof are burnt
- 4 with fire. † And when I had heard these maner of wordes, I faste, and wept, and mourned many dayes: and fasted, and
- 5 prayed before the face of the God of heauen. † And I sayd: I beseech thee Lord God of heauen, strong, great, and terrible, which keepest couenant & mercie with them that loue thee,
- 6 and keepe thy comandmentes: † let thine eares be harkning, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee this day, night & day for the chil-
- 7 dren of Israel thy seruantes: and I confesse for the sinnes of the children of Israel, in which they haue sinned to thee: I & my fathers house haue sinned, † we haue bene seduced with
- 8 vanitie, and haue not kept thy commandments, and ceaseth thy seruant. † Remember the word, that thou didst com-
- 9 mand vnto Moyses thy seruant, saying: When you shal trans- gresse, I will depresse you into peoples: † and if you returne
- 10 to me, and keepe my precepts, and doe them, although you shal be led away to the vttermost parties of heauen, thence wil I gather you, and bring you backe into the place, which
- 11 I haue chosen that my name should dwel there. † And they are thy seruantes, and thy people: whom thou hast redeemed in thy great strength, and in thy mighty hand. † I beseech thee Lord, let thine eare be attent to the prayer of thy seruant, and

Nehemias  
by his legacie,  
being sent  
from a king;  
by his name  
which signi-  
fith comfort-  
er from our  
Lord; and by  
his building  
walles of Ieru-  
salem; pictu-  
gured our Sa-  
uiour, who  
was sent from  
God the Fa-  
ther, him selfe  
being the com-  
forter of man-  
kind, and the  
sender of an o-  
ther comfort-  
er the Holie  
Ghost, to re-  
maine with  
his Church. s.  
Beda. prolog. in  
Nehemiam.

A a a a a 1

to the





to the prayer of thy seruants, which will feare thy name:  
and direct thy seruant this day, and giue him mercy before  
this man. for I was the kings cupbearer.

## CHAP. II.

*Nehemias obtaining commission from king Artaxerxes cometh to Ierusalem:  
11. secretly vieweth the broken walles, and ruines of the citie, 17. and  
exhorteth al the Iewes to the reedifying thereof.*

AND it came to passe in the moneth of Nisan, the twen- 1  
tith yeare of Artaxerxes the king: and there was wine  
before him, and I lifted vp the wine, and gaue to the king:  
and I was as it were languishing before his face. † And the 2  
king sayd to me: Why is thy countenance sad, whereas I doe  
not see thee sicke? this is not without cause, but some euil  
I know not what, is in thy hatt. And I was very much and  
exceedingly afrayd: † and I sayd to the king: O king for euer 3  
mayst thou liue: why should not my countenance be heauie,  
because the citie of the house of the sepulchres of my fathers  
is desolate, and the gates thereof are burnt with fire? † And the 4  
king sayd to me: For what thing makest thou request? And  
I prayed the God of heauen, † and I sayd to the king: If it 5  
seme good to the king, and if thy seruant do please before thy  
face, thou send me into Iewrie to the citie of the sepulchre  
of my father, and I wil build it. † And the king sayd to me, 6  
and the Queene that sate by him: Vnto what time wil thy  
journey be, and when wilt thou retorne? And it pleased  
before the king, and he sent me: and I appoynted him a time.  
† And I sayd to the king: If it seme good to the king, let him 7  
geue me letters to the gouernours of the country beyond the  
Riuer, that they conduct me, til I come into Iewrie: † and a 8  
letter to Asaph the keeper of the kings forest, to geue me  
timber that I may couer the gates of the towre of the  
house, and the walles of the citie, and the house that I shal  
enter into. And the king gaue according to the good hand of  
my God with me. † And I came to the dukes of the countrie 9  
beyond the Riuer, and gaue them the kings letters. And the  
king had sent with me captaynes of soldiers, and horsemen.  
† And Sanaballat an Horonite, and Tobias a seruant an 10  
Ammonite heard it, and were greiued with great affliction,  
that a man was come, which sought the prosperitie of the  
children of Israel. † And I came to Ierusalem and was there 11  
three

1: Infideles &  
Heretikes are  
greued, that o  
thers ende-  
uoure to re-  
payre the  
ruines of the  
Church in any  
countre.





- 12 three dayes. † and I arose in the night, I and a few men with me, and I told not anie man what God had put in my hart to doe in Ierusalem, and there was no beast with me, but the  
 13 beast wheron I sate. † And I went out by the gate of the valley by night, and before the fountayne of the dragon, and to the gate of the dung, and I viewed the wal of Ierusalem broken downe, and the gates therof consumed with fire.  
 14 † And I passed to the gate of the fountayne, and to the kinges conduite, and there was no place for the beast where on I  
 15 sat, to passe. † And I went vp by the torrent in the night, and viewed the wal, and going backe I came to the gate of the  
 16 valley, and returned. † But the magistrastes knew not whether I went, or what I did: yea and to the Iewes, and the Priestes, and the nobles, and the magistrates, and the rest  
 17 that did the worke vntil then I had shewed nothing. † And I sayd to them: You know the affliction wherein we are, because Ierusalem is made desolate, and the gates thereof are consumed with fire: Come, and let vs build the walles of  
 18 Ierusalem, and let vs be no longer a reproch. † And I shewed them :: the hand of my God, that it was good with me, and :: Gods hand the kinges wordes, which he had spoken to me, and I sayd: was clearly shewed in the effect of obtaining the kinges fauourable letters.  
 19 Let vs rise, and let vs build. And their handes were incouraged in good. † But Sanaballat the Horonite, and Tobias the seruant an Ammanite, and Goseman Arabian heard of it, and they scorned vs, and despysed vs, and sayd: What is this thing, that you doe? Why do you rebel against the king?  
 20 † And I answered them, and sayd to them: The God of heauen he helpeth vs, and we are his seruants: let vs rise and build: but you haue no part, nor iustice, nor memorie in Ierusalem.

## CHAP. III.

*The High Priest and others beginne to repaire Ierusalem streingthning it With an vtermost, 19. middle, 18. and innermost Wall With towres and gates.*

The second part.  
How the citie was repayred with wailes & people.

- 1 **A**ND Eliasib the high Priest arose, and his bretheren the Priestes: and they built the gate of the flocke: they sanctified it, and set the doores therof, and vnto the towre of an hundred cubites they :: sanctified it, vnto the towre of  
 2 Hananeel. † And besides him did the men of Iericho build, :: Finishing the gate they dedicated it to  
 3 and besides him built Zachur the sonne of Amri. † But the fishgate the children of Asnaa did builde: they couered it, Gods seruice,

Aaaaaa ; and





being for de-  
fence of his  
holie citie: and  
so sanctified it.

and set vp the doores therof, and the lockes, and barres. And  
besides them built Marimuth the sonne of Vrias the sonne  
of Accas. † And besides him built Mosollam the sonne of 4  
Bazachias, the sonne of Mezezebel, and besides them built  
Sadoc the sonne of Baana. † And beside them builded 5  
the Thecuenes: but their great men did not put vnder their  
neckes in the worke of their Lord. † And Ioiada the sonne 6  
of Phasca, and Molollam the sonne of Besodia built the old-  
gate couered it, and set vp the doores therof, and the lockes,  
and barres. † And beside them built Melchias a Gabaonite, and 7  
Iadon a Meronathite, men of Gabaon and Maſpha, for the  
duke that was in the country beyond the Riuer. † And beside 8  
him built Eziel the sonne of Araia a goldsmith: and beside  
him built Ananias the sonne of a Pigmentarie: and they leift  
Ierusalem vnto the wal of the broder streate. † And beside 9  
him built Raphaia the sonne of Har, prince of the streate of  
Ierusalem. † And beside them Iedaia the sonne of Haromaph 10  
against his house: and beside him built Hartus the sonne of  
Hasebomia. † The halfe part of the streate built Melchias the 11  
sonne of Herem, and Halub the sonne of Phahath Moab,  
and the towre of the fornaces. † And beside him built Sellum 12  
the sonne of Alohes prince of the halfe part of the streate of  
Ierusalem, he and his daughters. † And the gate of the valley 13  
built Hanun, and the inhabitants of Zanoë: they built it,  
and sette vp the doores therof, and the lockes, and barres, and  
a thousand cubites in the wal vnto the gate of the dunghil.  
† And the gate of the dunghil built Melchias the sonne of 14  
Rechab, the prince of the streate of Bethacaram: he built it,  
and sette vp the doores therof, and the lockes, and barres.  
† And the gate of the fountayne Sellum builded the sonne 15  
of Colhoza, prince of the village of Maſpha: he built it, and  
couered it, and set vp the doores therof, & the lockes, & bar-  
res, and the walles of the poole of Siloe vnto the kings gardē,  
and vnto the steppes that goe downe from the citie of Dauid.  
† After him built Nehemias the sonne of Azboc prince of 16  
the halfe part of the streate of Bethsur, as far as ouer against  
the sepulchre of Dauid, and vnto the poole, that is built with  
great worke, and vnto the house of the valiantis. † After him 17  
the Leuites builded, Rehum the sonne of Benni. After him  
built Hasebias prince of the halfe part of the streate of Ceila  
in his streate. † After him built their bretheren Bauai the 18  
sonne





19 sonne of Enadad, prince of the halfe part of Ceila. † And  
 beside him built Azer the sonne of Iosue, the prince of Mas-  
 pha the second measure, against the visiting of the most sure  
 20 corner. † After him in the mount built Baruch the sonne of  
 Zachai the second measure, from the corner vnto the gate of  
 21 the house of Eliasib the high Priest. † After him built Meri-  
 muth the sonne of Vrias the sonne of Haccus, the second mea-  
 sure, from the gate of the house of Eliasib, as far as the house  
 22 of Eliasib extended. † And after him built the Priests. men of  
 23 the champayne of Iordan. † After him built Benjamin & Ha-  
 sub against their house: & after him built Azarias the sonne of  
 24 Masias the sonne of Ananias against his house. † After him  
 built Bennui the sonne of Hanadad the second measure,  
 from the house of Azarias vnto the bending, and vnto the  
 25 corner. † Phalel the sonne of Ozi against the bending and  
 the towre, which appeareth from out of the kings high  
 house, that is, in the court of the prison: after him Phadaia the  
 26 sonne of Pharos. † And the Nathineites dwelt in Ophel, as  
 far as ouer against the gate of waters toward the East, and  
 27 the towre that stoode out. † After him the Thecuenes built  
 the second measure ouer against, from the great and emi-  
 28 nent towre vnto the wall of the temple. † And vppward to the  
 gate of horses the Priestes built, euery man against his house.  
 29 † After them built Sadoc the sonne of Emmer against his  
 house. And after him built Semaia the sonne of Sechenias,  
 30 keeper of the East gate. † After him built Hanania the sonne  
 of Selemia, and Hanun the sonne of Seleph the sixth, the  
 second measure: after him built Mosollam the sonne of Ba-  
 rachias, against his treasure. After him Melchias a gold-  
 smith sonne vnto the house of the Natheneites, and of them  
 that sold old stufte against the iudgement gate, and vnto the  
 31 vpper chamber of the corner. † And within the vpper cham-  
 ber of the corner in the gate of the flocke, the goldsmithes  
 and marchants builded.

## CHAP. IIII.

*Notwithstanding the enemies rage and oppose against the building of walles,  
 4. the tower build with one hand, and hold their swordes in the other. Ne-  
 hemias encourage them, and the worke proceedeth.*

1 **A**Nd it came to passe, when Sanaballat had heard that  
 we builded the wal, he was very angrie: and being  
 moued





∴ It was Gods  
providence  
that the ene-  
mies mocking  
at the repara-  
tion of Ierusa-  
lem did not so  
furiously re-  
sist, til the  
worke was  
performed: so  
sometimes he-  
retikes scoffe  
at the ende-  
uours of  
poore priestes  
laboring to re-  
store Catholi-  
que religion:  
but whether  
they scoffe or  
rage, Gods ho-  
lie worke pro-  
cedeth and  
prospereth:

moued exceedingly he scorned the Iewes. † and sayd before his 2  
bretheren, and the multitude of the Samaritanes: What doe  
∴ the sillie Iewes? Wil the gentiles let them alone? Shal they  
sacrifice and accomplish in one day? Why, are they able to  
build vp the stones out of the heapes of dust, that are burnt?  
† Yea Tobias also the Ammanite his neighbour sayd: Let 3  
them build: if a fox come vp, he shal leape ouer their stone  
wal. † Heare our God, because we are had in dispise: turne 4  
the reproch vpon their head, and giue them into dispite in a  
Land of captiuitie. † Couer not their iniquitie, and let not 5  
their sinne be put out before thy face, because they haue  
mocked thy builders. † Therefore we built the wal, and ioyned 6  
together the whole vnto the halfe part: and the hart of the  
people was prouoked to worke. † And it came to passe, when 7  
Sanaballat had heard, and Tobias, and the Arabians, and the  
Ammanites, and the Azotians, that the breach of the wal  
of Ierusalem was closed vp, and the gates began to be stop-  
ped, they were wrath exceedingly. † And they were assem- 8  
bled together, to come, and to fight against Ierusalem, and  
to prepare embushments. † And we prayed our God, and set 9  
watchmen vpon the wal day and night against them. † And 10  
Iudas sayd: The strength of him that carrieth is weakened, &  
the mortar is very much, and we shal not be able to build the  
wal. † And our enemies sayd: Let them not know, and let 11  
them be ignorant, til we come into the midst of them, and  
kil them, and make their worke to cease. † And it came to 12  
passe, the Iewes that dwelt beside them, coming and telling  
vs ten times, out of al places from whence they came to vs,  
† I sette the people in a place behind the wal round about in 13  
order, with their swordes, and speares, and bowes. † And 14  
I looked and rose vp: & I sayd to the princes and magistrates,  
and to the rest of the common people: Be not afrayd at their  
face: Remember our Lord great and terrible, and fight for  
your bretheren, your sonnes, and your daughters, and your  
wiues, and your houses. † And it came to passe, when our 15  
enemies had heard that it was told vs, God defeted their  
counsel. And we returned al to the walles, euery man to his  
worke. † And it came to passe from that day, the halfe part 16  
of their yongmen did the worke, and halfe was ready to  
batrel, and speares, & sheilds, and bowes, and cotes of mayle,  
and the princes behind them in al the house of Iuda † of 17  
them





them that built in the wal, and that carried burdens, and that  
 laded them: with one of his hands he did the worke, & with  
 18 the other he held a sword: † for every one of the builders  
 was girded with a sword about his reynes. And they builded,  
 19 and sounded with the trumpet nere me. † And I sayd to the  
 princes, and to the magistrates, & to the rest of the common  
 people: The worke is great and broad, and we are sepe-  
 20 rated in the wal one far from an other: † in what place so ever  
 you shal heare the sound of the trumpet, thither runne toge-  
 21 ther vnto vs: our God wil fight for vs. † And let vs our selues  
 doe the worke: and let the halfe part of vs hold speares from  
 22 the rising of the morning, til the starres appeare. † At that  
 time also I sayd to the people: Let every man with his seruant  
 tarry in the middes of Ierusalem, and let there be courses  
 23 among vs by day and night to worke. † And I and my bre-  
 theren, and my seruants, and the watchmen, that were be-  
 hinde me, did not put of our clothes: every man was made  
 bare only to washing.

## C H A P. V.

*Nehemias blameth couetous rich men, for oppressing the poore. 14. himselfe  
 giveth largely of his owne to the needie.*

1 **A**N D there was a great crie of the people, and of their  
 2 wiues against their brethren the Iewes. † And there  
 were that said. Our sonnes and our daughters are verie manie:  
 let vs take corne for the price of them, and let vs eate, and  
 3 liue: † And there were that sayd: Let vs pledge our fieldes,  
 and vineyardes, and our houses, and let vs take corne in fa-  
 4 mine. † And others sayd: Let vs borow money for the kings  
 5 tributes, and let vs giue our fieldes and vineyardes, † and now  
 as the flesh of our bretheren, so is our flesh: and as their chil-  
 dren so also our children. behold we subdew our sonnes, and  
 our daughters into bondage, and our daughters there are  
 bondwomen, neither haue we wherewith they may be rede-  
 med, and our fieldes and our vineyardes other men doe pos-  
 6 sesse. † And I was exceding angrie, when I had heard their crie  
 7 according to these wordes. † And my hart thought with my  
 selfe: and I rebuked the princes and magistrates, and sayd to  
 them: Do you every one exact vsuries of your brethen? and  
 8 I gathered against them a great assemblie, † and I sayd to  
 them: We as you know, haue redeemed our bretheren the

as Beda in his  
 time lamen-  
 ted that some  
 spiritual supe-  
 riors negle-  
 cted to feede  
 their flock, ei-  
 ther spiritu-  
 ally or tempo-  
 rally, and yet  
 exacted tem-  
 poral reue-  
 newes, and op-  
 pressed the  
 poore people.  
 In 4. c. 21. in 1. s. d.  
 How much  
 more may we  
 with him,  
 with another  
 Nehemias,  
 that is a comfor-  
 ter from our  
 Lord to correct

B b b b b b

Iewes,





this fault, &  
to relecue  
poore Catho-  
liques distres-  
sed?

:: A right pro-  
pertie of a  
true pastor,  
to do that  
good which  
he preacheth  
to others. *S.  
Beda ibidem.*

~ 97

~ 98

~ 99

~ 100

~ 101

:: A good con-  
science hath  
great confi-  
dence in God  
and iustly ho-  
peth for re-  
ward.

Iewes, that were sold to the gentiles, according to our abi-  
litie: and wil you therfore sel your bretheren, and shal we re-  
deme them? And they held their peace, neither did they find  
what to answer. † And I sayd to them: The thing is not good, 9  
which you doe: why walke you not in the feare of our God,  
lest we be vpbrayded with al the gentiles our enemies? † I also 10  
and my bretheren, and my seruantes, haue lent money and  
corne to very manie: let vs not aske this againe in common,  
let vs remitte them the debt, that is dewe to vs. † Restore ye 11  
to them their fieldes this day, and their vineyards, and their  
oliuets, and their houses: yea the hundreth part also of money,  
corne, wine and oyle, which you were wont to exact of them,  
giue it rather for them. † And they sayd: We wil restore, and 12  
we wil seeke nothing of them: and we wil do so as thou  
speakest. And I called the Priestes, and adiured them, to do  
according to that which I had sayd. † Moreouer I shooke 13  
my bosome, and sayd: God so shake euery man, that shal not  
accomplish this word, out of his house, and out of his la-  
bours, so be he shaken out, and made emptie. And al the  
multitude sayd: Amen. And they praysed God. And the people  
did as it was sayd. † And from that day, wherein the king com- 14  
mended me to the duke in the land of Iuda, from the twen-  
teth yeare til the two & thirteth yeare of Artaxerxes the king  
for twelue yeares, I and my bretheren did not eate the yearly  
allowance, that was dewe to the dukes. † But the former 15  
dukes, that had bene before me, burdened the people, and  
tooke of them in bread, and wine, and money euery day  
fourtie sicles: yea and their officers oppressed the people. But  
I did not so for the feare of God. † Yea I builded rather in 16  
the worke of the wal, and field I bought not, and al my ser-  
uantes were gathered together to the worke. † Tke Iewes 17  
also and the magistrates an hundred fiftie men, and they that  
came to vs out of the nations, that were round about vs were  
at the table. † And there was prepared for me day by day one 18  
oxe, six chosen rammes, beside foules, and within ten dayes  
diuers wines, & many other things did I giue. Moreouer also  
the yearly allowance of my dukedome I sought not, for the  
people was very much empouerished. † Remember me my 19  
God to good, according to al things, which I haue done to this  
people





*The enemies guilfully offer to make league with the Iewes 3. but Nehemias proceedeth in building the walles: 16. and all bordering nations feare them.*

1 **A**Nd it came to passe, when Sanaballat had heard, and Tobias, and Gosslem the Arabian, and the rest of our enemies, that I did build the wal, and there was no breach remayning in it (howbeit at that time I had not put the doores in the gates) † Sanaballat and Gosslem sent to me, saying: Come, and let vs make a league together in the villages, in the field of Ono: But they thought to doe me euil. † I sent therefore messengers to them, saying: I am doing a great worke, and I can not goe downe, lest perhaps it be neglected  
2 when I shal come, and descend to you. † But they sent to me according to this word, foure times: and I answered them according to the former word. † And Sanaballat sent his seruant to me the fifth time according to the former word, and he had a letter in his hand written in this maner: Among the Gentiles it is heard, and Gosslem hath sayd, that thou and the Iewes meane to rebel, and therefore thou buildest the wal, and wil aduance thy selfe king ouer them: for which  
3 cause † thou hast sette vp prophettes also, which should preach of thee in Ierusalem, saying: There is a king in Iurie: The king wil heare of these thinges: therefore come now, that  
4 we may take counsel together. † And I sent to them, saying: It is not done according to these words, which thou speakest: for thou framest these things of thine owne hart. † For all these terrified vs, thinking that our hands would cease from the worke, and we would leaue of. For which cause I did  
5 the more strengthen my hands: † and I entred into the house of Samaia the sonne of Dalaiā the sonne of Metabeel secretly. who sayd: Let vs consult with our selues in the house of God in the middes of the temple: and Let vs shutte the doores of the temple because they wil come to kil thee,  
6 and in the night they wil come to slea thee. † And I sayd: Doth any man that is like vnto me flee? and who being as I am, wil goe into the temple, and liue? I wil not goe in.  
7 † And I vnderstood that God had not sent him, but as it were prophicying he had spoken to me, and Tobias, and Sanaballat had hyred him. † For he had taken a price, that I being terrified should do it, and sinne, and they might haue

When heretics & other aduersaries of the Church finde themselves not able to suppress Catholiques, they offer conditions of peace, and libertie to also when protestantes beganne & where they are weake, they would haue none persecuted for any opinions in religion; but where they are strong they hardly grant toleration to Catholiques,

B b b b b b 2

some





some euil to vpbraid me withal. † Remember me Lord for 14  
 Tobias and Sanaballat, according to such their workes. Yea  
 and Nodias the prophete, and the rest of the prophetes that  
 terrified me. † But the wal was finished the five and twentieth 15  
 day of the moneth of Elul, in two and fiftie dayes. † It came 16  
 to passe therfore when al our enemies had heard it, that al  
 nations which were round about vs, feared, & were dismayed  
 within them selues, and knew that this worke was done of  
 God. † But in those dayes also many letters of the principal 17  
 Iewes were sent to Tobias, and from Tobias there came to-  
 them. † For there were many in Iurie sworne vnto him, be- 18  
 cause he was the sonne in law of Sechenias the sonne of Area,  
 and Iohanan his sonne had taken the daughter of Mosollam  
 the sonne of Barachias. † Yea and they praysed him before 19  
 me, and they reported my words vnto him: and Tobias sent  
 letters to terrifie me.

## CHAP. VII.

*Nehemias appointeth watchmen in Ierusalem, 5 and calling the people toge-  
 ther reciteth the number of those, which came first from Babylon. 68.  
 likewise of their cattel, 70. and the giftes of certaine chiefe men to-  
 wards the reparations.*

AND after the wal was built, & I had put on the doores, 1  
 and numbred the porters, and singing men, and Leuites:  
 † I commanded Hanani my brother, and Hananias prince of 2  
 the house of Ierusalem (for he seemed as it were a true man,  
 and one that feared God aboue the rest) † and I sayd to them: 3  
 Let not the gates of Ierusalem be opened vntil the heate of  
 the sunne. And when they yet stood by, the gates were shut,  
 and barred: and I sette 4 watchmen of the inhabitants of  
 Ierusalem, euery one by their courses, and euery man against  
 his house. † And the citie was exceeding large and great, and 4  
 the people few in the middes therof, & there were no houses  
 built. † But God gaue me in my hart, and I assembled the 5  
 princes and magistrates, and common people, that I might  
 number them: and I found a booke of the number of them,  
 that came vp first, and there was found written in it:  
 † These are the children of the prouince, which came vp 6  
 from the captiuitie of them that were transported, whom  
 Nibuchodonosor the king of Babylon had transported, and  
 returned into Iurie, euery one into his owne citie. † They 7  
 that

Three special  
 al defences of  
 a citie, are the  
 strength of  
 walles, shut-  
 ting and ope-  
 ning the gates  
 in due time. &  
 diligent watch-  
 men: so to the  
 custodie of  
 faithful soules  
 three things  
 are necessary  
 the grace of





God, due re-  
gard of the  
outward sen-  
ses, and conti-  
nual watch a-  
gainst our in-  
visible ene-  
mies.

that came with Zorobabel, Iosue, Nehemias, Azarias, Raha-  
mias, Nahamani, Mardocheus, Belsam, Mespharath,  
Begoai, Nahum, Baana. The number of the men of the peo-  
8 ple of Israel. † The children of Pharos, two thousand an  
9 hundred seuentie two. † The children of Saphatia, three hun-  
10 dred seuentie two. † The children of Area, six hundred fiftie  
11 two. † The children of Phahathmoab of the children of Iosue  
12 and Ioab, two thousand eight hundred eightene. † The chil-  
13 dren of Aclam, a thousand two hundred fiftie foure. † The  
14 children Zerhua, eight hundred fourtie fve. † The children  
15 of Zachai, seuen hundred sixtie. † The children of Bannui,  
16 six hundred fourtie eight. † The children of Bebai, six hun-  
17 dred twentie eight. † The children of Azgad, two thousand  
18 three hundred twentie two. † The children of Adonicam, six  
19 hundred sixtie seuen. † The children of Beguai, two thou-  
20 sand sixtie seuen. † The children of Adin, six hundred fiftie  
21 fve. † The children of Ater, children of Hezecias ninetie  
22 eight. † The children of Haseh, three hundred twentie  
23 eight. † The children of Besai, three hundred twentie foure.  
24 † The children of Hareph, an hundred twelue † The chil-  
25 dren of Gabaon, nynie fve. † The children of Betlehem,  
26 and Nerupha, an hundred eightie eight. † The men of Ana-  
27 roth, an hundred twentie eight: † The men of Bethazmoth,  
28 fourtie two. † The men of Cariathiacim, Cephira, and Beroth  
29 seuen hundred fourtie three. † The men of Rama and Geba,  
30 six hundred twentie one. † The men of Machmas, an hun-  
31 dred twentie two. † The men of Bethel and Hai, an hundred  
32 twentie three. † The men of an other Nebo, fiftie two;  
33 † The men of an other Aclam, a thousand, two hundred fiftie  
34 foure. † The children of Harem, three hundred twentie.  
35 The children of Iericho, three hundred fourtie fve. † The  
36 children of Lod Hadid and Ono, seuen hundred twentie  
37 one. † The children of Sena, three thousand nine hundred  
38 thirtie. † The Priests: The children of Idaia in the  
39 house of Iosue, nine hundred three. † The children of  
40 Emmer, a thousand fiftie two. † The children of Pha'hur, a  
41 thousand two hundred fourtie seuen. † The children of  
42 Arem, a thousand seuentene. The Levites: † The children  
43 of Iosue & Cedmiel, the children † of Ceniz, seuentie foure:  
44 The singing men: † the children of Ataph, an hundred  
45 fourtie eight. † The porters: The children of Sellum, the  
46 children

B b b b b ;

children





children of Ater, the children of Telmon, the children  
 of Accub, the children of Hatita, the children of Sobai: an  
 hundred thirtie eight. † The Nathineites: The children of 47  
 Soha, the children of Hasupha, the children of Tebbaath,  
 † the children of Ceros, the children of Siaa, the children 48  
 of Phadon, the children of Lebana, the children of Ha-  
 guba, the children of Seimai, † the children of Hanan, the 49  
 children of Geddel, the children of Gaher, † the children 50  
 of Raia, the children of Rasin, the children of Necoda,  
 † the children of Gesem, the children of Aza, the children 51  
 of Phasea, † the children of Besai, the children of Munim, 52  
 the children of Nephussim, † the children of Bacbuc, the 53  
 children of Hacupha, the children of Harur, † the child- 54  
 ren of Besloth, the children of Mahida, the children of  
 Harfa, † the children of Bercos, the children of Sisara, the 55  
 children of Thema, † the children of Nasia, the children 56  
 of Hatipha, † the children of the seruantes of Salomon, the 57  
 children of Sotai, the children of Sophereth, the children  
 of Phatida, † the children of Iahala, the children of Darcon, 58  
 the children of Ieddel, † the children of Saphia, the 59  
 children of Hatil, the children of Phohereth, who was  
 borne vnto Sabaim, the sonne of Amon. † Al Natheneites, 60  
 and the children of the seruantes of Salomon, three hundred  
 nyntie two. † But these be they which came vp from Thel- 61  
 mela, Thelharfa, Cherub, Addon, and Emmer: and could not  
 shew the house of their fathers, and their seed, whether they  
 were of Israel. † The children of Dalaia, the children of To- 62  
 bia, the children of Necoda, six hundred fourtie two. † And 63  
 of the Priests, the children of Habia, the children of Accos,  
 the children of Berzellai, who tooke a wife of the daugh-  
 ters of Berzellai a Galeadite, and he was called by their  
 name. † These sought their writing in the register, and found 64  
 it not: & they were cast out of the Priesthood. † And Ather- 65  
 satha said to them, that they should not eate of the Holies of  
 holies, vntil there stood vp a Priest learned and cunning. † Al 66  
 the multitude as it were one man fourtie two thousand three  
 hundred sixtie, † beside their men seruants and women ser- 67  
 uantes, which were seuen thousand three hundred thirtie se-  
 uen: and among them singing men, & singing women, two  
 hundred fourtie five. † Their horses, two hundred fourtie six 68  
 their mules two hundred fourtie five, † their camels, foure 69  
 hun-





hundred thittie five, asses six thousand seue hundred twentie.

*Hitherto is reported what was written in the Register. From this place forward goeth on in order the historie of Nehemias.*

- 70 † And certaine of the princes of families gaue vnto the worke. Atherfatha gaue into the treasure of gold a thousand drachmas, phials fiftie, tunikes for Priestes five hundred thittie. † And of the princes of families there gaue into the treasure of the worke of gold, twentie thousand drachmas, 71 and of siluer two thousand two hundred pound. † And that which the rest of the people gaue, of gold twentie thousand drachmas, and of siluer two thousand pound, and tunikes for 72 Priestes sixtie seuen. † And the Priestes, and Leuites, and porters, and singing men, and the rest of the common people, and the Nathineites, and al Israel dwelt in their cities. And the seuenth moneth was come: and the children of Israel were in their cities.

*S. from here noteth whēce he receiued each part of this booke, which is al Canonical Scripture being al alike so declared by the Church.*

### CHAP. VIII

*Esdra readeth the law before the people. 9. Nehemias comforteth them. 13. They celebrate the feast of tabernacle 15 seuen dayes: 13. & of collection the eight day.*

- 1 **A**N D al the people was gathered togethor as it were one man to the streete, which is before the water and they sayd to Esdras the scribe, that he should bring the booke of the law of Moyse, which our Lord had commanded Israel. 2 † Esdras therfore the priest :: brought the law before the multitude of men and women, and al that could vnderstand, 3 in the first day of the seuenth moneth. † And he read it playnly in the streete that was before the water gate, from morning vntil midday, in the presence of the men, and women, and of these that vnderstood: and the eares of al the 4 people were attent to the booke. † And Esdras the scribe stood vpon a steppe of wood, which he made to speake vpon: and there stood by him Mathathias, and Semeia, and Ania, and Vria, and Helcia, and Maasia, on his right hand: and on the left: Phadaia, Misael, and Melchia, and Hasum, 5 and Hasbadana, Zacharia, and Mosollam. † And Esdras opened the booke before al the people: for he appeared aboue al the people: and when he had opened it, al the people 6 stood. † And Esdras blessed our Lord the great God: and al the people answered: Amen, amen: lifting vp their handes, and 7 they bowed, and adored God flatte on the earth. † Moreover Iosue, & Bani, and Serebia, Iamin, Accub, Septhai, OJia, Maasia

*:: The people requested Esdras, to bring the booke of the law, and he brought it, neither is there anie mention that he writte the whole law out of his memorie or by miracle which maketh it probable that al copies were not burned or lost, but some reserved by Jeremias, Ezechiel, Daniel, Aggeus, Zacharias, or by him selfe or others out of which he collected one intire*





volume correcting fautes committed by scribes, & adding some thinges for explication like & supplement of the histories: and that either by tradition or revelation.

== *Athefatha* privileges, by reason of his fauour with King Artaxerxes. Chap. 1.

Maasia, Celita, Azarias, Iozabed, Hanan, Phalaia: Leuites made silence in the people to heare the law: and the people stood in their degree. † And they read in the booke of the law of God distinctly and playnly, for to vnderstand: and they vnderstood when it was read. † And Nehemias said (the same is: Athersatha) and Eldras the Priest and scribe, and the Leuites interpreting to al the people: It is a day sanctified to the Lord our God, mourne ye not, and weepe not. For al the people wept, when they heard the wordes of the law. † And he said to them: Goe, eate fat thinges, and drinck the sweete wine, and send portions to them, that haue not prepared for them selues: because it is the holie day of our Lord, and be not sadde: for the ioy of our Lord is our strength. † And the Leuites made silence in al the people, saying: Hold your peace, because the day is holie, and be not sorowful. † Therefore al the people went to eate and drinck, and to send portions, and to make great ioy: because they vnderstood the wordes, that he had taught them. † And in the second day were gathered the princes of the families of al the people, the Priests and Leuites to Esdras the scribe, that he should interpret vnto them the wordes of the law. † And they found written in the law, that our Lord commanded in the hand of Moyse, that the children of Israel should dwell in tabernacles, on the solemne day, the seuenth moneth: † and that they should proclame and publish a voice in al their cities, and in Ierusalem, saying: Goe ye forth into the mount, and fetch branches of the olive tree, and branches of the most fayre tree, branches of the mirtle tree, and boughes of the palme trees, and branches of the thicke leaued tree, that tabernacles may be made, as it is written. † And the people went forth, and brought. And they made them selues tabernacles euery man in his house toppe, and in his courtes, and in the courtes of the house of God, and in the streete of the water gate, and in the streete of the gate of Ephraim † Therefore al the church of them, that were returned from the captiuitie, made tabernacles, and dwelt in tabernacles. For from the daies of Iosue the sonne of Nun the children of Israel had not done it in such sort, vntil that day: and there was exceeding great ioy. † And he read in the booke of the law of God day by day, from the first day til the last, and they made the solemnitie seuen dayes, & in the eight day a collect according to the rite.

1. Esd. 2.

CHAP.





*The people repenting in fasting and sackcloth, put away their wives of strange nations. 3. Esdras confesseth Gods benefites, and the peoples ingratitude. 32. prayeth for them, and maketh league with God.*

- A**ND in the foure and twentieth day of the moneth the  
 1 children of Israel came together in fasting and sack-  
 2 clothes, and earth vpon them. † And the seede of the chil-  
 dren of Israel was separated from euerie strange childe: and  
 they stood, and confessed their sinnes, and the iniquities of  
 3 their fathers. † And they rose vp to stand: and they read in  
 the volume of the law of our Lord their God, foure times in  
 a day, and foure times they confessed, and adored our Lord  
 4 their God. † And there arose vpon the steppe of the Leuites  
 Iosue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and  
 Chanani: and they cried with a lowde voice to our Lord their  
 5 God. † And the Leuites Iosue and Cedmihel, Bonni, Hasebnia,  
 Serebia, Odaia, Sebnia, and Phathahia, said: Arise, Blesse our  
 Lord your God from eternitie to eternitie: and let them blesse  
 6 the high name of thy glorie in al blessing & praise. † Thou the  
 same o Lord, alone thou hast made heauen, & al the host ther-  
 of: the earth & al thinges that are in it: the seas and al thinges  
 that are therein: and thou dost giue life to al these thinges, and  
 7 the host of heauē adoreth thee. † Thou the same o Lord God,  
 which didst choose Abram, & broughtest him out of the fire  
 8 of the Chaldees, and gauest him the name Abraham. † And  
 thou didst finde his hart faithful before thee: and thou madest  
 a couenante with him, that thou wouldest geue him the land  
 of the Chananite, of the Heretheite, and of the Amorrheite, and  
 of the Pherezeite, and of the Iebuseite, & of the Gergeseite, to  
 geue vnto his seede: and thou hast fulfilled thy wordes, be-  
 9 cause thou art iust. † And thou lawest the affliction of our fa-  
 thers in Ægypt: & their crie thou didst heare vpon the Red  
 10 sea. † And thou gauest signes & wonders in Phrao, and in al  
 his seruants, and in al the people of his land: for thou didst  
 know that they had done proudly against them: and thou ma-  
 11 dest thyself a name, as also at this day. † And thou didst diuide  
 the sea before them, and they passed through the midst of the  
 sea in drie land: but their persecutors thou threwest into the  
 12 depth, as a stone into the rough waters. † And in a pillar of  
 13 a cloude thou wast their leader by day, and in a pillar of fire  
 by

:: True repen-  
 tance requi-  
 reth woikes  
 of penance, &  
 especially the  
 remouing of  
 occasions of  
 sinne: as sepe-  
 ration from  
 euil companie  
 abandoning  
 of euil cogita-  
 tions, and of  
 much wordly  
 pleasure.

:: Changing of  
 names import-  
 teth some be-  
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 ric. Gen. 17.

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by night, that the way might appeare to them, by the which  
 they went. † To mount Sinai also thou didst descend, and 13  
 spakest with them from heauen; and thou gauest them right  
 iudgements, and the law of truth, ceremonies, and good pre-  
 ceptes. † Thy sanctified Sabbath thou didst shew them, and 14  
 the commandements, and ceremonies, and the law thou  
 didst command them in the hand of Moyles thy seruant.  
 † Bread also from heauen thou gauest them in their hunger, 15  
 and water out of the rocke thou didst bring forth to them  
 thirsting, and thou saidest to them that they should enter in,  
 and possesse the land, vpon which thou didst lift vp thy hand  
 to deliuer it them. † But they and our fathers did proudly, 16  
 and hardned their neckes and heard not thy cōmandements.  
 † And they: would not heare, and they remembered not thy 17  
 merueylous workes which thou hast done to them. And they  
 hardned their neckes, and gaue the head to returne to their *Num*  
 seruitude, as it were by contention. But thou a propitious *14.*  
 God, and gracious, and merciful, long suffering and of much  
 compassion, didst not forsake them. † Yea and when they 18  
 had made to them selues a molten calfe, and had said: This is  
 thy God, which brought thee out of Ægypt: and they did great  
 blasphemies. † But thou in thy manie mercies didst not leaue 19  
 them in the desert: the pillar of the cloude departed not from  
 them by day to lead them into the way, and the pillar of fire  
 by night to shew them the way by which they should goe.  
 † And thou gauest them thy good spirite, which should teach 20  
 them, and thy Manna thou didst not withhold from their  
 mouth, and thou gauest them water in thirst. † Fourtie yeares 21  
 didst thou feede them in the desert, and nothing was want-  
 ing to them, their garmentes waxed not old, and their feete  
 nor wore. † And thou gauest them kingdomes, and peoples, 22  
 and didst part lottes vnto them: and they possessed the land of  
 Schon, and the land of the king Hesebon, and the land of Og  
 the king of Basan. † And thou didst multiplie their children 23  
 as the starres of heauen, & brought them to the land wherof  
 thou hadst said to their fathers, that they should enter and  
 possesse it. † And the children came, and possessed the land, 24  
 and thou didst humble before them the inhabitants of the  
 land, the Canaanites, and gauest them into their hand,  
 and their kinges, and the peoples of the land, that they might  
 doe to them as it pleased them. † They therefore tooke the 25  
 sensed

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 sinners.





senced cities and fatte ground, and possessed houses full of al  
 goodes: cellernes made by others, vineyardes, and oliuetes,  
 & manie trees that bare fruite: and they did eate, and were  
 filled, and became fatte, and abounded with delicious thinges  
 26 in thy great goodnes. † But they prouoked thee to wrath, &  
 departed from thee, and threwe thy law behind their backs:  
 & they killed thy prophetes, which admonished them earnest-  
 27 ly to returne to thee: and they did great blasphemies. † And  
 thou gauest them into the handes of their enemies, and they  
 afflicted them. And in the time of their tribulation they cried  
 to thee, & thou from heauen didst heare, and according to thy  
 manie cōpassions gauest them sauiours, that should saue them  
 28 from the hand of their enemies. † And when they had rested,  
 they returned to do euil in thy sight: & thou didst leaue them  
 in the hand of their enemies, and they possessed them. And  
 they returned, & cried to thee: & thou heardest from heauen,  
 29 and deliueredst the in thy mercies, manie times. † And thou  
 didst admonish them that they should returne to thy law. But  
 they did proudly, & heard not thy cōmandmentes, and sinned  
 in thy iudgementes, which a man should do, and shal live in  
 them, and they gaue the reuolting shoulder, and hardened  
 30 their necke, neither did they heare. † And thou didst pro-  
 long manie yeares over them, and didst reſiecte to charge  
 them in thy spirit by the hand of thy Prophetes: and they  
 heard not, and thou didst deliuer them into the hand of the  
 31 peoples of the nations. † But in thy very many mercies thou  
 madest them not into consumption, neither didst thou forsake  
 them: because a God of compassions and gracious art  
 32 thou. † Now therefore O our God, great, strong, and ter-  
 rible, keeping couenant and mercie, turne not away from thy  
 face al the labour, which hath found vs, our Kinges, and our  
 Princes, and our Priests, and our Prophetes, and our fathers,  
 and al the people from the daies of the king of Assur, vntil  
 33 this day. † And thou art iust in al thinges, that haue come  
 vpon vs: because thou hast done truth, but we haue done  
 34 wickedly. † Our Kinges, our Princes, our Priests, and our  
 fathers haue not done thy law, and haue not attended thy  
 comandmentes, and thy testimonies which thou hast tes-  
 35 tified among them. † And they in their reignes, and in  
 thy manifold goodnes, which thou gauest them, and in the  
 land most large and fatte, which thou didst deliuer in their  
 fight,

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fight,





sight, serued not thee, nor returned from their most wicked deuises. † Behold we our selues this day are bondmen: and 36 the land, which thou gauest our fathers, that they should eate the bread therof, and the good thinges that are therof, and our selues are seruantes in it. † And the fruites therof are 37 multiplied to the kinges, whom thou hast sette ouer vs for our sinnes, and they haue dominion ouer our bodies, and ouer our beastes, according to their wil, and we are in great tribulation. † Therefore vpon al these thinges we our selues 38 make a couenant, and write, and our Princes, our Leuites, and our Priestes signe it.

## CHAP. X.

*At this, in name of al, subscribe to the couenant made with God. 30. Namely not to marrie with strangers, 31. to keepe the Sabbath day, and the seuenth year. 32. To pay oblations, 33. First fruites, 38. and Tithes.*

AND the subscribers were Nehemias, Atherfatha the 1 sonne of Hachelai, and Sedecias, † Saraias, Azarias, Ie- 2 remias, † Phelhur, Amarias, Melchias, † Hattus, Sebenia, 3. 4. Melluch, † Harem, Merimuth, Obdias, † Daniel, Genthon, 5. 6. Baruch, † Mosollam, Abia, Miamin, † Mazia, Belgai, 7. 8. Semeia: these were Priestes. † Moreouer Leuites, Iosue the 9 sonne of Azanias, Bennui of the children of Heniadad, 10 Cedmihel, † And their bretheren, Sebenia, Odaia, Ce- 11 lita, Phaldia, Hanan, † Micha, Rohob, Hasebia, † Zachur, 12 Serebia, Sabania, † Olaia, Bani, Baninu. † The heades of 13 the people, Pharos, Phahathmoab, Aelam, Zethu, Bani, 14 † Bonni, Azgad, Bebai. † Adonia, Begoi, Adin, † Ater, 15 16 Hezecia, Azur, † Odaia, Hasum, Besai, † Hareph, Anathoth, 17 18 Nebai. † Megphias, Mosollam, Hazir, † Mezsebel, Sadoc, 19 20 Iedua. † Pheltia, Hnan, Anai † Osee, Hanania, Halub, 21 † Alohes, Philea, Sobec, † Rehum, Hasebna, Maasia, 22. 23 † Echiai, Hnan, Anan, † Melluch, Haran, Bana: 24. 25. † And the rest of the people, Priestes, Leuites, Port- 26. 27. teres, and singing men, Nathineites, and al that seperated 28 them selues from the peoples of the landes to the law of God, their wiues, their sonnes, and their daughters. † Al that 29 coul vnderstand promising for their bretheren, their princes, and they that came to promise, and sweare that they would walke in the law of God, which he gaue in the hand of Moyses the seruant of God, that they would do & keepe al the command-





comandments of the Lord our God, and his iudgements and  
 30 his ceremonies. † And that we would not geue our daugh-  
 31 ters to the people of the land, and their daughters we would  
 not take to our sones. † The peoples of the land, which bring  
 in things to sel, & al thinges to be vied, to sel them on the Sab-  
 bath day, we wil not take it of them in the Sabbath, and in  
 the sanctified day. And we wil let passe the tenth yeare, and  
 31 the exaction of euerie hand. † And we wil ordayne preceptes  
 vpon our selues, to giue the third part of a sicke euerie yeare  
 33 to the worke of the house of our God, † to the loaves of pro-  
 position, and to the continual sacrifice, and for a continual  
 holocaust in the Sabbathes, in the Calendes, in the Solemn-  
 ities, and in the sanctified, and for sinne: that propitiation  
 may be made for Israel, and vnto al vse of the house of our  
 34 God. † We therefore did cast lots concerning the oblation of  
 wood betwen the Priestes, and the Levites, and the people,  
 that it should be brought into the house of our God by the  
 houses of our fathers at set times, from yeare to yeare: that it  
 might burne vpon the altar of the Lord our God, as it is writ-  
 35 ten in the law of Moyses: † And that we would bring the  
 first borne of our land, and the first frutes of al the fruite of  
 euerie tree, from yeare to yeare, in the house of our Lord.  
 36 † and the first frutes of our sonnes, and of our cattel, as it is  
 written in the law, and the first frutes of our oxen, and of  
 our sheepe, that they might be offered in the house of our  
 God, to the Priestes which minister in the house of our God.  
 37 † And the first frutes of our meates, and of our libamentes,  
 and the frutes of euerie tree, of vintage also and of oyle we  
 wil bring to the Priestes, vnto the treasure of our God, and  
 the tenth part of our land to the Levites. The Levites them-  
 selues shal receiue the riches out of al the cities of our works.  
 38 † And the Priest the sonne of Aaron shalbe with the Levites  
 in the tythes of the Levites, and the Levites shal offer the  
 tenth part of their tythe in the house of our God, to the trea-  
 39 surie in the treasure house. † For the children of Israel and  
 the children of Levi shal carie to the treasure the first frui-  
 res of corne, of wine, and of oyle: and the sanctified vessels  
 shal be there, and the Priestes, and singing men, and porters,  
 and ministers, and we wil not leaue the house of our God.

∴ In all leagues  
 & covenantes  
 of peace those  
 articles are  
 specially men-  
 tioned wherein  
 breach hath  
 bene made in  
 former times.

## CHAP. XI.

New inhabitants of Ierusalem are recued. 20. lik wise who dwelt in other  
 citie. of Iuda.

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Because Ierusalem was most impugned by enemies fewe were willing to dwell there, yet many valiant men of the tribes of Iuda Benjamin and Levi offered them selues: of other tribes the tenth part were chosen by lottes. wherby is gathered that many of the tenne tribes returned also into Chanaan, though the hol e Scripture doth not so expressely record what became of them as of the other tenne tribes, because Ierusalem pertained to the lotte of Benjamin, Iuda was the Kinglie tribe, and Levi the Priestlie.

S. Beda. lib. 3. cap. 31. in Eldr.

AND the princes of the people dwelt in Ierusalem: but the rest of the people cast lottes, to take one part of ten that should dwell in Ierusalem the holie citie, and nine partes in the cities. † And the people blessed al the men that had voluntarily offered them selues to dwell in Ierusalem. † These therefore are the princes of the prouince, which dwelt in Ierusalem, and in the cities of Iuda. And euerie one dwelt in his possession, in their cities, Israel, the Priestes, the Levites, the Nathineires, and the children of the seruants of Salomon. † And in Ierusalem there dwelt of the children of Iuda, and of the children of Benjamin: of the children of Iuda, Athaias the sonne of Aziam, the sonne of Zacharias, the sonne of Amarias, the sonne of Saphatias, the sonne of Malaleel: of the children of Phares, † Maasia the sonne of Baruch, the sonne of Cholhoza, the sonne of Hazia, the sonne of Adaia, the sonne of Ioarib, the sonne of Zacharias, the sonne of a Silonite. † Al these the childeren of Phares, which dwelt in Ierusalem, foure hundred sixtie eight, valiant men. † And these are the childeren of Benjamin: Sellum the sonne of Musollam, the sonne of Ioed, the sonne of Phadaia, the sonne of Colaia, the sonne of Masia, the sonne of Etheel, the sonne of Isaia, † and after him Gebbai, Sellai, nine hundred twentie eight, † and Ioel the sonne of Zechri the overseer of them, and Iudas the sonne of Senua second ouer the citie. † And of the Priestes, Idaia the sonne of Ioarib, Iachim, † Saiaia the sonne of Helcias, the sonne of Motollam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob the prince of the house of God, † and their bretheren that doe the workes of the temple: eight hundred twentie two. And Adaia the sonne of Ieroham, the sonne of Phelcia, the sonne of Amfi, the sonne of Zacharias, the sonne of Phelhur, the sonne of Melchias, † and his bretheren the princes of the fathers: two hundred fourtie two. And Amassai the sonne of Azreel, the sonne of Abazi, the sonne of Mosolarnoth, the sonne of Emmer, † and their bretheren exceeding mightie: an hundred twentie eight, and their overseer Zabdiel sonne of the mightie ones. † And of the Levites Semeia the sonne of Hasub, the sonne of Azaricam, the sonne of Hasabia, the sonne of Boni, † and Sabathai and Iozabed, ouer al the workes, that were without the house of God, of the princes of the Levites. † And Mathania the sonne of Michas, the sonne of

Zabdi.





Zebedei, the sonne of Asaph prince to prayse, and to confesse  
 in prayer, and Beebecia second of his bretheren, and Abda  
 the sonne of Samua, the sonne of Galal, the sonne of Idi-  
 18 thum. † Al the Levites in the holie citie two hundred eightie  
 19 foure. † And the porters, Accub, Telmon, and their bre-  
 theren, which kept the dores: an hundred seuentie two.  
 20 † And the rest of Israel the Priestes and the Levites in al the  
 21 cities of Iuda, euerie man in his possession. † And the Nathi-  
 neites, that dwelt in Ophel, and Siaha, and Galspha of the  
 22 Nathineites. † And the ouerseer of the Levites in Ierusalem,  
 Azzi the sonne of Bani, the sonne of Hasabia, the sonne of  
 Mathania, the sonne of Micha. Of the childeren of Asaph, the  
 23 singing men in the ministerie of the house of God. † For the  
 kings commandment was vpon them, and an order among  
 24 the singing men day by day. † And Phathahia the sonne of  
 Melezebel of the childeren of Zara the sonne of Iuda in the  
 hand of the king, according to euerie word of the people.  
 25 † and in the houses through al their countries. Of the chil-  
 dren of Iuda there dwelt in Cariatharbe, & in her daughters:  
 and in Dibon, and in her daughters, and in Cabseel, and in the  
 26 villages thereof, † and in Ietue, and in Molada, and in Beth-  
 27 phaleth, † and in Hasersual, and in Bersabee, & in her daugh-  
 28 ters. † and in Siceleg, and in Mochona, and in her daughters,  
 29 30 † and in Remmon, and in Saraa, and in Ierimuth, † Zanoa,  
 Odellain, and in their townes, Lachis and in her countries, A-  
 zeca, and in her daughters. And they abode in Bersabee  
 31 vnto the vale of Ennom. † And the childeren of Benjamin,  
 of Geba, Mecmas, and Hai, and Bethhel, and her daughters,  
 32 33 † in Anathoth, Nob, Anania, † Asor, Rama, Gethaim,  
 34 35 † Hadid, Seboim, and Neballac, Lod, † and Ono the valley  
 36 of artificers. † And of the Levites were portions of Iuda  
 and Benjamin.

## CHAP. XII

*The names and offices of Priestes, and Levites, which came with Zerobabel  
 and Iosue to Ierusalem 17. With great solemnitie of thanksgiving. 21  
 Watchmen are appointed in the new walles. 43. and Ropers of the holy  
 measure.*

1 **A**N D these are the Priestes and Levites, that came vp  
 with Zerobabel the sonne of Salathiel, and Iosue: Sa-  
 2.3 raia, Iereimias, Eldras, † Amaria, Melluch, Hattus. † Sebe-

Esdra went  
 againe to ba-  
 bylon, and ob-  
 taining a let-  
 ter





honorable com-  
munion of the  
King brought  
many with  
him into  
Ierusalem.  
1. Esdr. 7.

∴ The genea-  
logie of high  
Priests from  
Iosue to Ied-  
ec & otherwise  
saith Iaddus.

nia, Rheum, Merimuth, † Addo Genthon, Abia, † Miamin, 4. 5.  
Madia, Belga, † Semeia, and Ioiarib, Idaia, Sellum, Amoc, 6.  
Helcias, † Idaia. These are the Princes of the Priests, and 7  
their bretheren in the daies of Iosue. † Moreover the Leuites, 8  
Iesua, Bennui, Cedmihel, Sarebia, Iuda, Mathanias, ouer the 9  
hymnes they & their bretheren: † And Becebecia, and Hannia 10  
and their bretheren euerie one in his office. † And: Iosue be-  
gatte Ioacim, and Ioacim begate Eliasib, and Eliasib begate 11  
Ioiada, † and Ioiada begate Ionathan, and Ionathan begate 12  
Ieddo. † And in the daies of Ioacim the Priests and Prin-  
ces of the families were. Of Saraia, Maraia: Of Ieremias, Hana-  
nia: † Of Esdras, Mosellam: and of Amaria, Iohanan: † Of 13 14  
Milicho, Ionathan: of Sebenia, Ioseph: † Of Haram, Edna: Of 15  
Maraioth, Helci: † Of Adaia, Zacharia: Of Genthon, Mofoi- 16  
lam, † Of Abia, Zechri: Of Miamin and Moadia, Phelri: † Of 17 18  
Belga, Sammuat: of Semaia, Ionathan: † Of Ioiarib. Mathanai: 19 20  
of Iodaia, Azzi: † Of Sellai, Sellai: Of Amoc, Heber: † Of 21  
Helcias, Hasebia: Of Idaia, Nathanael. † The Leuites in the 22  
daies of Eliasib, and Ioiada, and Iohanan, and Ieddo, writ-  
ten Princes of the families, and the Priests in the reigne of  
Darius the Persian. † The children of Leui, Princes of the 23  
families, written in the booke of Cronicles of daies, and  
vnto the daies of Ionathan the sonne of Eliasib. † And the 24  
Princes of the Leuites, Hasebia, Serebia, and Iosue the sonne  
of Cedmihel: & their bretheren by their courses, to praise and  
confesse according to the precept of Dauid the man of God,  
and to waite equally in order. † Mathania, and Becebecia, O- 25  
bedia, and Mosollam, Telmon, Accub, keepers of the gates  
and of the entrances before the gates. † These were in the 26  
daies of Ioacim the sonne of Iosue, the sonne Iosedec, and  
in the daies of Nehemias the duke, and of Esdras the Priest,  
and Scribe. † And in the dedicari on of the wal of Ierusalem 27  
they sought Leuites out of al other places, to bring them into  
Ierusalem, and to make the dedication and ioy in geuing of  
thankes, and songue, and in cimbales, psalteries and harpes.  
† And the children of the singing men were gathered toge- 28  
ther out of the champaine about Ierusalem, and out of the  
townes Nethuphat, † and from the house of Galgal, and 29  
from the countries of Geba and Azmaueth: because the  
singing men did build them selues villages round about Ieru-  
salem. † And the Priests and Leuites were cleansed, and, 30  
they





- 31 they cleansed the people, and the gates, and the wall. † And  
 I made the Princes of Iuda, goe vp vpon the wal, and I sette  
 two great quyers of them that should praise. And they went  
 on the right hand vpon the wal to the gate of the dunghil.  
 32 † And after them went Osaia, and the halfe part of the prin-  
 33 ces of Iuda, † and Azarias, Esdras, and Mosollam, Iudas, and  
 34 Beiamin, and Semeia, and Ieremias. † And of the children  
 of the Priestes with trumpetes, Zacharias the sonne of Iona-  
 than, the sonne of Semeia, the sonne of Nathania, the sonne  
 35 of michaia, the sonne Zechur, the sonne Asaph, † and his  
 bretheren Semeia, and Azareel, Malalai, Galalai, Maai, Na-  
 thanael, and Iudas, and Hanani, with the instrumentes of the  
 songe of David the man of God: and Esdras the scribe be-  
 36 fore them in the gate of the founrayne. † And against them  
 there went vp in the stayers of the citie of David, in the  
 rising of the wal aboute the house of David, and vnto the gate  
 37 of waters toward the East. † And the second quyer of than-  
 kes geuers went on the contrarie side, and I after it, and the  
 halfe part of the people vpon the wal, and aboute the tower of  
 38 the fornaces, & vnto the brodest wal, † and aboute the gate of  
 Ephraim, and aboute the old gate, and aboute the gate of fishes  
 and the towre of Hananeel, and the towre of Emath, and  
 vnto the gate of the flocke: and they stood in the gate of the  
 39 watch, † and there stood two quyers of them that praysed in  
 the house of God, and I, and the halfe part of the magistrates  
 40 with me. † And the Priestes, Eliachim, Maasia, Miamin, Mi-  
 41 chea, Eliocnai, Zacharia, Hanania with trumpettes, † & Ma-  
 sia, and Semeia, and Eleazar, and Azzai, and Iohanan, and Mel-  
 chia, and Aclam, and Ezer. And the singing men sang alowd,  
 42 and Iezraia the ouerleer: † and they immolated in that day  
 great victimes, and reioyced: for God had made them ioyful  
 with great ioy: yea their wines also and children reioyced,  
 43 and the ioy of Ierusalem was heard far of. † They numbered  
 also in that day, men over the storehouses of the treasure, for  
 the libamentes, and for the first fruires, and for the tythes.  
 that the princes of the citie might bring in by them in the  
 honour of thankesgiuing, Priestes and Leuites: because Iuda  
 was made ioyful, in the Priestes & Leuites standing by. † And  
 44 they kept the watch of their God, and the obseruance of  
 expiation, and the singing men, and the porters, according to  
 45 the precept of David, and of Salomon his sonne, † because in  
 D d d d d the





As others the daies of Dauid, and Asaph from the beginning there were  
gaue tithes to princes appoynted of the singing men in song praying, and  
the Levites: for conselling to God. † And al Israel, in the daies of Zorobabel, 46  
they gaue to and in the daies of Nehemias, gaue portions to the singing  
Priestes. Num. 18. v. 21. 28. men, and to the porters day by day, and they: sanctified the  
Leuites, and the Levites sanctified the children of Aaron.

## CHAP. XIII.

*The law is read, 3. strange women are dismissed. 5. Faultes in distribution of  
the treasure are amended, 10. and due portions geuen to the Levites. 15. Brea-  
kers of the Sabbath are corrected, 23. and those which married women of  
strange nations.*

The third part  
Correction of  
faultes.

AND in that day there was read in the volume of Moy- 1  
ses the people hearing it: and there was found writ-  
ten in it, that the Ammonites and the Moabites should not en-  
ter into the Church of God for euer: † for that they merite not 2  
the children of Israel with bread and water: and they byred  
against them Balaam, to curse them: and our God turned the  
cursing into blessing. † And it came to passe, when they had 3  
heard the law, they seperated euerie stranger from Israel. 4  
† And ouer this thing was Eliasib the Priest, who had be-  
made ouersee in the treasure of the house of our God, and  
neere akinne to Tobias, † He therefore made to himselfe a 5  
great treasure, and they were there before him laying vp  
giftes, and frankincense, and vessels, and the tythe of corne,  
of wine, and of oyle, the portions of the Levites, and of the  
singing men, and of the porters, and the first fruites of the  
Priestes. † But in al these things I was not in Ierusalem, be- 6  
cause in the two and thirteth ycare of Artaxerxes the king  
of Babylon I came to the king, and in the end of certaine  
dayes I desired the king. † And I came to Ierusalem, and I 7  
vnderstood the euil, that Eliasib had done to Tobias, to make  
him a treasure in the entrances of the house of God. † And it 8  
semed to me exceeding euil. And I threw forth the vessels of  
the house of Tobias out of the treasure: † and I comman- 9  
ded and they clenfed the treasure: and I brought thither  
again the vessels of the house of God, the sacrifice, and the  
frankincense. † And I knew that the portion of the Levites 10  
had not bene geuen: and that euerie man was fled into his  
countrie of the Levites, and the singing men, and of them  
that ministred: † and I pleaded the matter against the magi- 11  
strates,

Dent. 23.

Num. 22.

As Tobias  
was an Ammo-  
nite & a per-  
secuter. c. 4. to  
whom Eliasib  
being akinne  
(by reason of  
vnlawful ma-  
riages) ioyned  
fellowshipe  
with him for  
wicked lucre  
which ther-  
fore Nehe-  
mias corre-  
cted, prefigu-  
ring therein  
our Sauours  
zele, who  
threw byers  
and sellers out  
of the temple  
Mat. 21. And

L B L C I

Strates,





strates, and said: Why haue we tollaken the house of God?  
 And I assembled them, and I made them to stand in their stan-  
 12 dings. † And al Iuda caried the tythe of the corne, wine, and  
 13 oyle into the store houses. † And we appoynted ouer the store-  
 houses Selemias Priest, and Sadoc scribe, and Phadai of the  
 Leuites, and next to them Hanan the sonne of Zachur, the  
 sonne of Mathania: because they were approued faithfull, and  
 14 to them were committed the portions of the bretheren. † Re-  
 member me my God for this thing, and wipe not out my mer-  
 cies, which I haue done in the house of my God, and in his  
 15 ceremonies. † In thole daies I saw them in Iuda treading the  
 presses on the Sabbath, carying heapes, and loding vpon  
 asses wine, and grapes, and figges, and al maner of burthen,  
 and bringing it into Ierusalem on the Sabbath day. And I  
 charged them, that they should sel on a day that it was lawfull  
 16 to sel in. † And the Tyrianswelt in it, bringing fishes, and  
 17 al thinges to sel: and they sold on the Sabbath to the chil-  
 dren of Iuda in Ierusalem. † And I rebuked the Princes of  
 Iuda, and said to them: What is this euil thing, that you doe,  
 18 and prophane the day of the Sabbath? † Why did not our  
 fathers thele thinges, and our God brought vpon vs al this  
 euil, and vpon this citie? And you addē wraeth vpon Israel  
 19 in violating the Sabbath. † And it came to passe, when the  
 gates of Ierusalem had rested on the Sabbath day, I spake:  
 and they shut the gates, and I commanded them that they  
 should not open them til after the Sabbath: and of my ser-  
 uantes I appoynted ouer the gates, that none should bring  
 20 in burdens in the Sabbath day. † And the merchantes, and  
 they that sold al merchandise, rariēd without Ierusalem once  
 21 and againe. † And I charged them, and I said to them: Why  
 tarie you ouer against the wal? if you shal doe so the second  
 time, I wil lay my hand vpon you. Therefore from that time  
 22 they came not on the Sabbath. † I spake also to the Leuites  
 that they should be cleansed, and should come to keepe the  
 gates, and to sanctifie the day of the Sabbath: therefore for  
 this also remember me my God, & spare me according to the  
 23 multitude of thy mercies. † But in those daies also I saw the  
 Iewes marrying wiues women of Azotus, and of Ammon,  
 24 and of Moab. † And their children spake, the halfe part the  
 Azotian tongue, and they could not speake the Iewes lan-  
 guage, and they spake according to the language of the people

these persecu-  
 ters prefigu-  
 red hee takes  
 in their wor-  
 des and actes,  
 as venerable  
 Beda expoun-  
 eth. In 3. m.  
 2/4. c. 12.

D d d d d z

and





and people. † And I rebuked them, and cursed them. And I 15  
 beate of them some men, and shaued them bald, and adiured  
 them by God, that they should not geue their daughters to  
 their sonnes, nor take their daughters for their sonnes, & for  
 themselves, saying: † Did not Salomon the king of Israel 16  
 sinne in this kind of thing? and surely in manie nations, there  
 was not a king like to him, & he was beloued of his God, and  
 God sette him king ouer al Israel: him therefore also foren we-  
 men brought to sinne. † And that we also being disobedient 17  
 persons doe al this great euil, to transgresse against our God,  
 and to marie foren women? † And Sanaballat the Horonite 18  
 was sonne in law to one of the sonnes of Ioiada, the sonne of  
 Eliasib the high Priest, whom I draue from me. † Remember 19  
 o Lord my God against them, that pollute the Priesthood, and  
 the right of Priestes and Leuites. † Therefore I separated from 20  
 them al strangers, and I appoynted the courses of the Priestes  
 and Leuites, euerie man in his ministerie: † and in the ob- 21  
 lation of woode at times appoynted, and in the first frutes:  
 † Remember me my God vnto good. Amen.

☞ A iust man  
 that hath me-  
 rited by good  
 workes may  
 pray with  
 great confi-  
 dence for re-  
 ward.

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THE THIRD, AND FOVRTH BOOKES OF  
 ESDRAS, WITH THE PRAYER OF  
 MANASSES, *follow after the*  
 MACHABEES.





## ANNOTATIONS.

### Concerning the bookes of TOBIAS, IVDITH, WISDOM, ECCLESIASTICVS, and MACHABEES.

**P**ROTESTANTES and other Sectaries of this time denie these bookes to be diuine scripture, because they are not in the Iewes Canon, nor were accepted for canonical in the primitive Church. But in deede the chiefe cause is, for that some thinges in these bookes, are so manifest against their opinions, that they haue no other answere, but to reiect their authoritie. An old shift noted and reluted by S. Augustin touching, the Booke of VVisdome, which some refused, pretending that it was not canonical, but in deede because it conuincd their errors. For otherwise who seeth not, that the Canon of the Church of Christ is of more authority with al true Christians, then the Canon of the Iewes? And that the Church of Christ numbred these Bookes amongst others of diuine and infallible authoritie, is euident by the testimonie and distinction, not only of later general Councils; of Trent, Sess. 4. and Florence *Instructio Armenorum*, of Pope Innocentius, *Epist. ad Exuperium*, and Gelasius, *Decreta de libris sacris*; but also the Council of Carthage *An. Dom. 419*. S. Augustin *lib. 2. Doct. Christ. cap. 8*. Isidorus *lib. 6. Etymol. cap. 1*. Cassiodorus *lib. 1. Diuinarum Lctionum*. Rabanus, *lib. 2. de Institutione Clericorum*, and others testifie the same, as we shal further note severally of euerie booke, in their particular places. And for so much as our aduersaries acknowledge these Bookes to be Holie, and worthie to be read in the Church, but not sufficient to proue, and confirme pointes of faith: the studious reader may consider that the Council of Carthage calleth them *Canonical, and Diuine*, which sheweth that they are of infallible authoritie. For a Canon is an assured rule and warrant of direction, whereby (sayth S. Augustin *lib. 11. contra Faustum. cap. 5. et lib. 2. contra Cresconium. cap. 32*) the infirmitie of our defect in knowlege is guided, and by which rule other bookes are likewise knowne to be Gods word. His reason is, because we haue no other assurance that the bookes of Moyse, the foure Gospels, and other bookes are the true word of God, but by the Canon of the Church. VVhererpon the same great Doctor vttered that famous saying: that he would not beleue the Gospel, except the authoritie of the Catholique Church moued him *therunto. contra. Epist. Fundamenti. ca. 5.*

Heretikes denie some scriptures because they couince their errors,

The Churches canon of more authority than the Iewes.

A canon is an infallible rule of direction.

The Gospel is knowne by the Church.

True it is that some Catholique Doctors doubted whether these bookes were Canonical or no, because the Church had not then declared that they were; but since the Churches declaration no Catholique doubteth. So S. Ierom testifieth, that the Booke of Iudith (among the rest) seemed to him not canonical, til the Council of Nice declared it to be. Likewise the Epistle to the Hebrewes, the Epistle of S. James, the second of S. Peter, the second and third of S. Iohn, S. Iudes Epistle, and the Apocalypse were sometimes doubted of, yet were afterwarde declared to be Canonical. And most Protestantes, namely English admitte them al, as the assured word of God, though they were not alwaies so reputed by al, but as S. Ierome affirmeth of S. Iames Epistle, *Paulatum tempore procedente inuinit authoritatem*. By litle and litle in proceesse of time merited authoritie.

Bookes doubted of before the Churches definition are not doubtful after.

Lib. de  
Predest.  
Sanct. c.  
14.

Præfat.  
in Io-  
hann.

De uis  
alustrib.  
verbo.  
Iacobus.





## THE ARGUMENT OF THE BOOKE OF TOBIE.

Other testimonies, that this Booke is canonical.

**B**ESIDES the testimonies of Councils and Fathers before mentioned, S. Cyprian, de Oratione Dominica alleaging this booke (cap. 11.) saith: Diuine Scripture instructeth vs, that prayer is good with fasting and almes. S. Ambrose (li. de Tobia, c. 1.) calleth this booke by the common name of Scripture, saying: he wil briefly gather the vertues of Tobie, which the Scripture in historical maner layeth forth at large. Where he also calleth this historie Prophetical, and Tobie a Prophet. And lib. 3. offic. cap. 14. alleageth this booke as he doth other holie scriptures, to proue that the Vertues of Gods seruants farre exceed the Moral Philosophers. S. Crysostom bo. 15. ad Heb. alleageth Tobias, as scriptur denouncing curse to contemners. S. Augustin made a special sermon of Tobias, as he did of Iob, which is the 216. sermon de tempore S. Gregorie parte 3. pastor. curæ admon. 21. alleageth it as holie scripture. And Venerable Bede expoundeth this whole booke mystically, as he doth other holy scriptures S. Ierom translated it out of the Chaldee language, wher in it was written, iudging it more mete to displease the Pharisaical Iewes, who reiect it, then not to satisfie the wil of holie Bishops, vrging to haue it. Epist. ad Chromat. & Heliodorum. to. 3. chap. 12

It was written in Chaldee.

The contents.

Diuided into three partes.

The author is vncertaine: but S. Athanasius (in Synopsi) reporteth the contentes at large. And S. Augustin (li. quest. ex v. roque testamento q. 119.) deliuereth both the contentes, and cause of writing it, briefly thus. The seruant of God, holie Tobias is geuen to vs after the law, for an example, that we might know how to practise the thinges, which we reade. And if tentations come vpon vs, not to depart from the feare of God, nor expect helpe from anie other then from him. It may be diuided into three partes. The first foure chapeers shew the holie and sincere maner of life of old Tobias. The eight folowing relate the iorney, and affayres of yong Tobias, accompaigned and directed by the Angel Raphael. In the two last chapters, they praise God. And old Tobias prophesieth better state of the commonwealth.

THE





## THE BOOKE OF TOBIAS.

## CHAP. I.

*Tobias of the tribe of Nephthali, neuer communicateth in Ierobams seisme. 9. Teacheb his sonne to feare God, and flee sinne. 11. Being in captiuitie eateth not forbidden meates, as others do. 13. Amongst other workes of mercie, he lendeth tenne talentes of siluer to Gabelus. 21. Is persecuted and spoyled. 24. Shortly the king being slaine, he recovereth libertie and is gooden.*

This booke is read at Martins the third weke of September.

The first part. Tobias his holie maner of life.

- 1 **T**OBIAS of the tribe, and citie of Nephthali (which is in the vpper partes of Galilee aboue Naallon, beyond the way, that leadeth to the weast, hauing on the right hand the citie Sephet) † when he was captiue in the daies of Salmanasar the king of the Assytians, yet being in captiuitie, he for-  
 2 sooke not the way of truth, † so that he imparted al things that he could make, dayly to his brethren captiues with him,  
 3 which were of his kindred. † And whereas he was yonger then al the tribe of Nephthali, yet did he no childish thing in his  
 4 worke. † Finally when al went to the golden calues, which Ieroboam the king of Israel had made, he alone fled the com-  
 5 panies of al, † and went into Ierusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faith-  
 6 fully al his first frutes, and his tithes, † so that in the third yeare he ministred al the tithing to the profelytes, and stran-  
 7 gers. † These thinges and the like to these did he obserue being a childe according to the law of God. † But when he  
 8 was a man, he tooke to wife Anna of his owne tribe, and he  
 9 begat a sonne of her, geuing him his owne name, † whom from his infancie he taught to feare God, and to abstayne  
 10 from al sinne. † Therefore when by the captiuitie he was come with his wife and sonne into the citie of Ninue, with  
 11 al his tribe, († when al did eate of the meates of the Gentiles) he kept his soule, and neuer was contaminated in their mea-  
 12 tes. † And because he was mindful of our Lord in al his hart, God gaue him grace in the sight of Salmanasar the king,  
 13 † and he gaue him leaue to goe whithersoouer he would, hauing libertie to doe what thinges soeuer he would. † He  
 14 therefore went to al that were in the captiuitie, and gaue them holcsome admonitions. † And when he was come into  
 15 Rages a citie of the Medes, and had ten talentes of siluer of these, wherewith he had beene honoured of the king: † and  
 16 when

Not absolutely al, but very manie: for some of the same tribe and kindred did also feare God. 6. 2. 7. 2.





when in a great multitude of his kintred, he saw Gabelus stand  
 in nede, who was of his tribe, vnder a bil of his hand he gaue  
 him the sayd weight of siluer. † But after much time, Salma- 18  
 nasar the king being dead, when Sennacherib his sonne  
 reigned for him, and esteemed the children of Israel odious in  
 his sight: † Tobias dayly went through al his kintred, and 19  
 comforted them, and diuided to euerie one, as he was able,  
 of his goods: † the hungrie he nourished, and to the naked 20  
 he gaue clothes, and the dead, and them that were slayne, he  
 buried carefully. † Finally when king Sennacherib was re- 21  
 turned fleing from Iewrie the slaughter, that God had made  
 about him for his blasphemie, and being angrie slewe manie  
 of the children of Israel, Tobias buried their bodies. † But 22  
 when it was told the king, he commanded him to be slayne,  
 and tooke al his substance. † But Tobias fleing with his sonne 23  
 and with his wife, nakedly lay hid, because manie loued  
 him. † But after fourtie five dayes the king was slayne of his 24  
 owne sonnes, † and Tobias returned into his house, and al 25  
 his substance was restored to him.

## CHAP. II.

*Tobias to burie an Israelite that is slaine in the streete, leaueth his dinner and  
 ghestes. 10. Is made blind by Gods permission, for manifestation of his  
 patience. 19. His wife getteth her lining by worke, 22. and for a scrup-  
 lous word, reprocheth his sinceritie.*

**B**UT after these thinges, when there was a festiual day of 1  
 our Lord, and a good dinner was made in Tobias house,  
 † he sayd to his sonne: Goe, and bring some of our tribe, 2  
 † that feare God, to make metie with vs. † And when he had 3  
 gone, returning he tolde him, that one of the children of  
 Israel lay slayne in the streete. And he forthwith leaping vp  
 from his place at the table, leauing his dinner, came fasting to  
 the bodie: † and taking it vp caried it to his house secretely, 4  
 that when the sunne should be downe, he might warely burie  
 him. † And when he had hid the bodie, he ate bread with mour- 5  
 ning and teëbling, † remembring that word, which our Lord 6  
 sayd by Amos the Prophet: Your festiual dayes shal be tur-  
 ned into lamentation and mourning. † But when the sunne 7  
 was downe, he went, and buried him. † And al his neigh- 8  
 bours rebuked him, saying: Euen now thou wast commanded  
 to be slayne becaule of this matter, and thou didest scarce  
 escape

Al the people  
 of the tenne  
 tribes did not  
 serue Ierobo-  
 am's golden  
 calves, but  
 some feared God  
 & consequent-  
 ly refrayned  
 from euil. *Prou.*  
 3. at least from  
 idolatrie

*Amos.*  
 8. 7. 10.





escape the commandment of death, and :: doest thou burie the  
 9 dead agayne? † But Tobias more fearing God, then the king,  
 in hast tooke the bodies of them that were slayne, and hid  
 10 them in his house, and at midnight buried them. † And it  
 happened that on a certayne day, being wearied with bury-  
 ing, coming into his house he had cast himself downe by the  
 11 wal, and slept, † and as he was sleeping, hote dung out of the  
 swallows nest fel vpon his eyes, and he was made blinde.  
 12 † And this rentation therfore our Lord permitted to chance  
 vnto him, that an example might be geuen to posteritie of his  
 13 patience, also of holie Iob. † For whereas he feared God al-  
 waies from his infancie, and kept his commandmentes, he  
 grudged not agaynst God for that the plague of blindnes had  
 14 chanced to him, † but continewed immouable in the feare  
 15 of God, geuing thanks to God al the dayes of his life. † For  
 as the kinges insulted against blessed Iob: so his :: parentes  
 16 and cosins derided his life, saying. † Where is thy hope, for  
 17 the which thou didest bestowe almes and burials? † But To-  
 18 bias rebuked them, saying: Speake not so: † because we are  
 the children of holie ones, and looke for that life, which God  
 wil geue to them, that neuer change their faith from him.  
 19 † But Anna his wife went dayly to weauing worke, and she  
 brought the gaines of her handie labour, which she could  
 20 get. † Whereby it came to passe, that she receiuing a kid  
 21 of goates had brought it home: † the voice whereof blea-  
 ting when her husband had heard, he sayd: Take heed, lest  
 perhaps it be stollen, restore ye it to his owners, because it is  
 not lawfull for vs either to eate anie thing of theft or to touch  
 22 it. † To these wordes his wife being angrie answered: Thy  
 hope is become vayne manifestly, and thine almes now haue  
 23 appeared. † And with these, and other such like wordes she  
 vpbayded him.

:: True zeale is  
 not hindred  
 from workes  
 of mercie by  
 feare of death:  
 because perfect  
 charitie casteth  
 out feare. 1.  
 Iohn 4,

:: Both elder  
 and yonger  
 sorte of his  
 kindred deri-  
 ded him, not  
 his proper pa-  
 rentes, for he  
 was deprivied  
 of father and  
 mother when  
 he was a child,  
 as it semeth.  
 1. 1. 7. 4.

## CHAP. III.

*The prayer of Tobias, 7. and Sara, in their seuerall afflictions, 24. are heard  
 by God, and the Angel Raphael is sent to releue them.*

1 **T**HEN Tobias lamented, and began to pray with teares;  
 2 † saying: Thou art iust o Lord, & al thy iudgementes are  
 3 iust, and al thy waies, mercie, & truth, and iudgement. † And  
 now Lord be mindfull of me, and take not reuenge of my  
 sinnes, neither remember the sinnes of me, or of my parentes.

E e e e e

† Because





In a prouince  
of the Medes  
whereof Rages  
was the head  
citie, for when  
they came  
where Raguel  
dwelt, Tobias  
stayed there,  
and the Angel  
went to the  
citie of Rages  
where Gabe-  
lus dwelt. c. 9.  
As one may  
say: such a one  
dwelleth in  
Rome, that  
dwelleth in  
anie part of  
Romania: in  
Yorck, Lin-  
colne, or Mum-  
moth, that  
dwelleth in  
one of those  
shires.  
: Asmodeus, sig-  
nifying De-  
stroyer is a cap-  
taine or king  
of those diuels  
which special-  
ly destroy  
soules by the  
sinnes of the  
flesh, & after-  
ward torment  
teeth both  
soules and  
bodies for the  
same sinnes.

† Because we haue not obeyed thy commandmentes, ther- 4  
fore we are deliuered in spoile, and captiuitie, and death, and  
into a fable, and into reproch to al nations, in which thou  
hast dispersed vs. † And now Lord great are thy iudgementes, 5  
because we haue not done according to thy preceptes, & haue  
not walked sincerely before thee: † and now Lord according 6  
to thy wil do with me, & command my spirite to be receiued  
in peace: for it is expedient for me to die, rather then to liue.  
† The verie same day therefore it chanced that Sara the daugh- 7  
ter of Raguel in :: Rages a citie of the Medes, she also heard  
reproch of one of her fathers handmaydes, † because she had 8  
beene deliuered to seuen husbandes, & the diuel named :: Af-  
modeus had killed them, forthwith as they were entred in  
vnto her. † Therefore when she rebuked the wench for her 9  
fault, she answered her, saying: Let vs no more see sonne of  
thee, or daughter vpon the earth, thou murderer of thy hus-  
bandes. † What wilt thou kil me also, as thou hast now killed 10  
seuen husbandes? At this voice she went into an higher cham-  
ber of her house: and three dayes, and three nightes did not  
eate, nor drinke: † but continewing in prayer with teares 11  
besought God, that he would deliuer her from this reproch.  
† And it came to passe the third day, whiles she accomplished 12  
her prayer, blessing our Lord, † she sayd: Blessed is thy name 13  
ô God of our fathers: who when thou hast bene angrie, wilt  
doe mercie, & in the time of tribulation forgeuest them their  
sinnes, that inuocate thee. † To thee ô Lord I turne my face, 14  
to thee I direct myne eyes. † I desire Lord that thou loose me 15  
from the bond of this reproch, or els take me away from  
the earth. † Thou knowest Lord that I neuer conected a hus- 16  
band, and haue kept my soule cleane from al concupiscence.  
† Neuer haue I companied my self with sporters: neither 17  
haue I made my selfe partaker with them that walke in light-  
nelle. † But a husband I consented to take, with thy feare, 18  
not with my lust. † And either I was vnworthie of them, or 19  
they perhaps were not worthie for me: because perhaps thou  
hast kept me for another man. † For thy counsel is not in 20  
mans power. † But this hath euerie one for certayne, that 21  
worshippeth thee, that his life, if it be in probation, shal be  
crowned: and if it be in tribulation, it shal be deliuered: and  
if it be in correction, it shal be lawfull to come to thy mercie.  
† For thou art not delighted in our perditions: because after 22  
a tempest





a tempest thou makest a calme, and after teares and weeping  
 23 thou powrest in ioyfulness. † Be thy name God of Israel  
 24 blessed for ever. † At that time the prayers of both were heard  
 25 in the sight of the glorie of the high God: † and the holie An-  
 gel of our Lord Raphael was sent, to cure them both, whose  
 prayers at one time were :: recited in the sight of our Lord.

## CHAP. II II.

*Tobias thinking he shal dye, geueth his sonne godlie admonitions. 7.  
 especially exhorteth him to geue almes diligently. 13. to flee al fornication,  
 pride, and fraude. 21. And telleth him of money lent to a freind.*

:: *Act. 10. An  
 Angel strewed  
 Cornelius  
 that his pray-  
 ers were heard  
 Apoc. 5. pray-  
 ers of the faith-  
 ful are offered  
 to God by An-  
 gels. & other  
 Sainctes.*

1 **T**HEREFORE when Tobias thought his prayer to be  
 heard that he might haue died, he called to him Tobias  
 2 his sonne, † and sayd to him: :: Heare my sonne the wordes  
 3 of my mouth, & lay them as a foundation in thy hart. † When  
 4 God shal take my soule, \* burie my bodie: and thou shalt doe  
 5 \*honour to thy mother al the dayes of her life: † for thou must  
 be mindful what perils, and how great she suffered for thee  
 6 in her wombe. † And when she also shal haue accomplished  
 the time of her life, burie her beside me. † And al the dayes  
 7 of thy life \* haue God in thy mind: and beware thou consent  
 not to sinne at anie time, and pretermittre the preceptes of our  
 8 Lord God. † \* Of thy substance :: geue almes, and turne not  
 away thy face from anie poore person: for so it shal come to  
 9 passe that neither the face of our Lord shal be turned from  
 thee. † As thou shalt be able; so be merciful. † If thou haue  
 10 much, geue abundantly: if thou haue litle, studie to impart  
 also a litle willingly. † For thou dost treasure vp to thy self a  
 11 good reward in the day of necessitie. † because almes deliue-  
 reth from al sinne, and from death, & wil not suffer the soule  
 12 to goe into darkenesse. † Great confidence before God most  
 13 high shal almes be to al them that doe it. † \* Take heed to thy  
 self my sonne of al fornication, & beside thy wife neuer abide  
 14 to know crime. † \* Neuer permitte pryde to rule in thy word:  
 15 for in it al perdition tooke his beginning. † \* Whosoever hath  
 wrought anie thing for thee, pay him his hyre immediatly, and  
 16 let not the hyre of thy hyred seruant remayne with thee at al.  
 17 † \* That which thou hatest to be done to thee by an other, see  
 thou doe it not to an other at anie time. † Eat thy bread with  
 the hungrye & needie, and of thy garments couer the naked.  
 18 † \* Set thy bread, and thy wine vpon :: the burial of a iust man.

:: As Moyses  
 to the people  
*Deut. 33.* and  
 David to Sale-  
 mon. 3. *Reg. 2.*  
 So Tobias  
 gaue holie ad-  
 monitions to  
 his sonne: in  
 al fourtene.  
*noted in the  
 inner margis.*

:: The same do-  
 ctine of good  
 workes, and  
 reward, is  
 taught *Daniel:*  
*4. 7. 24.*

:: A notable  
 rule, agreeable  
 to the law of  
 nature.  
 :: VVorkes of  
 mercie extend  
 also to the  
 dead.

E e e e e 2

and





It pertaineth to good men amongst other thinges, to geue notice and to dispose of their temporal goodes by their last wil.

The second part.  
The iourney and assayes of yong Tobias assisted by the Angel Raphael.

The Angel Raphael appearing in forme of a man prefigured our Saviour who indeede became a verie man.  
S. Beda.

and doe not eate and drinke therof with sinners. † Seeke 19 10. 11  
counsel alwaies of a wiseman: † At al time blesse God: and 20 12  
desire of him, that he direct thy waies, and that al thy coun-  
sels remayne in him. † I tel thee also my sonne :: that I gaue 21 13  
tenne talentes of siluer, whiles thou wast yet a child, to Ga-  
belus, in Rages a citie of the Medes, and I haue a bil of his  
hand with me: † and therefore enquire how thou maist come 22  
to him, and receiue of him the foresayd weight of siluer, and  
restore him the bil of his hand. † Feare not my sonne: we 23 14  
leade in dede a poore life, but we shal haue many good thinges  
if we feare God, and depart from al sinne, and doe wel.

## CHAP. V.

*Yong Tobias seeking a guide for his iourney, Raphael the Angel in shape of a man presenteth himself, and undertaketh this office. 23. The mother lamenteth the absence, and danger of her sonne.*

**T**HEN Tobias answered his father, and sayd: I wil doe 1  
al things, father, whatsoever thou hast commanded me.  
† But how I shal requite this money, I can not tel, he know- 2  
eth not me, and I know not him: what token shal I geue  
him? Yea neither the way which leadeth thither, did I euer  
know. † Then his father answered him, and sayd: I haue the 3  
bil of his hand with me, which when thou shalt shew him he  
wil forthwith restore it. † But goe now, and seeke thee out 4  
some faythful man, that may goe with thee being sure of his  
hyre: that thou mayst receiue it, whiles I yet liue. † Then To- 5  
bias going forth, found a :: goodlie yongman, standing gir-  
ded, and as it were readie to walke. † And not knowing that 6  
it was an Angel of God, he saluted him, and sayd: From  
whence haue we thee, good yongman? † But he answered: 7  
Of the children of Israel. And Tobias sayd to him: Knowest  
thou the way, that leadeth vnto the countrie of the Medes? 8  
† To whom he answered: I know it: and al the wayes therof  
I haue often walked, and I haue taried with Gabelus our bro-  
ther, who abyde in Rages a citie of the Medes, which is  
situate in the Mount Ecbatanis. † To whom Tobias sayd: 9  
Stay for me I beseech thee, til I tel these same things to my  
father. † Then Tobias going in told al these things to his fa- 10  
ther. Whereupon his father marueiling, requested that he  
would come in vnto him. † Going in therefore he saluted him, 11  
and sayd: Ioy be to thee alwaies. † And Tobias sayd: What 12  
maner





maner of ioy shal be to me, which sitte in darkenes, and see  
 13 not the light of heauen? † To whom the yong man sayd: Be  
 of good cheere, it is very neere that thou mayst be cured of  
 14 God. † Tobias therfore sayd to him: Canst thou bring my  
 sonne to Gabelus into Rages a citie of the Medes? and when  
 15 thou shalt returne, I wil pay thee thy hyre. † And the Angel  
 sayd to him: I wil conduct him, & bring him to thee againe.  
 16 † To whom Tobias answered: I pray thee, tel me, of what  
 17 house, or what tribe art thou? † To whom :: Raphael the  
 Angel sayd: Seekest thou the kinred of an hyred servant, or  
 18 an hyred servant himselfe, that may goe with thy sonne? † But  
 lest perhaps I make thee careful, I am Azarias the sonne of  
 19 Ananias the great. † And Tobias answered: Thou art of a  
 great kinred. But I pray the be not angrie that I would know  
 20 thy kinred. † And the Angel sayd to him: I wil lead thy sonne  
 21 safe, and bring him to thee agayne safe. † And Tobias an-  
 swering, sayd: Wel may you walke, and God be in your iour-  
 22 ney, and his Angel accompanie you. † Then al things being  
 readie, that were to be caried in the way, Tobias bid his fa-  
 ther and his mother, fare wel, and they walked both toge-  
 23 ther. † And when they were departed, his mother began to  
 weepe, & to say: Thou hast taken the staffe of our old age, and  
 24 sent him away from vs. † I would the money had neuer bene,  
 25 for the which thou hast sent him. † For our pouertie sufficed  
 vs, that we might account this thing riches, that we saw our  
 26 sonne. † And Tobias sayd to her: Weepe not, our sonne shal  
 come thither safe, and shal returne safe to vs, and thyne  
 27 eies shal see him. † For I beleue that :: the good Angel of  
 God doth accompanie him, & doth wel dispose al things, that  
 are done about him, so that he shal returne to vs with ioy.  
 28 † At this voyce his mother left weeping, and held her peace.

## CHAP. VI.

*By the Angels aduise yong Tobias apprehendeth a fish, that assauleth him.  
 5. reserue the hart, gal, and liuer for medicines. 10. They lodge at the  
 house of Raguel, whose daughter Sara Tobias is to marie, 14. A diuel hath  
 heretofore slaine her seuen husbantes, 16. but shal not hurt him.*

1 **A**N D Tobias went forward, & a dogge folowed him, and  
 2 he made his first abode by the riuier of Tigris. † And he  
 went out to wash his seere, and behold an huge fish came forth  
 3 to deuoure him. † Of whom Tobias being asfraid, cryed

Eeeeee 3

out.





St. Paul also  
callethe flesh of  
fish 1. Cor. 15.  
and Plinie lib.  
9. c. 15.

Diuels who  
exalted them  
selues as equal  
with God, are  
iustly made  
subiect to cor-  
poral creatur-  
es. God coe-  
ring with na-  
tural causes,  
whose good  
pleasure is  
sometimes to  
use instrumēt  
naturally vn-  
apt, as when  
Christ gaue  
sight to the  
blinde by put-  
ting clay on  
his eyes. *Joan.*  
9. sometimes  
more apt, as  
when he fed  
manie with  
few loaves.  
*Joan.* 6. so the  
Angel by  
Gods appoint-  
ment used this  
meane to ex-  
pel the diuel.  
:: Into the  
place where  
good soules re-  
sted, none then  
hauing access  
into heauen.  
*See Annotati-  
ons Gen. 28.*  
:: The second  
night he asked

out with a loud voice, saying: Sir, he inuadeth me. † And the 4  
Angel said to him: Take him by the gille, & draw him to thee.  
Which when he had done, he drew him on the drie land, and  
he began to strugle before his feete. † Then sayd the Angel 5  
to him: Take out the entralles of this fische, and his hart, and  
gall, and liuer, keepe to thee: for these are necessarie and profi-  
table for medecines. † Which when he had done, he ro- 6  
sted the :: flesh therof, and they tooke it with them in the  
way: the rest they salted which might suffice them, til they  
came to Rages the citie of Medes. † Then Tobias asked the 7  
Angel, and sayd to him: I beseech thee brother Azarias, tel me  
what remedies shal these things haue, which thou hast bid me  
keepe of the fish? † And the Angel answering, sayd to him: 8  
If thou put a litle peece of his \* hart vpon coales, the :: smoke  
therof driuerth out al kinde of diuels, either from man or from  
woman, so that it cometh no more vnto them. † And the 9  
gall is auailable to annoynt the eies, in which there shal be  
white blemish, and they shal be healed. † And Tobias sayd 10  
to him: Where wilt thou that we tarie? † And the Angel an- 11  
swering, sayd: Here is one named Raguel, a nerekin (man of  
thy tribe, and he hath a daughter named Sara, and he hath  
neither man child, nor anie woman child beside her. † Al his 12  
substance is dewe to thee, and thou mayst take her to wife.  
† Aske her therefore of her father, and he wil giue her thee 13  
to wife. † Then Tobias answered, and sayd: I heare that she 14  
hath beene deliuered to seuen husbandes, and they are dead:  
yea and I haue heard, that a diuel killed them. † I am afayd  
therefore, lest these things may happen to me also: & whereas 15  
I am the onlie childe of my parentes, I may bring downe their  
old age with sorow vnto :: hel. † Then the Angel Raphael sayd 16  
to him: Heare me, and I wil shewe thee who they are,  
on whom the diuel can preuaile. † For they, that so receiue 17  
matrimonie, that they exclude God from them selues, and  
from their mind, and so geue them selues to their lust, as  
horse and mule, which haue not vnderstanding, ouer them  
the diuel hath power. † But thou when thou shalt take 18  
her, entring into the chamber, for three daies be continent  
from her, and thou shalt geue thy self to nothing els but to  
prayers with her. † And the same night, the \* liuer of the fish 19  
sette on the fyre, the diuel shal be driven away. † But the 20  
second night thou shalt be admitted in the copulation of  
the

\* and li-  
uer. 7. 12.

\* and  
liuer. 7.  
8.





- 11 the holie Patriarches. † And the third night thou shalt ob- and obayned  
 reyne a blessing that sound children may be procreated of this grace; for  
 12 you. † And when the third night is past, thou shalt take the he knew not  
 virgin with the seare of our Lord, moued rather for loue of his wife vnill  
 children then for lust, that in the seede of Abraham thou night. 7. 11.  
 mayst obteyne blessing in children.

## CHAP. VII.

*They are kindly entertained by Raguel. 10 Tobias demandeth Sara to Wife,  
 which Raguel, encouraged by the Angel, granteth. 15. and the marriage is  
 made.*

- 1 **A**Nd they went to Raguel, and Raguel receiued them  
 2 with ioy. † And Raguel beholding Tobias, sayd to  
 Anna his wife: How like is this yongman to my sisters sonne!  
 3 † And when he had spoken these wordes, he sayd: Whence  
 4 are you ye yongmen our brethren? † But they sayd: We are  
 5 of the tribe of Nephtali, of the captiuitie of Ninue. † And  
 Raguel sayd to them: Know you Tobias my brother? Who  
 6 sayd: We know him. † And when he spake much good of  
 him, the Angel sayd to Raguel: Tobias, of whom thou askest  
 7 is this mans father. † And Raguel put forth him selfe, and  
 with teares kissed him, and weeping vpon his necke, sayd:  
 Blessing haue thou my sonne, because thou art the sonne of  
 8 a good and most vertuous man. † And Anna his wife, and  
 9 Sara theyr daughter wept. † And after they had talked, Ra-  
 guel commanded a wether to be killed, and a banquet to be  
 prepared. And when he desired them to sitte downe to dinner,  
 10 † Tobias said: I wil not eate nor drinke here this day, vnlesse  
 thou first assure my petition, and promise to geue me Sara thy  
 11 daughter. † Which word Raguel hearing, was sore afrayd,  
 knowing what had chanced to those seuen husbands, which  
 went in vnto her: and he began to feare lest perhaps it might  
 chance to him also in like maner: and when he doubted, and  
 12 gaue no answer to him demanding, † the Angel sayd to  
 him: Feare not to geue her to this man, for to him fearing  
 God is thy daughter dewe to be his wife: therefore an other  
 13 could not haue her. † Then sayd Raguel: I doubt not but  
 14 God hath admitted my prayers and teares in his sight. † And  
 I beleue that therefore he hath made you come to me, that  
 this mayde might be ioyned to her kintred, according to the  
 law of Moyse: and now haue no doubt but I wil deliuer her  
 to thee.

∴ A iust man  
 (sayth S. Am-  
 brose lib 1. off.  
 c. 14.) feared  
 other mens  
 harmes, and  
 would rather  
 his daughter  
 should not be  
 married then  
 others should  
 be in danger,  
 preferring ho-  
 nestie before  
 profite.





to thee. † And taking his daughter by the right hand, gaue it 15  
 into the right hand of Tobias, saying: The God of Abraham,  
 and the God of Isaac, and the God of Iacob be with you, and  
 he ioyne you together, and fulfil his blessing in you. † And 16  
 taking paper they made a writing of the mariage. † And after 17  
 these things they made merie, blessing God. † And Raguel cal- 18  
 led to him Anna his wife, and commanded her to prepare an 19  
 other chamber. † And she brought Sara her daughter in thi-  
 ther, and she wept. † And she sayd to her: Be of good cheere 20  
 my daughter, our Lord of heauen geue thee ioy for the tedi-  
 ousnesse which thou hast suffered.

## CHAP. VIII.

*Tobias bruiling part of the fishes liuer, Raphael bindeth the diuel. 4. Tobias  
 and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a graue for  
 him, but vnderstanding that he is wel, filleth it vp againe, 21. prepareth a  
 feast, geueth the half of his goodes presently for Saraes dower, the other  
 halfe after her parents death.*

*See chap. 6. v.  
 3. Mystically  
 it signified  
 Christs passion  
 whereby the  
 diuel was ex-  
 pelled out of  
 mens hartes.  
 3. Aug. ser. 28.  
 de sanctis. Pro-  
 pter li. de promiss.  
 p. 2. c. 39.*

**A**N D after they had supped, they brought in the yong 1  
 man to her. † Tobias therefore remembring the Angels 2  
 word, brought forth out of his bag, part of :: the liuer, and  
 layd it vpon liue coales. † Then Raphael the Angel tooke the 3  
 diuel, and bound him in the desert of higher Ægypt. † Then 4  
 Tobias exhorted the virgin, & sayd to her: Sara arise, and let  
 vs pray to God to day, and to morow, and the next morow: be-  
 cause these three nights we are ioyned to God: and when the  
 third night is past, we wil be in our wedlocke. † For we are 5  
 the children of holie men, & we may not be ioyned together  
 as gentiles, that know not God. † And they rising together, 6  
 prayed both together that health might be geuen them. † And 7  
 Tobias sayd: Lord God of our fathers, the heauens & the earth,  
 and the sea & fountaynes, and riuers, and al thy creatures that  
 are in them, blesse thee. † Thou madest Adam of the slime of 8  
 the earth, & gauest him Eue an helper. † And now Lord thou 9  
 knowest, that not for fleshlie lust doe I take my sister to wife,  
 but only for the loue of posteritie, in the which thy name may  
 be blessed for euer & euer. † Sara also sayd: Haue mercie on vs 10  
 Lord, haue mercie vpon vs and let vs grow old both together  
 in health. † And it came to passe about the cock crowing, Ra- 11  
 guel bad his seruantes to be called for, & they went with him  
 together to digge a graue. † For he sayd: Lest perhaps it may 12  
 chance





chance to him, as also to the other seven husbundes, that  
 13 went in vnto her. † And when they had prepared the pitte,  
 14 Raguel returning to his wife, sayd to her: † Send one of thy  
 handmaydes, and let her see if he be dead, that I may burie  
 15 him before it be day. † But she lent one of her handmaydes,  
 who going into the chamber, found them safe and sound,  
 16 sleeping both together. † And returning she brought good  
 tydings: and they blessed our Lord, to witte, Raguel & Anna  
 17 his wife, † and sayd: We blesse thee Lord God of Israel, be-  
 18 cause it hath not chanced as we thought. † For thou hast done  
 thy mercie with vs, & hast excluded from vs the enemye, that  
 19 persecuted vs. † And thou hast taken pitie vpon two the: only  
 children. Make them Lord blesse thee more fully: and to offer  
 vp to thee a sacrifice of thy prayse, and of their health, that  
 al nations may know, that thou art God onlie in al the earth.  
 20 † And forthwith Raguel commanded his seruantes, that they  
 should fil vp the pitte, which they had made, before it were  
 21 day. † And he bad his wife make readie a feast, and prepare  
 al thinges, that for victuals were necessarie to them that goe a  
 22 iourney. † He caused also two fatte kyne, and foure weithers  
 to be killed, and great chere to be prepared for al his neigh-  
 23 bours, and al his freindes. † And Raguel adiuured Tobias, that  
 24 he should abide with him two weekes. † And of al thinges  
 which Raguel possessed, he gaue the halfe part to Tobias, and  
 made this writing, that the halfe part, which was remayning  
 after their decease, should come to the dominion of Tobias.

:: In the one  
 familie there  
 were no more  
 children but  
 one sonne, in  
 the other one  
 onlie daugh-  
 ter.

## CHAP. IX.

*The Angel Raphael goeth to Gabelus, receiveth the money, and bringeth him  
 to the marriage. 8. They salute each other, and Gabelus wisheth al prosperitie  
 to yong Tobias, and his spouse.*

1 **T**HEN Tobias called the Angel to him, whom he thought  
 to be a man, and he sayd to him: Brother Azarias, I pray  
 2 thee harken to my wordes: † If I should deliuer my self to  
 3 be thy servant I shal not deserue thy prouidence. † Howbeit  
 I beseech thee, that thou take vnto thee beastes and seruantes,  
 and goe to Gabelus into: Rages the citie of Medes: & render  
 him his handwritting, and receiue of him the money, and de-  
 4 liuer him to come to my marriage. † For thyself knowest that  
 my father numbrell the dayes: and if I slacke one day more,  
 5 his soule is made sorowful. † And surely thou seest how

:: The Angel  
 went to the  
 citie it selfe  
 called Rages,  
 Tobias remain-  
 ing in the ter-  
 ritorie or pro-  
 uince therof,  
 with Raguel,  
 which place is  
 also called Ra-  
 ges. c. 3. 7. 7.

Ffffff

Raguel





Raguel hath adiured me, whose adiuring I can not dispise.  
 † Then Raphael taking foure of Raguels seruantes, & two ca- 6  
 mels, went into Rages the citie of Medes: & finding Gabelus  
 gaue him his hand writing, and receiued of him al the money.  
 † And he told him of Tobias the sonne of Tobias, al thinges 7  
 that were done: and made him come with him to the ma-  
 riage. † And when he was entered into Raguels house, he 8  
 found Tobias sitting at the table: and he leaping vp, they  
 kissed ech other: and Gabelus wept, and blessed God, † and 9  
 sayd: The God of Israel bleſſe thee, because thou art the sonne  
 of a verie good man, and iust, and that feareth God, and doth  
 almes deedes: † and blessing be geuen vpon thy wife, and 10  
 vpon your parentes: † & that you may see your children, and 11  
 your childrens children, vnto the third & fourth generation:  
 and your seede be blessed of the God of Israel, who reigneth  
 for euer and euer. † And when al had sayd, Amen; they went 12  
 to the feast: but with the feare of our Lord also did they cele-  
 brate the feast of the mariage.

## CHAP. X.

*The parentes lament the long absence of their sonne Tobias. 8. Whom when Raguel can not perswade to stay longer, 11. he wisheth much good vnto him, and his wife, admonishing her to be dutiful in al thinges.*

∴ Such of the  
 Iewes as  
 beleue in  
 Christ, haue  
 lament that he  
 tarieth so long  
 from their na-  
 tion. Some  
 more assured-  
 ly withhold To-  
 bias, others  
 more doubt-  
 fully with his  
 wife, expect  
 his returne. S.  
 Beda in Tobiam  
 Euen so the  
 remnant of  
 Catholiques  
 in countries  
 fallen to here-  
 ſie haue great  
 ſadnes and con-

**B**UT when Tobias taried long " because of the mariage, 1  
 Tobias his father was careful, saying: Why thinkest thou  
 doth my sonne tarie, or why is he held there? † Is Gabelus 2  
 dead thinkest thou, and no man wil restore him the money?  
 † And he began to be sorowful exceedingly him selfe, and 3  
 Anna his wife with him: and ∴ they began both to weepe  
 together: because their sonne did not returne to them the  
 day appointed. † His mother therefore wept with discomfort- 4  
 table teares, and sayd: Woe, woe is me, my sonne, why sent  
 we thee to goe to a strange countrie, the light of our eies, the  
 staffe of our old age, the comforte of our life, the hope of  
 our posteritie? † We hauing al things together in thee onlie, 5  
 ought not to haue let thee goe from vs. † To whom Tobias 6  
 said: Hold thy peace, and be not troubled, our sonne is safe,  
 that man with whom we sent him is faithful ynough † How- 7  
 beit she could by no meanes be comforted, but dayly running  
 out looked about, and went about al waies by which there  
 seemed hope he would returne, that she might see him a far  
 of, if





8 of, if it were possible, coming. † But Raguel sayd to his sonne  
 in law: Tarie here, and I wil send a messenger to Tobias thy  
 9 father, that thou art in health. † To whom Tobias sayd: I  
 know that my father & my mother do now count the dayes,  
 10 and their spirite is tormented in them. † And when Raguel  
 desired Tobias in manie wordes, and he by no meanes would  
 heare him, he deliuered Sara vnto him, and the halfe part of al  
 his substance in men seruantes, & wemen seruantes, in cartel,  
 in camels, and in kine, and in much money and dismiss him  
 11 safe and ioyful from him, † saying: The holie Angel of our  
 Lord be in your iourney, and bring you through safe, and  
 that you may finde al thinges wel about your parentes, and  
 12 myn eies may see your children before I die. † And the pa-  
 rentes taking their daughter, kissed her, and let her goe:  
 13 † admonishing her to honour her father and mother in law,  
 to loue her husband, to rule the household, to gouerne the  
 house, and to shewe her selfe irreprehensible.

*tinual forer  
 in their hart  
 (Rom. 9.) vii-  
 thing (with  
 what tempo-  
 ral loile soc-  
 uet) the salua-  
 tion of their bre-  
 thren, kinsmen,  
 and countrie-  
 men: some ho-  
 ping more  
 confidently  
 and comfor-  
 ting others,  
 that Christ wil  
 againe illumi-  
 nate our  
 whole nation,  
 as light was  
 restored to  
 old Tobias.*

## A N N O T A T I O N S.

## CHAP VI. VII. VIII. IX. X.

1. *Taried long because of the Mariage.*] Out of this example of a holie Mariage  
 between yong Tobias and Sara, described in the five precedent chapters, some  
 special good lessons may be briefly gathered, for the instruction & consolation  
 of such as are to marie, or be already married. Not that either al, or onlie the  
 same obseruations pertaine now to christian Mariage, but that al Christians  
 may see, how orderly godlie persons proceeded in making, and performing  
 this holie contract in the old Testament, and therby lerne, that more perfection  
 is required in Christian Matrimonie, being now (as then it is was not) a holie  
 Sacrament, signifying the Vnion between Christ & his Church: and geuing pe-  
 culiar Grace to the parties (if themselves hinder it not) to beare more easily  
 the incident burdens, and rightly to fulfil the proper duties of man and wife,  
 according to the godlie instruction of the Roman Catechisme. Al that we shal  
 here note, may be reduced to two heades, or principal partes. For in this Ma-  
 riage there were certaine necessarie, and as it were essential pointes, without  
 which it had not benne a lawful nor right contract: Other accessarie ceremo-  
 nies, and Rites were also very conuenient, for the more solemnitie and better  
 performance therof As the like of both sortes are now, but more perfect in  
 Christian Mariages. In the former kind, first of al, the end of Mariage was proposed  
 by the Angel, and desired by the parties. chap. 6. v. 22. 6. 8. v. 9. not for pleasure  
 but for children, and posteritie, by which God might be blessed and serued: Secondly  
 Mariage must be between lawful personnes, For the seruantes of God could not  
 lawfully match, neither with Infideles, nor with ouer nere kinted, but in con-  
 uenient degrees, and that ordinarily in the same Tribe. ch. 6. v. 11. ch. 7. v. 14.  
 as the law of Moyles prescribed. Thirdly, the parties must geue, and expresse their  
 mutual consent, and the good wil of parentes was also requisite. ch. 7. v. 10. 15. 20.  
 These principal pointes premised; for the due solemnization other Rites were

Instructions  
 to married per-  
 sons out of the  
 example of  
 Tobias and  
 Saras Mariage

True Mariage  
 alwayes a ho-  
 lie contract.

Now a Sacra-  
 ment.

Proper instruc-  
 tions for man  
 and wife.

Three necessa-  
 rie pointes in  
 Matrimonie.

} } } } }

also





Tenne godly  
Rites obser-  
ued in the Ma-  
riage of To-  
bias and Sara.

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also adioyned First Raguel, the maides father, gave his daughter taking her by the right hand, and so deliuered her into the right hand of Tobias. *ch. 7. v. 15.* as with vs the father, or nere freind of the woman, geueth her to be married to such a man. Secondly her father prayed that it might wel succede, *ibidem.* and so do al freindes now, especially the Priest by the publique prayers of the Church. The third rite, the *covenantes of Marriage* were made, with assignment of dawrie, also *written*, *ch. 7. v. 16* & sealed, as the \* Hebrew and Greke text witnesse. The fourth, Inuitation of freindes to the Marriage, *ch. 8. v. 2. ch. 9. v. 3.* The fifth. They made a feast, which commonly dured seven dayes, but here fourtenc *ch. 8. v. 23.* for the duple ioy of the marriage, and expulsion of the diuel. But though the feast continued long, yet was it most moderate and sober, *with feare of our Lord they celebrated the feast of the Marriage ch. 9. v. 12.* Plato a heathen Philosopher, *li. 6. de legibus*, prescribeth what temperance in meate & drinke, and what modestie of behauiour, are required in marriage feastes. VVhose excellent sentence, *F. Serrarius in Tob. 10. reciteth.* The sixth rite, the bringing of the bride to her chamber, *chap. 7 v. 19.* the Catholique Church hath a particular forme of blessing the bridal chamber. The seventh, Tobias & Sara obserued three dayes continencie after the Marriage *ch. 6. v. 18. ch. 8. v. 4* which now is commended by way of counsell, not of precept. The eight, Tobias obserued that which the Angel aduised him, in burning the liuer of the fish vpon coales in their chamber *ch. 6. v. 19. ch. 8. v. 2* So deuout persons commonly obserue that which spiritual men exhort them vnto, though it be not a commandment. The ninth, Priuate prayer of the new married persons, *ch. 6. v. 18. c. 8 v. 4* The tenth, the sending away of the spouse to her husbands house, or dwelling place, with good wishes, due payment of the promised dawrie, and godlie admonitions by her parentes, *ch. 10. v. 10. 11. 12. 13.*

*Apud: Munde- rum. Gen. 29. v. 27. Iudic. 14. v. 17.*

#### CHAP. XI.

*Leauing Sara with the rest of the companie, and the flocke to follow, the Angel Raphael and Tobias goe before, 5. are ioyfully receiued, 8. Tobias annointeth his fathers eyes with the fishes gal, and he seeth. 18. Sara arriueth seven dayes after with her familie and cattle.*

AND when they returned they came to Charan, which is in the midde way agaynst Ninieue, the eleuenth day. † And the Angel said: Brother Tobias thou knowest how thou didest leaue thy father. † If it please thee therefore, let vs goe before, and let the families follow softly after vs, together with thy wife, and with the beastes. † And when this pleased him that they should goe, Raphael said to Tobias: Take with thee of the gal of the fish: for it shal be necessarie. Tobias therefore tooke of that gal and they departed. † But Anna sate beside the way dayly, in the toppe of a hil, from whence she might see afar of. † And whiles she watched his coming out of that place, she saw afar of, and by and by perceiued her sonne coming: and running she told her husband saying: Behold thy sonne cometh. † And Raphael said





said to Tobias. But when thou art entred into thy house forth-  
with adore our Lord thy God: and geuing thanks to him  
8 goe to thy father, and kisse him. † And immediatly annointe  
vpon his eyes of this gal of the fish, which thou cariest with  
thee. For know thou that forthwith his eyes shal be opened,  
and thy father shal see the light of heauen, and shal reioice in  
9 the sight of thee. † Then ranne :: the dogge before, which  
had beene with them in the way, and coming as it were a mes-  
10 senger with the sawning of his tayle reioysed. † And his fa-  
ther that was blind ryling vp, began to runne stumbling with  
his feet: and geuing a seruant his hand, went to meete his  
11 sonne. † And receiuing him kissed him, with his wife, and  
12 they began both to weepe for ioy. † And when they had ado-  
red God, and geuen thanks, they sate downe together.  
13 † Then Tobias taking of the gal of the fish, annoynted his  
14 fathers eyes. † And he layed as it were almost halfe an houre:  
& the white blenish began to come out of his eyes, as it were  
15 the skine of an egge. † Which Tobias taking drew from his  
16 eyes, and immediatly :: he receiued sight. † And they glorified  
God, to wit, himselfe and his wife, and al that knewe him.  
17 † And Tobias said: I blesse thee Lord God of Israel, because  
thou hast chastised me, and thou hast saued me: and behold I  
18 see Tobias my sonne. † After seuen dayes also came in Sara  
his sonnes wife, and al the familie safe, and cattel, and the ca-  
mels, and much money of his wiues: and that money also,  
19 which he had receiued of Gabelus: † and he told his pa-  
rentes al the benefites of God, which he had done to him  
20 by the man, that conducted him. † And Achior and Nabath  
Tobias sisters sonnes came, reioysing at Tobias, and congra-  
tulating him for al good thinges, that God had shewed to-  
21 wards him. † And for seuen daies making good chere, they  
reioysed al with great ioy.

:: It nothing  
disgraceth the  
sacred historie  
that a smal  
matter being  
also true is re-  
corded with  
the rest. *As not  
ent litterar one  
title of the law  
may be omitted,*  
*Mat. 5. 18. &c.*  
also expoun-  
deth it mysti-  
cally of Gods  
preachers S.  
Ierom. doth  
the like, in  
*Isaia. 56* and  
S. Augustin  
*li. 12. c. 56.*  
*cont. Iulianum.*  
*Manich.*

:: God vsed this  
gal of a fish in  
curing Tobias  
eyes, in like  
sorte as the  
liuer is dri-  
uing away the  
diuel. *c. 6. v. 8.*

## CHAP. XII.

Old Tobias and his sonne offer the half of al the goodes which they had newly-  
receiued to Raphael, for his wages. 6. Who then declareth to them that he  
was sent from God to helpe them, 15. and that he is an Angel, 20. He  
parteth away, and they render thanks to God.

1 **T**HEN Tobias called to him his sonne, and sayd to him:  
What may we geue to this holic man, that is come with  
2 thee. † Tobias answering, sayd to his father: Father what  
reward shal we geue him? or what can be worthie of his be-  
nefitures:

Fssss

nes:





∴ Grateful Tobias recounteth seven benefites received by the companion of his iourney, & that they have received (not manie but) al good things by him.

∴ Fasting and almes are as two winges with which prayer flyeth into heauen.

∴ O how sweete (or excellent) a thing is it (saith S. Augustin ser. 3. de Nat. i. it.) when Angeles guardians of our life offer our vowes (or resolution to flee vices and embrace vertues) before the sight of Gods Maiesty?

nesittes? † He hath \* led me and brought me agayne safe, he  
 \* receiued the money of Gabelus, he \* caused me to haue my  
 wife, and the \* euil spirit he chased from her, he \* made ioy  
 vnto her parentes, my self he \* deliuered from being deuoured  
 of the fish, \* thee also he hath made to see the light of heauen,  
 and we are replenished with ∴ al good things by him. What  
 can we geue him worthie for these things? † But I beseech 4  
 thee my father, that thou desire him, if perhaps he wil vout-  
 safe to take vnto him the one halfe of al thinges, which are  
 brought. † And they calling him, to wit the father and the 5  
 sonne, tooke him aside: & began to desire him that he would  
 voutsafe to accept the halfe part of al thinges, that they had  
 brought. † Then he sayd to them secretely: Blesse ye the 6  
 God of heauen, and before al that liue confesse to him, be-  
 cause he hath done mercie with you. † For to hide the se- 7  
 crete of a king is good: but to reueale & confesse the workes  
 of God is an honorable thing. † ∴ Prayer is good with fasting 8  
 and almes, rather then to lay vp treasures of gold: † because 9  
 almes deliuereth from death, and that is it which purgeth  
 sinnes, and maketh to finde mercie and life euerlasting. † But 10  
 they that committe sinne and iniquitie, are enemies to their  
 owne soule. † I open therefore vnto you the truth, and I wil 11  
 not hide from you the secreete word. † When thou didst pray 12  
 with teares, and didst burie the dead and least thy dinner,  
 and didst hide the dead by day in thy house, and by night  
 didst burie them, " I ∴ offered thy prayer to our Lord.  
 † And because thou wast acceptable to God, it was necessarie 13  
 that tentation should proue thee. † And now our Lord sent 14  
 me to cure thee, and to deliuer Sara thy sonnes wife from the  
 diuel. † For I am Raphael an Angel, one of the seven, which 15  
 assist before our Lord. † And when they had heard these 16  
 thinges, they were troubled, & trembling fel vpon the ground  
 on their face. † And the Angel sayd to them: Peace be to you, 17  
 feare not. † For when I was with you, by the wil of God I was 18  
 so: blesse ye him, and sing to him. † I seemed indeede to eate 19  
 with you, and to drinke: but I vse an inuisible meate and  
 drinke, which can not be seene of men. † It is time therefore 20  
 that I returne to him, that sent me: but blesse ye God,  
 and tel al his maruelous workes. † And when he had sayd 21  
 these things, he was taken from their sight, and they could  
 see him no more. † Then prostrate for three houres vpon 22  
 their face, they blessed God: and rysing vp they told al his  
 maruelous workes.

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## A N N O T A T I O N S.

## CHAP. XII.

12. *I offered thy prayer to our Lord.* ] Here the Angel Raphael reporteth certaine good offices, which he had done for Tobias. He did other like for his sonne, and for Raguel, and his daughter, which are likewise recorded in this booke. And the whole world, especially Gods seruantes, receive continual great benefites by holie Angeles, as partly may be gathered in this holie historie, and more elswhere. For first the office of Angeles is, to assist, or be alwayes readie, as most diligent seruitorres of God, expecting what his diuine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was sent, when yong Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greeke text readeth, v. 15. Angels present the prayers of Sainctes, that is, of godlie men and women to God: so Raphael testifieth here him self, that he offered Tobias prayers to our Lord. Thirdly, Angeles ayde and assist those that loue puritie of life, sincere seruice of God, hate vice, embrace vertue, & do workes of mercie, so Raphael assisted Tobias, when he traueled to burie the dead, fleeing from the kings furie, and hiding himself, ch. 1. v. 11. 13. Fourthly Angels exhort to good workes, as in this 12. chapter, v. 6. 8. 9. 10. 18. Fifthly they suggest and instruct what to do, ch. 6. v. 4. 5. Raphael taught yong Tobias to take the fish, vnbowel him, reserue partes thereof, v. 11. 12. 13. aduised him to lodge at Raguels house, to demand Sara to wife, and v. 16. 17. instructed him, against whom diuels haue powre. Sixthly, they expel diuels from persons, and places, ch. 8. v. 3. Raphael tooke and bound the diuel *Amodai* in the desert of hiegher Egypt. Seventhly, they deliuer men from dangers and euiles, c. 6. v. 1. as when the great fish assaulted Tobias, and Sara from molestation, and slander, and old Tobias from blindnes. chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eightly. VVhen it redoundeth to the honour and more seruice of God, and good of the soule, Angeles procure riches, and worldly commodities, ch. 12. v. 3. Yong Tobias gratefully confessed the great benefites received by his guide, concluding generally, *by him we are replenished* (sayth he) *with al good thinges*. Ninthly, Good Angels also proue men, for their more merite, so the Angel witnesseth ch. 12. v. 13. *because thou wast acceptable to God, it was necessarie, that temptation should proue thee*. Tenthly, and finally (for we remitte the reader to larger documentes of others) after prooffe of patience, fortitude, and other vertues, holie Angeles comforte good men; so Raphael encouraged old Tobias, saying, ch. 3. v. 13. his blindnes should shortly be cured, ch. 12. v. 12. shewed him how grateful his prayers with teares and woorkes of mercie were in Gods sight. He comforted Raguel and his familie by bringing yong Tobias to their house, ch. 7. v. 5. Much more, ch. 8. v. 16. both them and al Tobias his familie, by driving away the diuel; and lastly by reuealing himselfe vnto them. So holie Angeles, especially the proper gardian patrones of euerie one, are alwayes readie to helpe men; guard them, exhort them to good, do instruct them, do expel euil spirites, and deliuer men from many euils & dangers, do procure them temporal commodities, proue their vertues, offer their prayers and good workes, assist them al their liues, and at their deathes, then also bring their soules to the Iudgement seate, and (if they die in good state) to eternal ioy and glorie, wherof the ancient fathers writings are, ful. S. Gregorie the great in his Dialogue, li. 4. c. 33. S. Athanasius li. de *communione*. S. Chrysostom. ho. 3. in *Epist.* ad Coloss. li. 6. de *sacerdotio*. Gregorius Turonen. li. 42.

Offices of Angeles towards men.

Readie to helpe al.

Offer mens prayers and good workes.

Ayde the godlie.

Exhort to good. Instruct.

Expel euil spirites.

Deliver from euils and dangers.

Procure temporal commodities for the soules good.

Proue the good by tribulations.

Comforte the patient and al vertuous.

Angeles guardians haue special care of soules committed to their charge.





*li. de gloria Martyrum, & Confessorum. s. Augustin Epist. ad probam. c. 9. Epist. 68. ad fratres in eremo. li. 11. c. 11. ciuit. & octoginta trinum. 99. 9. 79. Our Sauour himself testifieth that Angels reioyce at the conuersion of a sinner. Luc. 15. and therefore, they know and haue care of mens states in this life, and finally Angeles caried the soule of poore Lazarus into Abrahams bosome. Luc. 16.*

## CHAP. XIII.

The third  
part.

Old Tobias  
prayeth God,  
prophecies  
better state of  
Gods people.

*Tobias the father prayseth God, exhorting al Israel to do the same. 11. prophe-  
cieth the restauration and better state of Ierusalem.*

:: Temporal  
affliction for  
the spiritual  
good of o-  
thers.

:: His bodie  
being in cap-  
tivitye, yet his  
spirit was free  
to praise and  
thank God. s.  
*Cypri. li. de mor-  
talitate.*

:: He prophe-  
cieth the ree-  
difying of the  
temple, and  
citie of Ieru-  
salem.

AND Tobias the elder opening his mouth, blessed our  
Lord, and layd: Thou art great Lord for ever, and thy  
kingdom world without end: † because thou scourgest, and  
sauest: ledest downe to hel, and bringest backe agayne: and  
there is none that may escape thy hand. † Cōfesse to our Lord  
ye children of Israel, and in the sight of the Gentiles prayse  
him: † because he hath therefore disperfed you among the  
gentiles, which know not him, that you may declare his  
maruelous werkes, and :: make them know, that there is no  
other God omnipotent besides him. † He hath chastised vs  
for our iniquities: and he wil saue vs for his mercie. † Behold  
therefore what he hath done with vs, and with feare and trem-  
bling confesse ye to him: and extol the king of the worldes  
in your workes. † And I :: in the land of my captiuitie wil  
confesse to him: because he hath shewed his maiestie toward  
a sinful nation. † Conuert therefore ye sinners, & do iustice  
before God, beleuing that he wil doe his mercie with you.  
† And I, and my soule wil reioyce in him. † Blesse ye our  
Lord al his elect, celebrate daies of gladnes, and confesse to  
him. † Ierusalem the citie of God, our Lord hath chastised  
thee in the workes of thy handes. † Confesse to our Lord in  
thy good thinges, and blesse the God of the worldes, that he  
may :: reedefie his tabernacle in thee, and may cal backe al  
the captiues to thee, & thou mayst reioyce for euer and euer.  
† Thou shalt shine with a glorious light: and al the coastes  
of the earth shal adore thee. † Nations from far shal come  
to thee: and bringing giftes, they shal adore our Lord in thee,  
and shal esteeme thy land for sanctification. † For they shal  
inuocate the great name in thee. † Cursed shal they be that  
shal contemne thee: and damned shal they be that shal blas-  
pheme thee: and blessed shal they be that shal build thee.  
† And thou shalt reioyce in thy children, because they shal  
al be





- 18 al be blessed, & shal be gathered together to our Lord. † Blessed  
 19 are al that loue thee, and that reioyce vpon thy peace. † My  
 soule, blesse thou our Lord, because he hath deliuered Ieru-  
 salem his citie :: from al her tribulations, the Lord our God.  
 20 † Blessed shal I be if there shal remayne of my seede, to see the  
 21 glorie of Ierusalem. † The gates of Ierusalem shal be built of  
 Saphire and the Emerauld: and al the compasse of the walles  
 22 therof of pretious stone. † With white and cleane stone shal  
 al the streates therof be paved: and in the streates therof  
 23 :: *Alleluia* shal be song. † Blessed be our Lord, which hath  
 exalted it, and his kingdom be for euer and euer ouer it  
 Amen.

:: O alie cele-  
 stial Ierusalem  
 shal be free  
 from al tribu-  
 lations.  
 :: No Christian  
 is ignorant  
 (sayth S. Au-  
 gustin Epist. 86.)  
 that *Alleluia*  
 is a voice of  
 praise. In En-  
 glish it is.  
*Praise ye the  
 Lord with ioi.*

## CHAP. XIII.

*Old Tobias dieth at the age of an hundred and two yeares, & exhorteth his  
 sonne and nephewes to pietie, forshewing that Ninine shal be destroyed,  
 and Ierusalem reedified. 14. yonger Tobias returneth with his familie to  
 Raguel, and dieth happely as he had liued.*

- 1 **A**N the wordes of Tobias were ended. And after that  
 Tobias was restored to his sight, he liued two and four-  
 2 tie yeares, and saw the children of his nephewes. † Therefore  
 an hundred and two yeares being accomplished, he was buri-  
 3 ed honorably in Ninine. † For being six and fiftie yeares old  
 he lost the sight of his eies, and being threescore he receiued  
 4 it agayne. † And the rest of his life was in ioy, and with great  
 increase of the feare of God he went forward in peace.  
 5 † And at the houre of his death he called vnto him Tobias  
 his sonne, and his seuen yong sonnes, his nephewes, and sayd  
 6 to them: † The destruction of Ninine is neere: for the word  
 of our Lord sayleth not: and our brethren, which are disper-  
 7 sed from the land of Israel, shal returne to it. † And al the  
 desert land therof shal be replenished, and the house of God  
 which is burnt in it, shal agayne be reedified: and thither  
 8 shal al returne that feare God; † and the Gentiles shal forsake  
 their idols, and shal come into Ierusalem, and shal inhabite  
 9 in it, † and :: al the kings of the earth shal reioyce in it, ado-  
 10 ring the king of Israel. † Heare ye therefore my children your  
 father: serue our Lord in truth, and :: seeke to doe the thinges  
 11 that please him: † and command your children that they  
 doe iustices and almes deedes, that they be mindeful of God,  
 and blesse him at al time in truth, and in al their power. do.

:: This can not  
 be understood  
 of the citie of  
 Ierusalem but  
 of the Church  
 of Christ.  
 :: Gods seruan-  
 tes must not  
 only expect  
 what shal be  
 commanded,  
 but also seeke  
 to know what  
 they ought to  
 do.

Gggggg

† Now





∴ A notable  
cōmendation  
of Tobias fa-  
milie and po-  
steritie. And a  
plaine testi-  
monie that  
true Religion  
neuer failed  
wholy in the  
tenne tribes,  
much lesse in  
the kingdom  
of Iuda, least  
of al in the  
Church of  
Christ, & new  
Testament.

† Now therfore children heare me, and doe not tarie here: 12  
but what day soeuer you shal burie your mother by me in one  
sepulchre, from thenceforth directe your steppes to depart  
hence: † for I see that the iniquitie therof wil giue it an end. 13  
† And it came to passe after the death of his mother, Tobias 14  
departed out of Ninive with his wife, and children, and chil-  
drens children, and returned to his father and mother in law.  
† And he found them in health in good old age: and he tooke 15  
care of them, and he closed their eies: and al the inheritance  
of Raguels house he receiued: & he saw the fifth generation,  
his childrens children. † And nintie nine yeares being accom- 16  
plished in the feare of our Lord, with ioy they buried him.  
† And ∴ al his kinred, and al his generation continewd in 17  
good life, and in holie conuersation, so that they were accep-  
table both to God, and to men, and to al the inhabitantes in  
in the land.

## THE ARGUMENT OF THE BOOKE OF IVDITH.

S. Ierom for  
the authoritie  
of the council  
of Nice, held  
this booke to  
be canonical,  
which before  
he did not.

**S**. Ierom sometime supposed this booke, not to be canonical, but after wards finding that the Council of Nice accounted it in the number of holie Scriptures, he so esteemed it; and thereupon not only translated it into Latin, out of the Chaldee tongue, wherein it was first written, but also as occasion required, alleaged the same as diuine Scripture, and sufficient to conuince matters of faith in controuersie. For otherwise his opposing the authoritie of the Nicen Council, should proue nothing at al against the Iewes, seeing they also acknowledge this booke amongst Agiographa (or holie writtes) but lesse fitte (say they) to strengthen those thinges which come into contention. Wherby is clere that S. Ierom thenceforth held it for diuine Scripture. As further appeareth in his commentaries in Isai 14. more expresly Epist. ad Principiam, he counted it in ranke with other Scriptures, wherof none doubteth, saying: Ruth, Esther, Iudith were of so great renoume, that they gaue the names to sacred volumes. And in this Preface doubted not to say: that the rewarde of Iudithes chastitie (God himself) gaue her for imitation not only to women, but also to men: gaue her such vertue that she ouerthrew him, whom none could overcome, and conquered the inuincible. Also before the Council, Origen in c. 14. Iudith, Tertullian de Monogamia. c. vlt. And diuers

Epist. 112  
115. Pre-  
fat. in  
Iudith.

Others Do-  
ctors both be-





*divers whom S. Hilarie citeth, and dissenteth not from them, Prologo in Psalms, held this booke for Canonical. Manie more writes likewise about the time of the same Council, and after so account it. Prudentius in Phrycomachia prudencia & libidinis: Chromatius in c. 6. Mat. Paulinus. in Natali. 10. S. Chrylostom hom. 10. in Math. 5. Ambrose. li. 3. Offic. c. 13. Epist. 82. et li. de viduis. S. Augustin (or some other good author) wrote two sermons of Iudith, 228. 229. Cassiodorus divini lib. c. 6. Fulgentius Epist. 1. de statu viduarum. Ferrandus Carthaginensis ad Regem de re militati. Iunilius Africanus li. 1. de partibus diuine legis. Sulpitius in historia. S. Beda de sex aetatibus. Altedus writing the life of S. Edward our king. More are not necessarie to reasonable men. Concerning the time, and author, it seemeth most probable that these things happened when Manasses king of Iuda was either in prison in Babylon, or newly restored to his kingdom, who as it seemeth permitted the gouernment to the high priest Eliachim (Chap. 4) otherwise called Ioachim (ch. 15) & he also wrote this booke, as Philo Chronologie, li. 2. reporteth. From which time they had no parties till the reigne of Ioachim, about 80 yeares, conformable to the long peace mentioned, ch. p. 16. & 30. In summe we haue here, not a poetical Comedie (as Martin Luther sheweth not to call it, in Simplicissimus, c. 19. and in his German Preface of Iudith, but a sacred Historie (as also formentione esteemed it, and the Iewes confesse) of a most valiant Matrons fact, delivering the people of God from persecution of a cruel Tyranne. The first three chapters shew the occasion of this danger: the next four describe the difficulties & distresses thereof: other seven with part of the 15. how Iudith deliuered them from it. In the rest Iudith is much praised, and she with the whole people praise God.*

When this historie happened. And by whom it was written

The contents.

Divided into foure partes.

This booke is read at Martins the fourth weeke of September.

The first part. The occasion of the Iewes persecution at this time.

The author being resolved to write this historie, ioyneth his narration to his internal purpose, saying: Arphaxad therefore &c. 1. 5. Greg. ho. 2. in Exch.

# THE BOOKE OF IVDITH.

## CHAP. I.

*Nabuchodonosor king of Assyrians overcometh Arphaxad king of the Medes: 7. summoneth manie other nations to submitte themselves to his Empyre: 11. which they refusing he threatneth reuenge.*



**ARPHAXAD** therefore king of the Medes had subdued manie nations to his empire, & he built a most mightie citie, which he called Ecbatanis, † Of stone squared and hewed: he made walles therof in height seuentie cubites, and in breadth thirtie cubites, and the towers therof he made in height an hundred cubites. † But each side of them was in foure square twentie foote long, and he made the gates therof according

1  
2  
3

G g g g g g 2 to the





∴ Thou soole to the height of the towers: † and he ⁊ gloried as mightie in  
 this night they the force of his armie, and in the glorie of his chariotes. † In  
 shal take thy the twelfth yeare of his reigne: Nabuchodonosor the king  
 life from thee, of the Assyrians, who reigned in Ninive the greate citie,  
 & these things fought against Arphaxad, and overcame him † in the great  
 whose shal field, which is called Ragau, about Euphrates, and Tigris,  
 they be? *Luc. 11. 7. 29.* and Iadason in the field of Erioch the king of the Elicians.  
 † Then was the kingdom of Nabuchodonosor exalted, and  
 his hart was eleuated: and he sent to al, that dwelt in Cilicia  
 and Damascus, and Libanus, † and to the nations, that are  
 in Carmelus, and Cedar, and the inhabitantes of Galilee in  
 the great field of Eldrelon, † and to al that were in Samaria,  
 and beyond the riuer Iordan euen to Ierusalem, and al the  
 land of Iesse til you come to the borders of Æthiopia. † To  
 al these Nabuchodonosor king of the Assyrians sent messen-  
 gers: † Who al with one minde said nay, & sent them backe  
 emptie, and reiected them without honour. † Then Nabu-  
 chodonosor the king taking indignation against al that land,  
 swore by his throne and kingdom that he would ⁊ reuenge  
 him selfe of al those countries.

\* *desen-  
deret se.*

#### CHAP. II.

*Nabuchodonosor sendeth Holofernes his General to waist al countries of the  
 west. 7. with a great armie, and abundant munition. 11. They subdue  
 manie places, and others are strooken with great feare.*

IN the thirteenth yeare of king Nabuchodonosor, the two  
 and twentieth day of the first moneth, the word was geuen  
 out in the house of Nabuchodonosor the king of the Assy-  
 rians, that he would reuenge him selfe. † And he called al  
 the ancientes, and al the captaynes, and his men of warre, and  
 communicated with them the secreete of his counsel: † and  
 he said that his cogitation was vpon that, to subdew al the  
 earth to his empire. † which saying when it had pleased them  
 al, Nabuchodonosor the king called Holofernes the Gene-  
 ral of his warres, † and said to him: Goe forth against euerie  
 kingdom of the west, & against them especially, that contem-  
 ned my commandment. † ⁊ Thyne eie shal spare no king-  
 dom, and euerie fenced citie thou shalt lubdew to me. † Then  
 Holofernes called the captaynes, & magistrates of the powre  
 of the Assyrians: and he mustered men for the expedition, as  
 the king commanded him, an hundred twentieth thousand figh-  
 ting

∴ This cruel  
 commandment  
 was as cruelly  
 put in execu-  
 tion by Holo-  
 fernes, *ch. 3. 7. 11.*





ting men on foote, and twelue thousand archers horsemen.  
 8 † And he made al his expedition to goe before in a multitude  
 of innumerable camels, with those thinges that might suffice  
 the armies abundantly, heardes of oxen also, and flockes of  
 9 sheepe, which had no number. † He appoynted corne to be  
 10 prepared out of al Syria in his passage. † But gold and silver  
 11 he tooke out of the kings house exceeding much. † And he  
 went forth and al the armie with the chariotes, & horsemen,  
 and the archers, which covered the face of the earth, as lo-  
 12 custes. † And when he had passed through the coastes of the  
 Assyrians, he came to the great mountaines of Ange, which  
 are on the left hand of Cilicia: and he went vp into al theit  
 13 castles, and wonne euerie fortreffe. † And he brake downe  
 the renowned citie of Melothus, and spoyled al the children  
 of Therfis, and the childten of Ismael, which wete against  
 the face of the desert, and on the south of the land of Cellon.  
 14 † And he passed ouer Euphrates, and came into Mesopota-  
 mia: and he brake al the high cities, that were there, from  
 15 the torrent of Membre, til ye come to the sea: † and he tooke  
 the borders therof, from Cilicia vnto the coastes of Iapheth,  
 16 which are toward the sou h. † And he caried away al the  
 children of Madian, and spoyled al their riches, and al that  
 17 resisted him he slew in the edge of the sword. † And after  
 these thinges he went downe into the fieldes of Damascus in  
 the daies of haruest, and he set al the corne on fire, and he  
 18 made al the trees and vineyardes to be cut downe; † and the  
 feare of him fel vpon al the inhabitantes of the land.

CHAP. III.

*Manie kinges and other princes submitte them selues to Holofernes. 8. He re-  
 ceiveth them, and taketh of their chief men to reinforce his armie, 11. ne-  
 vertheles destroyeth their cities, and their goddes, that Nabuchodonosor only  
 might be called God.*

1 **T**HEN the kinges and princes of al cities and provinces;  
 namely of Syria and Mesopotamia, and Syria Sobal, and  
 Libya, and Cilicia sent their embassadoers, which coming to  
 2 Holofernes, said: † Let thy indignation towarde vs cease:  
 For it is better that living we feare Nabuchodonosor the  
 great king, and be subiect to thee, then dying, we should  
 with our destruction suffer the damages of our seruinde.  
 3 † Euerie citie of ours, and al our possession, al mountaynes,

Gggggg 3 and





and hilles, and fieldes, and hearde of oxen, and flockes of  
 sheepe, and goates, and of horses, and camels, and al our  
 goodes, and families are in thy sight: † let al our thinges be 4  
 vnder thy law. † We also, and our children are thy seruantes. 5  
 † Come to vs a peaceable Lord, and vse our seruice, as it shal 6  
 please thee. † Then went he downe from the mountaynes 7  
 with horsemen in a great powre, and tooke euerie citie, and  
 euerie inhabiter of the land. † And of al the cities he tooke 8  
 to helpe him valiant men, and chosen for battel. † And so 9  
 great feare lay vpon al those prouinces, that the inhabitantes  
 of al cities, princes and honorable persons, together with the  
 people went out to meete him coming, † receyuing him with 10  
 garlandes, and torches, dauncing with timbrels, & shaulmes.  
 † Neither doing these thinges, could they for al that mitigate 11  
 the fiercenesse of his stomacke: † for he did both destroy 12  
 their cities, and cut downe their groues. † For Nabucho- 13  
 donosor the king had commanded him, that he should de-  
 stroy al the goddes of the earth, that :: he only might be cal-  
 led God of those nations, which could be subdued with the  
 might of Holofernes. † And passing through al Syria Sobal, 14  
 and al Apamea, & al Mesopotamia he came to the Idumeians.  
 into the land of Gabaa, † and tooke their cities, and, late 15  
 there for thirtie dayes, in which daies he commanded al the  
 armie of his powre to be vnited.

## CHAP. II II.

*The children of Israel exceedingly fearing Holofernes forces, 3. provide to resist  
 him, by the exhortation of the High priest, vsing both humane, 8. and di-  
 uine meanes.*

:: An expresse  
 figure of Anti-  
 christ 2. Thes. 2.  
 for whom al  
 heretikes  
 make way as  
 precursors, for  
 the singular  
 man of sinne  
 wil confesse  
 no God but  
 himself.

The second  
 part.  
 Gods people  
 are in great  
 feare and dis-  
 tresse.

:: The high  
 priest mana-  
 ged also the  
 temporal af-

**T**HEN the children of Israel, which dwelt in the Land 1  
 of Iuda, hearing these thinges, were sore afraid of his  
 presence. † Trembling also, and horrour inuaded their senses, 2  
 lest he would doe that to Ierusalem and to the temple of our  
 Lord, which he had done to other cities, and their temples.  
 † And they sent into al Samaria round about, as for as Iericho, 3  
 and preoccupied al the toppes of mountaynes: † and they 4  
 compassed their townes with walles, and gathered together  
 corne for prouision of battel. † Eliachim :: the priest wrote 5  
 to al, that were against Esdrelon, which is against the face of  
 the great felde beside Dothain, and to al, by whom there  
 might be passage of way, that they should take the ascents  
 of the





of the mountaynes, by which there might be way to Ierusalem, and should keepe watch, where the way was narrow between the mountaynes. † And the children of Israel did according as the Priest of our Lord, Eliachim had appointed them. † And al the people cried to our Lord with great instance, and they humbled their soules in fastings, and prayers they & their wiues. † And the Priestes put on heareclothes, and they laide the infantes prostrate against the face of the temple of our Lord, and the altar of our Lord they couered with hearecloth: † and they cried to our Lord the God of Israel With one accord, that their infantes might not be geue into praye, & their wiues into spoile, and their cities into destruction, and their holie thinges into pollution, and they be made a reproch to the Gentiles. † Then Eliachim the high Priest of our Lord went about al Israel and spake to them, † saying: Know ye, that our Lord wil heare your prayers, if continew you continew in fastinges and prayers in the sight of our Lord. † Be mindful of Moyse the seruant of our Lord, who overthrew Amalec trusting in his power, and in his might, and in his armie, & in his shieldes, & in his chariotes, & in his horsemen, not by fighting, but with holie prayers: † so shal al the enemies of Israel be; if you perseuere in this worke, which you haue begunne. † They therfore at this exhortation of his, beseching our Lord, continewed in the sight of our Lord, † so that they also, which offered the holocaustes to our Lod, did offer the sacrifices to our Lord girded with heareclothes, and there were ashes vpon their head. † And they al prayed God with al their hart, that he would visite his people Israel.

CHAP. V.

*Holofernes hearing that the Israelites prepare to resist him, in great rage demandeth diuers particulars concerning that people, 5. Achior an Ammonite telleth the merueilous workes of God towards them. 22. aduiseeth him not to fight against them. 26 the chief capitaines are offended, & threaten Achior.*

1 **A**N d it was told Holofernes the General of the warres of the Assyrians, that the children of Israel prepared them selues to resist, and had shut vp the wayes of the mountaynes, † and with exceeding furie he chased in great anger, 2 and called al the princes of Noab and dukes of Ammon, † and he sayd to them: Tel me: what is this people which besetteth 3 the

sayres of the  
comon welth,  
at this time,  
by consent &  
commission  
of king Ma-  
nasses, as is  
most probable  
these thinges  
happening  
shortly after  
his repentance,  
2. Paral. 33.

Holofernes  
could not be  
the





altogether ignorant of so famous a people as the Iewes, but in his rage maruelling at their attempt demaeth more particularly of their habilitie to resist him.

See, y. 47.

the mountaynes: or what, and of what sorte, and how great their cities are: also what their power is, or what is their multitude: or who is the king of their warfare: † and why aboue 4  
al that dwel in the East, haue these contemned vs, and haue not come forth to meete vs, that they might receiue vs with peace: † Then Achior captaine of al the children of Am- 5  
mon answering, said: If thou wouldest my Lord to heare, I wil tel the truth in thy sight of this people, which dwelleth in the mountaynes, and there shal not a false word come forth of my mouth. † This people is of the progenie of the 6  
Chaldees. † The same dwelt first in Mesopotamia, because they 7  
would not folow the goddes of their fathers, which were in the land of the Chaldees. † Forsaking therefore the ceremonies of their fathers, which were in multitude of goddes, 8  
† they worshipped one God of heauen, who also commanded them that they should depart from thence, and should dwel 9  
in Charan. And when there was famine ouer al the land, they went downe into Ægypt, and there for foure hundred 10  
yeares were so multiplied, that the host of them could not be numbred. † And when the king of Ægypt oppressed them, and in the buildinges of his cities had subdewed them in brick and claye, they cried to their Lord, and he stroke the 11  
whole Land of Ægypt with diuers plagues. † And when the Ægyptians had cast them out from them, and the plague had ceased from them, and they would take them againe, 12  
and cal them backe to their seruice, † these fleeing away, the God of heauen opened the sea, so that the waters were  
\* consolidated as a wal, on either side, and they walking through the botome of the sea passed drie foote. † In 13  
which place whiles an innumerable armie of the Ægyptians pursued them, they were so ouerwhelmed with the waters, that there was not one remayning, to tel the fact to posteritie. † Also being past the read sea, they possessed the 14  
desertes of Mount Sinai, in which neuer man could dwel, or sonne of man rested. † There bitter fountaynes were made 15  
sweete for them to drinke, and for fourtie yeares they receiued meate from heauen. † Wheresocuer they entered without bow and arrow, and without shilde and sword, their God fought for them, and ouercame. † And there was not 17  
that did insult against this people, but when they departed from the worship of the Lord their God. † But as often as 18  
beside

Gen. 11.

Gen. 12.

Exod. 1.

Exo. 7.  
C.

\*made  
solid or  
fine.  
Exo. 14.

Exod. 15,  
16. 17.

Judic. 2.  
3. 4. C.





beside their owne God, they worshiped an other, they were  
 19 geuen to praye, and into the sword, and to reproch. † And as  
 often as they were penitent for that they reuolted from the  
 worship of their God, the God of heauen gaue them power  
 20 to resist. † Finally the king of the Chananeites, and of Iebu-  
 seites, and of the Pherezeites, and of the Hetheites, and of  
 the Heueites, and of the Amorrhaites, and al the mightie in  
 21 Helebon they ouerthrew, and they possessed their landes, &  
 their cities: † and as long as they sinned not in the sight of  
 their God, it was wel with them, for their God hateth iniqui-  
 22 tie. † For :: these yeares also past when they had reuolted  
 from the way, which God had geuen them, that they should  
 walke in it, they were destroyed in battels by manie nations,  
 and verie manie of them were led captiue into a strange land.  
 23 † But of late returning to the Lord their God, from the dis-  
 persion wherein they were dispersed, they are vnited & are  
 come vp into al these mountaynes, and possesse Ierusalem a-  
 24 gaine where their Holies are. † Now therefore my Lord, search  
 if there be any iniquitie of theirs in the sight of their God:  
 and let vs goe vp to them, because their God deliuering wil  
 deliuer them to thee, and they shal be subdued vnder the  
 25 yoke of thy power: † but if there be no offence of this people  
 before their God, we cannot resist them, because their God  
 wil defend them: and we shal be a reproche to the whole  
 26 earth. † And it came to passe, when Achior had ceased to  
 speake these wordes, al the great men of Holofernes were  
 angrie, and they thought to kil him, saying to each other:  
 27 † :: who is this, that sayth the children of Israel can resist king  
 Nabuchodonosor, and his armies, men vnarmed, and with-  
 28 out force, and without skil of the seates of warre? † That  
 Achior therefore may know that he deceiveth vs, let vs goe  
 vp into the mountaynes: and when their mightie ones shal be  
 taken, then shal he with them be strooken through with the  
 29 sword: † that euerie nation may know that Nabuchodonosor  
 is God of the earth, and besides him there is none other.

:: He seemeth  
 to speake of  
 the captiuitie  
 of king Ma-  
 nasses... Paral:  
 33. See the ar-  
 gument of  
 this booke  
 pag. 1011.

:: As Holofer-  
 nes v. j. de-  
 manded that  
 which he in  
 great part  
 knew, so his  
 men (know-  
 ing Achior  
 wel ynough)  
 in rage de-  
 mand, why he  
 is that dare  
 say such  
 thinges!

CHAP. VI.

*Holofernes in great rage sendeth Achior to Bethulia, that he may there be  
 slain with the Israelites. 8. He is left bound to a tree, 10. from whence  
 the Israelites taking him, he telleth them the cause. 14. They entertaine him  
 cariously and earnestly pray to God for helpe.*

H h h h h

AND





Nabuchodonosors vassals would haue no other God but him. And God almighty is also ielous and wil haue no God but him selfe.

AND it came to passe when they had ceased to speake, 1  
Holofernes being sore offended, said to Achior: † Be- 2  
cause thou hast prophecied vnto vs saying, that the nation  
of Israel is defended of their God, that I may shew thee: that  
there is no God, but Nabuchodonosor: † when we shal haue 3  
strooke them al as one man, then thy self with them shalt die  
by the sword of the Assyrians, and al Israel with thee shal pe-  
rish by destruction: † and thou shalt proue that Nabuchodo- 4  
nosor is lord of the whole earth: and then the sword of my  
warfare shal passe through thy sides, & pearced thou shalt fall  
among the wounded of Israel, and thou shalt no more fetch  
breath, til thou be destroyed with them. † But if thou thinke 5  
thy prophecie true, let not thy countenance quaille, and  
the palenesse that is in thy face, let it depart from thee, if thou  
thinke these my wordes can not be accomplished. † And 6  
that thou mayst know that thou shalt proue these thinges  
together with them, behold from this houre thou shalt be  
associate to their people, that whiles they shal receiue wor-  
thie punishment of my sword, thou withal may be subiect  
to the vengeance. † Then Holofernes commanded his ser- 7  
uantes that they should take Achior, and lead him into Be-  
thulia, and should deliuer him into the handes of the children  
of Israel. † And the seruantes of Holofernes taking him, 8  
went through the champaine: but when they came neere the  
mountaynes, the slingers came forth against them. † And 9  
they turning out of the way by the side of the mountayne,  
tyed Achior to a tree hand and foote, and so left him bound  
with withes, and returned to their lord. † Moreouer the 10  
children of Israel descending from Bethulia, came to him.  
Whom loosning they brought to Bethulia, and setting him in  
the middes of the people, demanded what was the matter,  
that the Assyrians had left him bound. † In those dayes the 11  
princes there, were Ozias the sonne of Micha of the tribe of  
Simeon, and Charmi, who also is Gothoniell. † In the middes 12  
therefore of the ancientes, and in the sight of al, Achior told  
al thinges that he had spoken being asked of Holofernes: and  
how the people of Holofernes would haue killed him for this  
word, † and how Holofernes him selfe being angrie coman- 13  
ded him to be deliuered for this cause to the Israelites: that  
when he should overcome the children of Israel, then he  
might command Achior also himself to die by diuerse tor-  
mentes,





tormentes, for this that he had said: The God of heauen is  
 14 their defender. † And when Achior had declared al these  
 thinges, al the people fel on their face, adoring our Lord, and  
 with common lamentation and weeping they powred out  
 15 their prayers with one accord to our Lord, † saying: Lord  
 God of heauen and earth, behold :: their pride, and haue re-  
 gard to :: our humilitie, and attend :: the face of thy sainctes,  
 and shew that :: thou forsakeest not them that presume of thee  
 and, that thou humblest them that presume of them selues,  
 16 and glorie of their power. † Their weeping therfore being  
 ended, & the peoples prayer by the whole day being finished,  
 17 they comforted Achior, † saying: The God of our fathers,  
 whose power thou hast set forth, he wil geue thee this recom-  
 18 pence, that thou rather shalt see their destruction. † And  
 when the Lord our God shal geue this libertie to his seruan-  
 tes, be God with thee also in the middes of vs: that as it shal  
 please thee, so thou with al thine mayst conuerse with vs.  
 19 † Then Ozias, the counsel being ended, receiued him into  
 20 his house, and made him a greatesupper. † And al the anci-  
 entes being called, they refreshed them selues together after  
 21 the fasting was ended. † But afterwarde al the people was  
 called together, and al the night long within the church, they  
 prayed desiring helpe of the God of Israel.

:: God regar-  
 deth the pride  
 of sinners;  
 :: the humilia-  
 tion of peni-  
 tentes, :: the  
 sanctitie of  
 his Church in  
 general, as  
 wel holie per-  
 sons, as holie  
 thinges. :: and  
 true confidence  
 in him, with-  
 out presuming  
 of mens pouer

CHAP. VII.

*Holofernes besiegeth Bethulia, 6. cutteth their conduite of water, 9. kepeth  
 their fountaines, 12. the people murmure, and mutenie, 18. yet they pray  
 to God, 21. and the high priest determineth, if aide come not within fve  
 dayes, to deliuer the citie to the Assyrians.*

1 **B** V T Holofernes the next day commanded his armies, that  
 2 they should goe vp against Bethulia. † And there were  
 of warre foote men an hundred twentie thousand, and horse  
 3 men two and twentie thousand, besides the preparations  
 of those men, whom the captiuitie had taken, and had becne  
 led away out of the prouinces and cities, of al youth. † Al  
 prepared them selues together to the fight agaynst the chil-  
 dren of Israel, and they came by the hil side vnto the toppe,  
 which looketh toward Dorhaim, from the place which is cal-  
 4 led Belma vnto Chelmon, which is against Esdrelon. † But  
 :: the children of Israel, as they saw the multitude of them,  
 laid them selues prostrate vpon the earth, casting ashes vpon

:: Gods seruan-  
 tes first of al  
 before they  
 their

H h h h h 2





fight, do wor-  
kes of penāce,  
e& mend their  
cause to God,  
then take wea-  
pons in hand,  
& expect op-  
portunitie to  
encounter  
with the eni-  
mies.

∴ A common  
frailtie of peo-  
ple in distresse  
to impute er-  
ror to their  
Superiour:  
though in  
deede Ozias  
erred rather in  
yelding at last  
to their sugge-  
stion 7. 25.  
then in with-  
standing thus  
long.

their heades, praying with one accord, that the God of Israel  
would shew his mercie vpon his people. † And taking their  
weapons of warre, they late at the places, which by a narrow  
path way lead directly between the mountaynes, and they  
were keeping them al day and night. † Moreouer Holofernes,  
whiles he compasseth round about, found that the fountayne,  
which ranne in, went directly to their conduite on the  
south side without the citie: and he commanded their con-  
duite to be cut asunder. † Neuerthelesse there were foun-  
taynes not far from the walles, out of which secretly they  
semed to draw water to refresh them selues, rather then to  
drinke. † But the children of Ammon, & Moab came to Ho-  
lofernes, saying: The children of Israel trust not in speare,  
nor in arrow, but the mountaynes defend them, & the hilles  
standing meruelous stipe gard them. † Therefore that thou  
mayst overcome them without ioyning battel, set keepers of  
the fountaynes, that they may not draw water of them, and  
without sword thou shalt kil them, or at the least being wea-  
ried they wil yeld their citie, which they thinck being set in  
the mountaynes, can not be overcome. † And these wordes  
pleased Holofernes, and his souldiars, and he placed round  
about an hundred men at euerie fountayne. † And when  
that watch had beene fully kept for twentie dayes, the cester-  
nes fayled, and the collections of waters to al the inhabitan-  
tes of Bethulia, so that there was not within the citie, wherof  
they might be satisfied no not for one day, because water was  
dayly geuen to the people by measure. † Then al the men,  
and wemen, yong men, and children, being gathered toge-  
ther to ∴ Ozias, al together with one voice, † said: God iudge  
between vs and thee, because thou hast done euil agaynst vs,  
in that thou wouldest not speake peaceably with the Assyri-  
ans, and for this cause God hath sold vs into their handes.  
† And there is none to helpe, wheras we lye prostrate before  
their eies in thirst, & great destruction. † And now assemble  
ye al, that are in the citie, that we may of our owne accord  
yeld vs al to the people of Holofernes. † For it is better, that  
captiues we blesse our Lord liuing, then we should die, and be  
a reproch to al flesh, when we shal see our wiues, and our  
infantes die before our eies. † We cal to witnes this day hea-  
uen and earth, and the God of our fa hers, which taketh ven-  
geance of vs according to our sinnes, that now you deliuer  
the





the citie into the hand of Holofernes armie, that our end  
 may be short in the edge of the sword, which is made longer  
 18 in the drught of thirst. † And when they had said these thin-  
 ges, there was made great weeping and howling of al in the  
 assemble, and for manie houres with one voice they cried to  
 19 God, saying: † We haue sinned with our fathers, we haue  
 20 done vniustly, we haue committed iniquitie. † Thou because  
 thou art gracious, haue mercie vpon vs, or in thy scourge  
 reuenge our iniquities, and deliuer not them that trust in thee  
 21 to a people, that knoweth not thee, † that they say not among  
 22 the Gentiles: Where is their God? † And when they wearied  
 with these cries, and tyred with these weepings, had held  
 23 their peace, † Ozias rising vp embrued with teares, said: Be  
 of good chere bretheren, and these five daies let vs expect  
 24 mercie of our Lord. † For peradventure he wil cut of his in-  
 25 dignation, and wil geue glorie to his name. † But if after five  
 daies be past there come no aide, we wil doe these wordes,  
 which you haue spoken.

CHAP. VIII.

*Judith a most vertuous, rich, fayre, & renowned widow, 9. rebuke the  
 high priest and ancientes, for their determination to deliuer the citie, if ayde  
 come not in five dayes, 14. exhorteth al to penance. 28. They al agree to  
 her godlie aduise, 30. praying for good successe of her intencion, which they  
 yet know not.*

The third part  
 Judith deliue-  
 reth her whole  
 nation from  
 persecution.

1 **A**N d it came to passe, when Iudith a widow had heard  
 these wordes, which was the daughter of Merari, the  
 sonne of Idox, the sonne of Ioseph, the sonne of Ozias, the  
 sonne of Elai, the sonne of Iamnor, the sonne of Gedeon, the  
 sonne of Raphaim, the sonne of Achitob, the sonne of Mel-  
 chias, the sonne of Enan, the sonne of Nathanas, the sonne  
 2 of Salathiel, the sonne of Simeon, the sonne of Israel: † and  
 her husband was Manasses. who died in the daies of barley  
 3 haruest: † for he was occupied with them that bound sneues  
 in the field, and the heate came vpon his head, and he died in  
 4 Bethulia his citie. and was buried there with his father. † And  
 Iudith was leafe his widow now three yeares and six mone-  
 5 thes. † And in the higher partes of her house she made her  
 self: a secrete chamber, in which she abode shut vp with her  
 6 maides, † and hauing :: cloth of heare vpon her loynes, she  
 :: fasted al the daies of her life but Sabbathes, and \* new.

:: In three spe-  
 cial obseruan-  
 ces: his holie  
 widow led a  
 most religious  
 life: so much

Fl h h h h h 3

moones

\* the first  
 day of  
 the mo-  
 neth.





private prayer  
:: in wearing  
hearecloth;  
:: and in much  
fasting: as it  
were a perpe-  
tual lent, *al*  
*dayes but Sab-*  
*barhet, & fea-*  
*stes excepted.*

:: In this espe-  
cially they of-  
fended, that  
they prefixed  
a time, mea-  
ning then to  
yeld the citie,  
for they shold  
rather haue  
fought against  
the enemye,  
then deliuer  
Gods people  
to a tyrannic,  
holie thinges  
into prophane  
handes, & by  
their example  
put Ierusalem  
and the tem-  
ple in like dan-  
ger. *Rabanus.*

moones, and the feastes of the house of Israel. † And she was 7  
of an exceeding beautiful countenance, to whom her husband  
had least much riches, and a great familie, and possessions  
ful of hearde of oxen, and flockes of sheepe. † And she was 8  
among al most famous, because she feared our Lord very  
much, neither was there that spake an il word of her. † When 9  
she therfore had heard that Ozias had promised, that after  
the fifth day were past he would yeld the citie, she sent to  
the ancientes Chabri and Charmi. † And they came to her, 10  
and she said to them: What is this word, wherein Ozias hath  
consented, to yeld the citie to the Assyrians, if within five  
daies there come no ayde to vs? † And what are you, that 11  
tempt our Lord? † This is no word that may prouoke mercie, 12  
but rather that may rayse vp wrath, and inflame furie. † You 13  
:: haue set a time for the mercie of our Lord, and according to  
your pleasure, you haue appointed him a day. † But because 14  
our Lord is patient, let vs be penitent for this same thing,  
and shedding teares let vs desire his pardon: † for not as man, 15  
so wil God threaten, neither as the sonne of man wil he be  
inflamed to anger. † And therfore let vs humble our soules 16  
to him, and being settled in an humble spirit, seruing him: † let 17  
vs say weeping to our Lord, that according to his wil so he  
doe his mercie with vs: that as our hart is troubled in their  
pride, so also we may glorie in our humilitie: † because we 18  
haue not folowed the sinnes of our fathers, which forsooke  
their God, and adored strange goddes, † for which abomi- 19  
nation they were geuen into the sword, and into confusion  
to their enemies: but we know no other God but him. † Let 20  
vs humbly expect his consolation, and he wil require our  
bloud of the afflictions of our enemies, and he wil humble al  
Nations, what soeuer shal rise vp against vs, and the Lord our  
God wil make them without honour. † And now bretheren, 21  
because you are ancientes in the people of God, and their  
soules depende of you: by your speach comforte their hartes,  
that they be mindful, that our fathers were tempted to be  
proued, whether they did worshippe their God truly.  
† They must be mindful how our father Abraham was temp- 22  
ted, and by many tribulations proued, was made the friend  
of God. † So Isaac, so Iacob, so Moyles, & al that haue plea- 23  
sed God, through manie tribulations haue passed faithful.  
† But they that did not receiue the tentations with the feare 24  
of our





of our Lord, and vitered their impatience and reproch of  
 25 their murmuring against our Lord, † were destroyed of :: the  
 26 destroyer, and perished by serpents. † And we therefore let  
 vs not reuenge ourselues for these thinges, which we suffer,  
 27 † but reputing these verie punishments to be the scourges  
 of our Lord lesse then our sinnes, wherwith as seruantes we  
 are chastised, let vs thinke, them to haue chanced to our  
 28 amendement, and not to our destruction. † And Ozias and  
 the ancientes sayd to her: Al thinges which thou hast spoken,  
 29 be true, and there is no reprehension in thy wordes. † Now  
 therefore pray for vs, because thou art a holie woman, and  
 30 fearing God. † And Iudith said to them: As you know, that  
 31 which I could speake to be of God: † so that which I haue  
 disposed to doe, proue if it be of God, and pray that God esta-  
 31 blish my counsel. † You shal stand at the gate this night, and  
 I wil goe out with myne abra: and pray ye, that as you haue  
 33 said, in fise dayes our Lord respect his people Israel. † But I  
 wil not that you search my doing, and til I bring you word,  
 let nothing els be done, but pray for me to our Lord God.  
 34 † And Ozias the prince of Iuda said to her: Goe in peace, and  
 our Lord be with thee to the reuenge of our enemies. And  
 returning they departed.

:: 5 Paul 1. Cor.  
 10. v. 10. allea-  
 ging that hap-  
 pened to the  
 people of Is-  
 rael in the de-  
 sert, addeth  
 this word de-  
 stroyer, which  
 is only in this  
 place, and not  
 Num. 11. nor 14  
 nor els in the  
 old Testamēt.  
 which is an o-  
 ther argumēt  
 that this boke  
 is Canonical.  
 :: Some thinke  
 Abra was a  
 proper name,  
 but whether  
 it was or no, it  
 signifieth an  
 handmaide of  
 more honour  
 as we speake:  
*A maide of ho-  
 nour.*

CHAP. IX.

*Judith in hearecloth & ashes prayeth for the deliuerie of the people, remembe-  
 ring like benefites of God. 12. craueth powre to overthrow Holofernes.*

1 **V**Ho going away, Iudith :: went into her oratorie:  
 and clothing her self with hearecloth, put ashes  
 vpon her head: and falling prostrate to our Lord, she cried to  
 2 our Lord, saying: † Lord God of my father Simeon, who  
 gauest him a sword for defence against strangers, which were  
 ravishers in their coinquination, and discovered the virgine  
 3 vnto confusion: † and gauest their women into praye, and  
 their daughters into captiuitie: and al the praye to be diuided  
 to thy seruantes, which were zelous in :: thy zele: helpe I be-  
 4 besech thee o lord God me a widow. † For thou hast done  
 the thinges heretofore, and hast purposed one thing after an  
 5 other: and that hath bene done which thou wouldest. † For  
 al thy wayes are readie, and thy iudgements thou hast put in  
 6 thy prouidence. † Looke vpon the campe of the Assyrians  
 now, as thou didst voutsafe to see the campe of the Ægyp-  
 tians,

:: Of such pri-  
 uate oratories  
 as this our Sa-  
 uiour semeth  
 to speake Mat.  
 6. saying: Enter  
 into thy cham-  
 ber. &c. Of  
 like oratories  
 among Chri-  
 stians read  
 Card Baronius  
 An. D. 291 S.  
 Cyp. ep. 56.  
 :: The zele of  
 Simeon and  
 Levi was com-  
 mendable, but





for diuers' euil  
circumstances  
the fact was re-  
proued by Ia-  
cob. Gen. 34.  
Or 49.

∴ She prayed,  
that Holofer-  
nes should be  
moued with  
her beautie, &  
swete speech:  
which he  
might be and  
not sinne, but  
he by his free  
wil sinning  
God turned  
his sinne to  
the good of  
others. See An-  
not. Exod. 7.  
p. 173. S. Aug.  
Ser. 128.

tians, when they ran armed after thy seruantes, trusting in  
chariotes, and in their horsemen, and in a multitude of men  
of warre † But thou didst looke ouer their campe, and darke- 7  
nesse wearied them. † The depth held their feete, and the 8  
waters ouerwhelmed them. † So let these also be made o 9  
Lord, which trust in their multitude, and in their chariotes,  
and in pikes, and in shieldes, and in their arrowes, and glorie  
in their speares, † and know not thy self art our God, which 10  
destroyest warres from the beginning, and Lord is thy name.  
† Lift vp thyne arme as from the beginning, and dash their 11  
power in thy power: let their power fall in thy wrath, which  
promise that they wil violate thy holie thinges, and pollute  
the tabernacle of thy holie name, & with their sword throw  
downe the horne of thyne altar. † Bring to passe Lord, that 12  
his pride be cut of with his owne sword, † let him be caught 13  
with the snares of his cies in me, and thou shalt strike him  
from the lippes of my charitie. † Geue me constancie in mind, 14  
that I may contemne him: and powre that I may overthrow  
him. † For this shal be a memorial of thy name, when the 15  
hand of a woman shal overthrow him. † For not in multitude 16  
is thy power o Lord, neither in strength of horses is thy wil,  
neither haue the proud pleased thee from the beginninge: but  
the prayer of the humble and meeke hath alwayes pleased  
thee. † God of the heauens, creatour of the waters, and Lord 17  
of euerie creature, heare me wretch, praying and presuming  
of thy mercie. † Remember Lord thy testament, and geue a 18  
word in my mouth, and strengthen counsel in my hart, that  
thy house may continue in thy sanctification: † and al Na- 19  
tions may acknowledge, that thou art God, and there is no  
other besides thee.

CHAP. X.

*Judith excellently adorned, and very beautifull goeth with her handmaide  
to wards the campe, 11. is taken by the watch, 16. and brought to Holofernes.*

∴ See ch. 8.  
v. 32.

**A**Nd it came to passe, when she had ceased to crie to our  
Lord, she rose from the place, wherein she lay prostrate  
to our Lord. † And she called her abra, and going downe 2  
into her house she tooke from her the bestecloth, and put of  
the garmentes of her widowhood, † and washed her bodie, 3  
and anoynted her self with ointement, and plaited the haire  
of her head, and put a crowne vpon her head, and clothed her  
selfe





self with the garmentes of her ioyfulness, and put \* pantoffles  
on her feete, and tooke braceletes, and Lilies, and eareletes,  
and ringes, and with al her ornamentes she adorned her self.  
4 † To whom also :: our Lord gaue beautie: because al this  
trimming did not depend of sensuallitie, but of vertue: & ther  
fore our Lord amplified this beautie on her, that she might  
5 appeare to al mens eies of incomparable comelines. † She ther  
fore layd vpon her abra :: a bottel of wyne, and a vessel of  
oyle, and \* polent, and drie figges, and bread, and cheese, and  
6 went forward. † And when they were come to the gate of  
the citie, they found Ozias expecting, and the ancientes of  
7 the citie. † Who when they saw her, being astonished mar  
8 uailed at her beautie exceedingly, † Yet asking her no questi  
on, they let her passe, saying: The God of our fathers geue  
thee grace, and strengthen al the counsel of thy hart, with  
his powre, that Ierusalem may glorie vpon thee, and thy name  
9 may be in the number of the holie and iust. † And they that  
10 were there said, al with one voyce: So be it, so be it. † But  
Iudith praying our Lord, passed through the gates she and  
11 her Abra. † And it came to passe, when she went downe the  
hil, about breake of day the watchmen of the Assyrians mette  
her, and held her, saying: whence comest thou? or whither  
12 goest thou? † Who answered, I am a daughter of the Hebrews,  
therefore am I fled from their face, because I knew it should  
come to passe, that they should be geuen you vnto spoyle,  
because that contemning you, they would not of their owne  
accord yeld themselues, that they might find mercie in your  
13 sight. † For this cause I thought with my self, saying: I wil  
goe to the presence of the prince Holofernes, that I may tel  
him their secretes, and shew him by what entrance he may  
winne them, so that there shal not fall one man of his armie.  
14 † And when those men had heard her wordes, they conside  
red her face, and she was a wonder in their eies, for they mar  
15 uailed at her beautie exceedingly. † And they said to her:  
Thou hast saved thy life, in that thou hast found such counsel,  
16 that thou wouldest come downe to our lord. † And this  
know thou, that when thou shalt stand in his sight, he wil  
deale wel with thee, and thou shalt be most gracious in his  
hart. And they brought her to the tabernacle of Holofernes,  
17 telling him of her. † And when she was entered before his  
18 face, forthwith Holofernes was caught in his eies. † And his

:: God by this  
testified her  
holie intenti  
on in ador  
ning herselfe:  
:: Not only  
certaine mea  
res were for  
bid by the law  
Leuit. 24. but in  
maner al the  
meates of the  
Gentiles were  
vnto lawfull be  
ing offered to  
idoles, for  
which cause  
Daniel and  
the three chil  
dren would  
not eate of the  
kings meates  
in Babylon.  
Dan 1.

:: She told  
manie things  
evidently  
true, other  
things condi  
tionally, as it  
was like to  
come to passe,  
if God sent  
not better  
meanes.

\* sande  
line

\* mixed  
barley





St Fulgentius  
probably jud-  
geth that Iu-  
dith was now  
about fourtie  
yeares old.  
Epist. 2. cap. 6.

guard said to him: Who can contemne the people of the He-  
brewes, which haue :: so beautiful wemē, that we should not  
worthely fight against them for these? † Judith therfore see- 19  
ing Holofernes sitting in a canopie, which was wouen of  
purple, and gold, and emerauld, and pretious stones: † and 20  
when she had looked in his face, she adored him, falling  
prostrate vpon the ground. And the seruantes of Holofernes  
lifted her vp, their lord commanding it.

## CHAP. XI.

*Holofernes demanding Iudith the cause of her coming: 4, she discerneth him  
with a probable narration.*

Al that Iu-  
dith saith is  
true in her  
sense as she  
meant it, but  
not in the  
vnderstanding  
of Holofernes  
and his soul-  
diars, yet was  
no lesse lawfull  
then that Iu-  
dith did in de-  
scending the  
citizen of  
Hay. 10. vs 8.  
8. 10. 9. 10.  
in 10. 10.

**T**HEN Holofernes said to her: Be of good chere, and 1  
feare not in thy hart: because I haue neuer hurt man,  
that would serue Nabuchodonosor the king. † And thy peo- 2  
ple, if they had not contemned me, I would neuer haue lifted  
vp my speare ouer them. † But now tel me, for what cause hast 3  
thou departed from them, and it hath pleased thee to come to  
vs? † And Iudith said to him: :: Take the wordes of thy hand- 4  
mayde, for if thou wilt folow the wordes of thy handmayde,  
our Lord wil do with thee a perfect thing. † For Nabuch- 5  
odonosor the king of the earth liueth, and his power liueth  
which is in thee to the chastising of al straying soules: that  
not onlie men serue him by thee, but also the beastes of the  
field obey him. † For the industrie of thy mind is reported to 6  
al nations, and it is declared to al the world, that thou onlie  
art good, and mightie in al his kingdom, and thy discipline  
is bruted to al prouinces. † Neither is that vnkowne, which 7  
Achior spake, neither are we ignorant of that thou hast com-  
manded to come vpon him. † For it is certaine that our God 8  
is so offended with sinnes, that he hath sent word by his pro-  
phetes to the people, that he wil deliuer them for their sin- 9  
nes. † And because the children of Israel know they offen-  
ded their God, thy dread is vpon them. † Moreouer also fa- 10  
mine hath inuaded them, and for drought of water they are  
now esteemed among the dead. † Finally they ordayne this, to 11  
kil their cattel, and to drinke the bloud of them, † and the 12  
holie thinges of our Lord their God which God commanded  
not to be touched, in corne, wine, and oile, these haue they  
purposed to bestow, and they wil consume the thinges which  
they ought not to touch with their handes: therefore be-  
cause





because they do these thinges, it is sure that they shal be ge-  
 13 uen into perdition. † Which I thy handmayde knowing, am  
 fled from them, and our Lord hath sent me to tel thee these  
 14 verie thinges. † For I thy handmayde worstippe God, euen  
 now being with thee, and thy handmayde wil goe forth, and  
 15 I wil pray God, † and he wil tel me when he wil repay them  
 their sinnes, and I coming wil tel thee, so that I may bring  
 thee through the middes of Ierusalem, and thou shalt haue al  
 the people of Israel, as sheepe, that haue no pastor, and there  
 16 shal not so much as one dog barke against thee: † because  
 17 these thinges are told me by the prouidence of God. † And  
 because God is angrie with them, I am sent to tel these vetie  
 18 thinges to thee. † And al these wordes pleased Holofernes,  
 and his seruantes, and they maruailed at her wisdom, and  
 19 one said to an other: † There is not such a woman vpon the  
 20 earth in looke, in beautie, and in sense of wordes. † And Ho-  
 lofernes sayd to her: God hath done wel, which sent thee be-  
 fore the people, that thou mightest geue them into our han-  
 21 des: † and because thy promise is good, if thy God shal doe  
 this for me, he shal also be my God, and thou shalt be great  
 in the house of Nabuchodonosor, and thy name shal be re-  
 noumed in al the earth.

CHAP. XII.

*Judith is brought into Holofernes treasurehouse, 2. hath leaue to abstaine  
 from the Gentils meates, 5. and to goe forth in the night to pray. 10. The  
 fourth day she cometh to Holofernes banquet; 16, he is taken w<sup>th</sup> consuspi-  
 scence, and drinketh very much wine.*

1 **T**HEN he bad her goe in where his treasures were layd  
 vp, and bad her tarie there, and he appoynted what  
 2 should be geuen her of his owne banquet. † To whom Iu-  
 dith answered, and said: Now :: I can not eate of these thin-  
 ges, which thou commandest to be geuen me, lest there come  
 displeasure vpon me: but I wil eate of these thinges, which  
 3 I haue brought. † To whom Holofernes said: If these thinges  
 which thou hast brought with thee shal fayle thee, what  
 4 shal we doe to thee. † And Iudith said: Thy soule liueth my  
 lord, that thy handmayde shal not spend al these thinges, til  
 God doe by my hand these thinges, which I haue purposed.  
 And his seruantes brought her into the tabernacle, which he  
 5 had commanded. † And whiles she went in, she desired that

See chap. 10.  
 v. 5.

liiii 2

she





She might haue licence to goe forth, in the night and before  
 day to prayer, and to beseech our Lord. † And he commanded 6  
 his chamberlaynes, that as it pleased her, she should goe out  
 & come in to adore her God for three dayes. † And she went 7  
 forth in the nightes into the vale of Bethulia, and washed her  
 self in a fountaine of water. † And as she came vp, she prayed 8  
 our Lord the God of Israel, that he would direct her way to  
 the deliuerie of his people. † And going in, she remayned 9  
 pure in the tabernacle, vntil she tooke her owne meate in  
 the euening. † And it came to passe in the fourth day, Holo- 10  
 fernes made a supper to his seruantes, and sayd to Vagao his  
 eunuch: Goe, and perswade that Hebrew woman, that she  
 consent of her owne accord to dwell with me, † For it is a 11  
 foule thing with the Assyrians, if a woman mocke a man in  
 doing, that she passe free from him. † Then Vagao went into 12  
 Iudith, & said: Let not the good \* yong maide feare to goe in  
 to my Lord, that she may be honoured before his face, that  
 she may eate with him and drinke wine in ioyfulness. † To 13  
 whom Iudith answered: Who am I, that I should gaynesay my  
 lord? † Al that shal be good and best before his eyes, wil I doe. 14  
 And whatsoever shal please him, that shal be best to me al  
 the dayes of my life. † And she arose, and decked herself with 15  
 her garmentes, and going in she stood before his face. † And 16  
 the hart of Holofernes was strooken: for he burnt in the con-  
 cupiscence of her. † And Holofernes said to her: Drinke now, 17  
 and sit downe in ioyfulness, because thou hast found grace be-  
 fore me. † And Iudith said: I wil drinke my lord, because my 18  
 soule is magnified this day aboue al my dayes. † And she 19  
 tooke, and did eate, and dranke before him those thinges,  
 which her handmayde had prepared her. † And Holofernes 20  
 was made pleasant toward her, and dranke wine exceeding  
 much, so much as he had neuer drunke in his life?

\* puella.

## CHAP. XIII.

*Holofernes lying in a drunken sleepe, Iudith cutteth off his head, 11. so retur-  
 neth with her inside through the gard, as it were to pray, cometh to Bethu-  
 lia, 16. exhorteth al to thanke God, and sheweth them the head. 22. She  
 is blessed of al. 27. Achior also praiseth God and Iudith.*

**A**N D when it was waxen late, his seruantes made hast to  
 their lodgings, and Vagao shut the chamber doores, and  
 went his way. † And they were al ouerladen with wine. † And

:: This puritie  
 consisted in  
 abstaining  
 from meates  
 forbid by the  
 Law, or offer-  
 red to Idoles.





4 † And Iudith was alone in the chamber. † Moreover Holo-  
 5 fernes lay in his bed, fast a slepe with very much :: drunken-  
 6 nes. † And Iudith said to her mayd that she should stand with-  
 7 out before the chamber, and watch. † And Iudith stood  
 8 before the bed, praying with teares, and with mouing of her  
 9 lippes in silence, † saying: Confirm me o Lord God of Israel,  
 10 and in this houre haue respect to the workes of my handes,  
 11 that as thou hast promised, thou mayst aduance :: Jerusalem  
 12 thy citie: and I may bring to passe that which I beleuing that  
 13 it may be done by thee, haue purposed. † And when she had  
 14 sayd these thinges, she went to the pillar, that was at his beds  
 15 head, and his sword that hong tyed on it, she loosed. † And  
 16 when she had drawen it out, she tooke him by the heate of his  
 17 head, and sayd: Confirm me o Lord God in this houre, † and  
 18 she stroke twise vpon his necke, and cut of his head, and  
 19 tooke his canopie from the pillars, and rolled aside his bodie  
 20 a truncke. † And after a while she went out, and deliuered  
 the head of Holofernes to her mayde, and bad her put it into  
 her wallet. † And they two went forth, according to their  
 custome, as it were to prayer, and they passed the campe, and  
 compassing the valley, they came to the gate of the citie.  
 † And Iudith a far of said to the keepers of the walles: Open  
 the gates, because God is with vs, which hath wrought power  
 in Israel. † And it came to passe, when the men had heard her  
 voyce, they called the ancientes of the citie. † And they ran  
 al to meete her, from the least to the greatest: because they  
 hoped not that now she would come. † And they lighting  
 lightes gathered round about her euerie one: and she going  
 vp into a higher place, commanded silence to be made. And  
 when al had held their peace, † Iudith said: Prayse yee the  
 Lord our God, who hath not forsaken them that hope in him:  
 † and in me his handmayde he hath fulfilled his mercie,  
 which he promised to the house of Israel: and he hath killed  
 by my hand the enemye of his people this night. † And bring-  
 ing forth the head of Holofernes out of the wallet, she  
 shewed it them, saying: Loe the head of Holofernes the ge-  
 neral of the armie of the Assyrians, and behold his canopie,  
 wherein he lay in his drunkennes, where the Lord our God  
 stroke him by the hand of a woman. † But the same our Lord  
 liueth, that his :: Angel hath kept me, both going hence, and  
 abyding there, and from thence returning hither: and our

:: The falling  
 of one woman  
 overthrow an  
 innumerable  
 host of drun-  
 kards, s. Amb.  
 li. de uirginis &  
 Eba c. 9.  
 :: If Bethulia  
 had benne ta-  
 ken Jerusalem  
 also had bene  
 in extreme  
 danger: for  
 salue wherof  
 God had  
 made more  
 special pro-  
 mise to David  
 and others.  
 ysaie. 37. 38. &c

:: Iudithes pro-  
 per Angello  
 defended her,  
 as Jacobs An-  
 gel deliuered  
 him from all  
 periles. Gen. 48.

liiii 3

Lord





Lord hath not suffered me his handmayde to be defyled, but without pollution of sinne he hath called me backe to you, reioysing in this victorie, in my escape, and in your deliuerie. † Confesse ye al to him, because he is good, because his mer- 21  
cie is for ever. † And they al adoring our Lord, said to her: 22  
Our Lord hath blessed thee in his power, because by thee he hath brought our enemies to nothing. † Moreover Ozias the 23  
prince of the people of Israel, said to her: Blessed art thou daughter of our Lord the high God aboue al women vpon the earth. † Blessed be our Lord, which made heauen and 24  
earth, which hath directed thee vnto the woundes of the head of the prince of our enemies. † Because this day he hath 25  
so magnified thy name, that thy prayse shal not depart out of the mouth of men, which shal be mindeful of the power of our Lord for ever, for that thou hast not spared thy life for the distresses and tribulation of thy kinred, but hast holpen the ruine before the presence of our God. † And al the people 26  
sayd: So be it, so be it. † Moreover Achior being called came, 27  
and Iudith said to him: The God of Israel, to whom thou gauest testimonie, that he reuengeth him self of his enemies, he hath cut of the head of al the vnfaithful this night by my hand. † And that thou mayst proue that it is so, loe the head 28  
of Holofernes, who in the contempt of his pride contemned the God of Israel: and threatened thee death, saying: When the people of Israel shal be taken, I wil command thy sides to be pearced with a sword. † But Achior seing the head of 29  
Holofernes, being in anguish for feare, fel on his face vpon the earth, and his soule was sore troubled. † But after taking 30  
spirit agayne he was refreshed, & fel downe at her feete, and adored her, and sayd: † Blessed art thou of thy God in euerie 31  
tabernacle of Iacob; because in euerie nation, which shal heare thy name, the God of Israel shal be magnified in thee.

## CHAP. XIII.

*Holofernes head is hanged on the wall: 6. Achior is circumcised, 7. The Israelites assault the Assyrians, 8. who going to awake their General, 14. finde him slaine, 17, and are al confounded with feare.*

**A**N D Iudith said to al the people: Heare me brethren. 1  
hang ye this head vpon our walles: † and it shal be, 2  
when the sunne shal rise, let euerie man take his armour, and yssue ye forth with violence, not that you goe downe  
beneath,





3 beneath, but as it were inuading violently. † Then the watch-  
 4 men must of necessitie runne to rayse vp their prince to bat-  
 5 tel. † And when the captaynes of them shal runne to the ta-  
 6 bernacle of Holofernes, and shal finde him headles rowled in  
 7 bloud, feare wil fall vpon them. † And when you shal know  
 8 that they flee, goe after them securely, because our Lord wil  
 9 destroy them vnder your feete. † Then :: Achior seeing the  
 10 power, that God of Israel wrought, forsaking the rite of gen-  
 11 tiltie, beleued God, and circuncided the flesh of his pre-  
 12 puce, and was ioyned to the people of Israel, and al the suc-  
 13 cession of his kintred vntil this present day. † And immediatly  
 14 as day brake, they hong the head of Holofernes vpon the  
 15 walles, and euerie man tooke his armour, and they went  
 16 forth with great noyse and shouting. † Which the watch-  
 17 men seing, ranne to the tabernacle of Holofernes. † More-  
 18 ouer they that were in the tabernacle, coming, and before  
 the dore of the tabernacle making a noyse, to rayse him, they  
 endeuored by art to disquiet him, that Holofernes might  
 awake not by them raysing him, but by them making a noyse.  
 † For no man durst by knocking, or entring, to open the  
 chamber of the chiefe of the Assyrians. † But when his dukes  
 and tribunes were come, and al the chiefe of the armie of the  
 king of the Assyrians, they said to the chamberlayns: † Goe  
 in, and awake him, because the mice yssuing out of their  
 holes, haue presumed to prouoke vs to battel. † Then Vagao  
 entring into his chamber, stode before the cortine, and  
 made a clapping with his handes: for he thought that he slept  
 with Iudith. † But when with the sense of his eares he per-  
 cieued no motion of person lying, he came neere to the  
 cortine, and listing it vp, and seing the bodie without the  
 head of Holofernes weltred in his bloudlye vpon the ground,  
 cried out in a lowd voyce with weeping, and rent his gar-  
 mentes. † And going into the tabernacle of Iudith, he found  
 her not, and he lept forth to the people, † and sayd: One He-  
 brewe woman hath made confusion in the house of king  
 Nabuchodonosor: for behold Holofernes lyeth vpon the  
 ground, and his head is not vpon him. † Which when the  
 princes of the power of the Assyrians had heard, they al rent  
 their garmentes, and intollerable feare and dread fel vpon  
 them, and theit mindes were troubled exceedingly. † And  
 there was made an incomparable crye in the middes of their  
 campe.

:: Achior an  
 Ammonite.  
 (ib. 5. v. 5.)  
 being truly  
 conuered  
 and beleeuing  
 in God, was  
 admitted into  
 the Church,  
 notwithstanding  
 that Am-  
 monites and  
 Moabites  
 were exclu-  
 ded by name.  
 Deut. 23 v. 3.  
 which is ther-  
 fore ment on-  
 ly of those  
 that persist in-  
 penitent and  
 obstinate.





*The Assyrians flee for feare, 3. the Hebrewes pursue them, 7. and are enriched by the spoiles. 9. The high priest with others come from Ierusalem and prayse Iudith. 14. The goodes of Holofernes are geuen to her.*

**A**N D when al the armie heard that Holofernes was be-  
headed, courage and counsel fel from them, and being  
shaken with trembling onlie and feare, they helpe them selues  
by flight, † so that none spake with his neighbour, but han-  
ging the head, al thinges leaft behind, they made hast to  
escape the Hebrewes, whom they heard to come armed vpon  
them, fleing by the waies of the fieldes, and the pathes of the  
hilles. † The children of Israel therfore seing them fleing,  
folowed them. And they went downe sounding with trum-  
pettes, and shouting after them. † And because the Assyrians  
were not vnited together, they went headlong into flight:  
but the children of Israel pursewing in one companie, dis-  
comfited al that they could find. † Ozias therfore sent mes-  
sengers through al the cities and countries of Israel. † Eue-  
rie countrie therfore, and euerie citie sent chosen youth ar-  
med after them, and they pursewed them in the edge of the  
sword, vntil they came to the extremetic of their borders.  
† And the rest that were in Bethulia, entered into the campe  
of the Assyrians, and tooke away the praye, which the Assyri-  
ans fleing had leaft, and were loden exceedingly. † But they  
that were returned conquerers to Bethulia, tooke away with  
them al thinges that were theirs, so that there was no num-  
ber in cattel, and beastes, and al their moueables, that from  
the leaft vnto the greatest al were made rich of their prayes.

The fourt part  
The prayles  
of Iudith, who  
with al the  
people praise  
God.  
:: Iudith was  
a special fi-  
gure of the B.  
Virgine Ma-  
rie, to whom  
these praises  
perceyoe in  
more eminent  
sorte, then so

† And Ioachim the high Priest came from Ierusalem into  
Bethulia with al his ancientes to see Iudith. † Who when  
she was come out to him, they al blessed her with one voyce,  
saying: :: Thou art the glorie of Ierusalem, thou the ioy of  
Israel, thou the honour of our people: † because thou hast  
done manfully, and thy hart was strengthened, for that thou  
hast loued chastitie, and after thy husband not knowne any  
other: therfore also the hand of our Lord hath strengthened  
thee, and therfore shalt thou be blessed for ever. † And al the  
people sayd: So be it, so be it. † And for thirtie daies, scarce  
were the spoiles of the Assyrians gathered of the people of  
Israel. † Moreover al thinges, that were proued to be the pe-  
culiar





culiar goodes of Holofernes, they gaue to Iudith in gold, and siluer, and garmentes, and pretious stones, and al stufte,  
 15 and al the thinges were deliuered her of the people. † And al the people reioysed with wemen, and virgins, and yongmen, on instrumentes and harpes.

CHAP. XVI.

*Iudith singeth a canticle of thanks geuing to our Lord. 12. The people gaue to Ierusalem and offer sacrifices. 25. She in great honour liueth a widow til her death in good old age. 30. the people haue long peace, and a feastial day is instituted in perpetual memorie of her fact.*

1 **T**HEN sang Iudith this song to our Lord, saying: † Be-  
 2 ginne ye to our Lord in timbrels, sing ye to our Lord in  
 cymbals, tune to him a new psalme, reioyse, and inuocate  
 3 his name. † :: Our Lord confoundeth battels, Lord is his  
 4 name. † Who hath set his campe in the middes of his people,  
 that he might deliuer vs from the hand of al our enemies.  
 5 † Assur came out of the mountaynes from the North in the  
 multitude of his strength: whose multitude stopped vp the  
 6 torrentes, and their horses conered the valles. † He said that  
 he would set my borders on fyre, and kil my yongmen with  
 the sword, to geue my infantes into praye, and virgins  
 7 into captiuitie. † But our Lord omnipotent hath hurt him,  
 and hath deliuered him into the hands of a woman, and hath  
 8 pearshed him. † For, not by yongmen is their mightie one  
 fallen, neither haue the sonnes of :: Titan strooken him, nei-  
 ther did the high :: gigantes set them selues vpon him, but  
 Iudith the daughter of Merari in the beantie of her face dis-  
 9 solued him. † For she put from her the garmentes of widow-  
 hood, and put on her the garmentes of ioy, in the reioysing  
 10 of the children of Israel. † She anoynted her face with oynt-  
 ment, and tyed together her lockes with a crowne, she  
 11 tooke a new stole to deceiue him. † Her sandals rauished his  
 eyes, her beantie made his soule captiue, she with a sword cut  
 12 of his head. † The Persians did quake at her constancie, and  
 13 the Medes at her boldnesse. † Then did the campe of the  
 Assyrians howle, when my humble ones appeared, withering  
 14 in thirst. † The sonnes of yongwemen haue pearshed them,  
 and they haue killed them as boyes fleing away: they haue  
 15 perished in battel before the face of the Lord my God. † Let  
 vs sing an hymne to our Lord, let vs sing a new hymne to our  
 God.

:: S. Ephraim  
 ser. de 2. Ad-  
 ventu, citeth  
 this place as  
 holie scripture  
 so testifying  
 this booke to  
 be canonical.

:: Such gigantes  
 as were before  
 Noes flood,  
 Gen. 6.

:: Not such as  
 were after,  
 Num. 13. Deut. 3

Kkkkkk





God. † Adonai o Lord great art thou, and noble in thy power, 16  
 and whom no man can overcome. † Let euerie creature of 17  
 thyne serue thee: because thou saydst, and they were made:  
 thou didst send thy spirit, and they were created, and there is  
 none that can resist thy voyce. † The mountaynes with the 18  
 waters shal be moued with the foundations: the rockes shal  
 melt as waxe before thy face. † But they that feare thee, shal 19  
 be great with thee in al thinges. † Wo be to the nation, that 20  
 ryseth vp vpon my kintred: for our Lord omnipotent wil be  
 reuenged on them, in the day of iudgement he wil visite  
 them. † For he wil geue :: fyre, and wormes into their flesh, 21  
 that they may be burnt, and may feele for euer. † And it came 22  
 to passe after these thinges, al the people after the victorie  
 came into Ierusalem to adore our Lord: and forthwith as they  
 were purified, they al offered holocaustes, and vowes, and  
 their promises. † Moreouer Iudith offered for an anathema 23  
 of obliuion al the instrumentes of warre of Holofernes, which  
 the people gaue her, and the canopie that her self had taken  
 away out of his chamber. † And the people was pleasant 24  
 according to the face of sainctes, and for three monethes the  
 ioy of this victorie was celebrated with Iudith. † And after 25  
 those daies euerie man returned into his house, and Iudith  
 was made great in Bethulia, and she was more glorious to al  
 the land of Israel. † There was also chastitie ioyned to her 26  
 vertue, :: so that she knew not man al the daies of her life,  
 after that Manasses her husband was dead. † And on festiual 27  
 daies she came forth with great glorie. † And she abode in 28  
 her husbands house, :: an hundred five yeares, and dismist her  
 abra free, and she died and was buried with her husband in  
 Bethulia. † And al the people mourned for her seuen dayes. 29  
 † And in al the space of her life there was not that troubled 30  
 Israel, and after her death manie yeares. † But the day of the 31  
 festiuitie of this victorie is receiued of the Hebrewes in the  
 number of holie daies, and is worshiped of the Iewes from  
 that time vntil this present day.

## A N N O T A T I O N S.

## C H A P. X V I.

26. After that her husband was dead [As yong Tobias and Sara were notable pateras to married persons: so Iudith is a like good example to deuout widowes, excelling most parrin manie respects. For first she professed this widowhood. holic state of life in the old Testament, when it was most rare, the law providing

Everlasting  
 torments of  
 fire & wormes  
 pertaine to  
 the damned  
 bodies. 3. Aug  
 li. 21. c. 4. ref.  
 erunt. and greater  
 paines to  
 the damned  
 soules, especi-  
 ally the losse  
 of Gods vision

In the Greke  
 12. Manie de-  
 sired her to ma-  
 riage.

Living in al  
 205. yeares she  
 was widow a-  
 bout fixtie  
 nine: for when  
 she slew Ho-  
 lofernes she  
 was about  
 fourtie yeares  
 old. ch. 10. v. 18  
 and her hus-  
 band was then  
 dead three  
 yeares and a  
 halfe before.  
 ch. 8. v. 4.



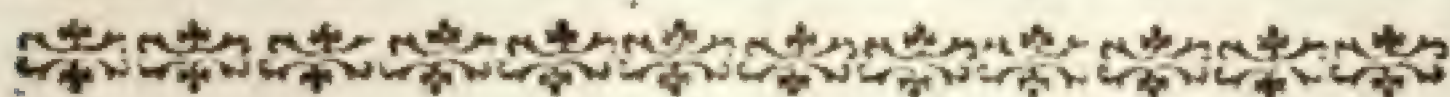


Deu. 25.  
v. 5.  
Ruth. 3.  
v. 12.

ding that the brother, or next kinsman, should marie the widow of him, that died without children, as it semeth she had none, the Greeke text affirming that she gaue al her goodes before her death to other kindred. ch. 16. v. 24. Secondly, she was only once married, ch. 15. v. 13. ch. 16. v. 26. whereas, it is also commendable after wife or oftener marriage at last to abstaine. Thirdly, she was yong, about 16. yeares: for three yeares and a half after that her husband was dead, she was called a yong maide, ch. 12. v. 12. Fourthly, she was of excellent beautie, ch. 8. v. 7. Fifthly exceeding rich. *ibidem*. Sixthly, very noble, especially after the deliuerie of the people from such distresse. ch. 15. v. 10. Seuently, for this renowned fact, and for her other great vertue (ch. 8. v. 8) manie principal men desired to marie her, ch. 16. v. 12. Eighthly, al the people wished much issue of so noble a stock. ch. 16. v. 25. Nintly, she liued long in the state of widowhood, about threescore and nine yeares, from 16. to 105, ch. 16. v. 28. Tently, there was great and long peace in al Israel, after that she had releued Bethulia. ch. 16. v. 10. Al which might easely haue incited an other to haue married: but her great deuotion, and seruent desire to serue God in a retired austere life, fasting. & praying, ch. 8. v. 6. cutte of al incitements to marriage, and made her before the Gospel, to embrace Euangelical counsell, not commanded, but for better attaining to perfection counceled by our Saviour and S. Paul. Mat. 19. 1. Cor. 7.

Manie incli-  
mentes con-  
curing to the  
contrarie  
made her wi-  
dowhood  
more excel-  
lent.

widowhood  
an Euangeli-  
cal counsell.



## THE ARGUMENT OF THE BOOKE OF ESTHER.

Atelise  
S. Atha.  
S. Greg.  
Nazan.  
Origen  
and  
Euseb.  
lib. 6. c.  
25. h. 8.

**O**F the authoritie of this booke only two or three ancient writers, doubted, before the councils of Laodicea, and Carthage declared it to be Canonical, Al the rest did ever esteeme it as diuine Scripture. For albeit S. Ierom in his time found not certaine partes therof in the Hebrew, and therefore transposed the same to the end of the booke, as now we haue them: yet in the Greeke he found al the sixtente chapters conteyned in tenne. And it is not vnprobable, that these parcels were sometimes in the Hebrew, as were diuers whole bookes which are now lost. But whether they were at anie time in the Hebrew or no, the Church of Christ accounteth the whole Booke of infallible authoritie, reading as wel these partes, as the rest in her publique office. And the council of Trent (sess. 4.) For more expresse declaration defineth that al the bookes recited in the same Decree (amongst which is Esther) with al the partes therof, as they are accustomed to be read in the Catholique Church, and be conteyned in the old vulgare latin Edition, are sacred and Canonical Scripture.

This whole  
booke is ca-  
nonical.

It conteyneth a particular great danger of the people of Israel, hapning (as is probable) shortly after their general relaxation, & returne of some from the captiuitie of Babylon; and their deliuerie from it, through the godlie Zele and other vertues of Quene Esther, directed herein by Mardocheus, who being also in imminent danger was deliuered & advanced. and finally writ the historie.

The contentes

Written by  
Mardocheus

X k k k k k 2

which





Divided into  
some partes.

Which may be diuided into foure partes, not by order of the chapters: as they are here transposed: but in order of time, first the author reporteth some thinges going before the peoples danger, in the 11. 1. 2. 12. chapters, and part of the 3. Secondly their danger and distresse, in the rest of the 3. and part of 13. chapters. Thirdly their deliuerie: from the 4. chapter to the middes of the 9. and rest of the 13. and in the 14. 15. and 16. Fourthly, the thinges that ensued hereupon, in the other half of the ninth chapter, the 10. chapter, and first verse of the eleuenth.

**V** Who soeuer wil please to read this historie, in order of the time as the thinges happened, adioyning the latter chapters, which are in the Greke, and not in the Hebreu, may folowve the letters of the Alphabet, as here vve haue placed them in the margent, beginning at the second verse of the 11. chapter, where he findeth the letter A. and vwhen he cometh to B. returne vwhere the same letter is noted. ch. 1. And so in the rest folowv the same direction.

## THE BOOKE OF ESTHER

### CHAP. I.

King Asuerus celebrateth a great banquet to shew his glorie, 10. calleth quene Vasthi thereto. who refusing to come, is by aduise of his counsel deposed.

This booke is  
read at martin  
the last  
weeke of Sep-  
tember.

The first part  
beginneth in  
the 11. ch. A  
B

**I**N the daies of Assuerus. who reigned from India 1  
vnto Ethiopia ouer an hundred twentie seven pro-  
uinces: † when he sate in the throne of his kingdō, 2  
the citie Susā was in the begynning of his kingdom.  
† In the third yeare therfore of his empyre he made a great 3  
feast to al the princes, and to his seruantes, to the most valiant  
of the Persians, and the nobles of the Medes, and the rulers of  
the prouinces in his sight, † that he might shew the riches of 4  
the glorie of his kingdom, and the greatnes, & vaunting of his  
might, a great time, to witte, an hundred & foure score dayes. 5  
† And when the daies of the feast were accomplished, he inui-  
ted al people, that was found in Susā, from the greatest to the  
least: and commanded seven daies a feast to be prepared in  
the entrance of the garden, and of the wood, which was  
planted with royal garnishing and with hand. † And there 6  
hong on euerie side hangings of skie colour, and grene, and  
hyacinthine colour, held vp with cordes of silke, and of pur-  
ple, which were put into rings of yuorie, and were held vp  
with





- with marble pillers. Beddes also of gold and siluer, were placed in order vpon the floore paved with the emerauld, and the touch stone: which paynting adorned with meruelous  
 7 varietie. † And they that were inuited, dranke in golden cuppes, and the meates were brought in change of vessels. Wine also plenteous and the best was set downe, as was worthie  
 8 of a kings magnificence. † :: Neither was there that com-  
 9 pelled them to drinke that would not, but as the king had appointed, making ech of his princes ouerseer of euerie ta-  
 10 ble, that euerie man might take what he would. † Vasthi also the queene made a feast for the women in the palace, where  
 11 king Assuerus had accustomed to remayne. † Therefore the seuenth day, when the king was merier, and after very much drinking was wel warmed with wine, he commanded Mau-  
 12 mam, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charchas, the seuen eunuches, that ministred  
 13 in his sight, † that they should bring in queene Vasthi before the king, the crowne set vpon her head, that he might shew her beautie to al the peoples and princes: for she was exceeding  
 14 beautiful. † Who refused, and contemned to come at the kings commandment, which he had commanded by the eunuches. Whereupon the king being wrath, and chafed with  
 15 :: exceeding furie, († asked the wilemen, which after the manner of a king were alwayes present with him, and he did al thinges by their counsel, which knew the lawes, and rightes  
 16 of the elders: † (and the chiefe and nearest him were, Charfena, and Serhar, and Admatha, and Tharhis, and Mares, and Marfana, and Mamuchan, seuen dukes of the Persians, and  
 17 of the Medes, which saw the face of the king, and were wont to sit first after him) † to what sentence Vasthi the queene should be subiect, that would not do Assuerus the kings commandment, which he had commanded by the eunuches.  
 18 † And Mamuchan answered, the king hearing, and the princes: :: Queene Vasthi hath not only hurt the king, but also al peoples, and princes, that are in al the prouinces of king Assuerus. † For the word of the queene wil goe forth to al women, that they wil contemne their husbands, and wil say: King Assuerus commanded that the queene Vasthi should come in to him, and she would not: † And by this example al the wines of the princes of the Persians and the Medes, wil  
 little esteeme the commandmentes of their husbandes.

:: Modestie and temperance amongst heathen people condemneth Christians that urge men to drinke immoderately, and so cause them to be drunke. *3. Au. 50. 231. 232. de temper*

The end of immoderate feasting is commonly bawling. Here the king became furious, and the queene was divorced from him.

:: Brennus approueth the sentence of this parasite, but Iosephus. *li. 11 c. 6. Macrobius. li. 7. c. 1. Saturn. 5. Irenaeus. 209.*

Kkkkkk ;

wher-





and S. Ambrose. l. de Elia c. 14 iudge the queenes refusal lawfull, and agreeable to the Persians lawes, which prohibited married women to come in sight of other men in great assemblies: neither had the king iust cause to break that law, for pleasing his phantasie in his drunken humour. v. 10. Luther also wresteth this example in fauoure of adulterie, par. 2. de diuortio. folio 177. Editionis Wittenber. An. 1553.

wherefore the kings indignation is iust. † If it please thee, let 19  
an edict goe forth from thy face, and let it be written according to the law of the Persians and of Medes, which is not  
lawful to be transgressed, that Vasthi come in no more to the  
king, but an other, that is better then she, take her king-  
dome. † And let this be published into al the empire of thy 20  
prouinces ( which is most large ) and let al the wiues, as wel  
of the greater as of the lesler geue honour to their husbandes.  
† His counsel pleased the king, and the princes: and the king 21  
did according to the counsel of Mamuchan, † and he sent 22  
letters to al the prouinces of his kingdome, as euerie nation  
could heare and reade, in diuers languages and characters,  
that the husbandes should be princes and maisters in their  
houses: and that this should be published through al peoples.

## CHAP. II.

*Inquire being made of the best and fairest Virgines, ( s. Esther the vnknowe  
nece of Mardocheus a lew ) is preferred, 18. and made Queene in place of  
Vasthi; a marriage feast made, and presentes giuen. 21 ) Mardocheus dete-  
cteth traitors, and his seruice is recorded in the register.*

**T**H E S E things so done, after the indignation of king 1  
Ahasuerus was allwaged, he remembered Vasthi, and what  
she had done, or what she had suffered: † and the kings ser- 2  
uantes and his ministers said: Let there be maydens sought  
for the king, virgins and beautiful, † and let there be sent 3  
that may viewe through al prouinces beautiful maydens and  
virgins: and let them bring them to the citie of Susan, and  
deliuer them into the house of women vnder the hand of  
Egeus the eunuch, who is overseer of the kings women: and  
let them receiue womens ornamentes, and other things ne-  
cessarie to be vsed. † And which so euer among al shal please 4  
the kings eies, let her reigne for Vasthi. The word pleased  
the king: and so as they had suggested, he commanded to be  
done. † There was a man in the citie of Susan a lew, named 5  
Mardocheus, the sonne of Iair, the sonne of Semei, the sonne  
of Cis, of the stocke of Iemini, † who had beene transported 6  
from Ierusalem the same time, that Nabucodonosor the king  
of Babylon transported Iechonias the king of Iuda, † who 7  
was the foster father of his brothers daughter Edissa, which  
by an other name was called Esther: and she had lost both her  
parentes: exceeding beautiful, and of comely face. And her  
father

4. R. 2.  
24.





- father and mother being dead, Mardocheus adopted her for  
 8 his daughter. † And when the kings commandment was  
 bruited abroad, and according to his commandment many  
 fayre virgins were brought to Susan, and were deliuered to  
 Egeus the eunuch: † Esther also among the rest of the mayden s  
 9 was deliuered to him, that she might be kept in the numbe r  
 of the women. † Who pleased him, and found grace in hi s  
 sight. And he commanded the eunuch, that he should hasten  
 the womens ornamentes, and should deliuer, her, her parters,  
 & seuen the most beautiful maydens of the kings house, and  
 should adorne and decke both her and her wayting maydes.  
 10 † Who would not tel him her people and counttie. For Mar-  
 docheus had commanded her, that of this thing she should  
 11 altogether keepe silence: † who walked daily before the en-  
 trance of the house, wherein the chosen virgins were kept,  
 taking care of Esthers welfare, and desirous to know what  
 12 should chance vnto her. † And when the time of euerie vir-  
 gin in order was come, that they should goe in to the king, al  
 things accomplished that perteyned to womens ornamentes,  
 it was the twelfth moneth: yet so, that for six monethes they  
 were anoynted with oyle of myrle, and other six monethes  
 13 they vsed certayne payntings and sweete spices. † And going  
 in to the king, what soeuer they asked that perteyned to  
 adorning they receiued: and being trimmed, as it pleased  
 them, they passed from the chamber of the women to the  
 14 kings chamber. † And she that went in at evening, came out  
 in the morning, and from thence she was brought to the se-  
 cond house, that was vnder the hand of Susagazus the eu-  
 nuch, who was chiefe ouer the kings concubines: neither  
 had she power to retorne any more to the king, vnlesse the  
 king had willed, and had commanded her to come by name.  
 15 † And the time by order coming about, the day was at hand,  
 that Esther the daughter of Abihail the brother of Mardo-  
 cheus, whom he had adopted for his daughter, should goe in  
 to the king. Who sought not womens ornamentes, but what-  
 soeuer Egeus the eunuch the keeper of the virgins would,  
 those things he gaue her to her adorning. For she was exce-  
 16 ding fayre, and of incredible beautie, she seemed to al mens  
 eyes gracious and amiable. † She therefore was brought to the  
 17 chamber of king Assuerus the tenth month, which is cal-  
 led Tebeth, in the seventh yeare of his reigne. † And the  
 King

:: Deut. 7. v. 1.  
 Israelites are  
 forbid to ma-  
 rie with Gen-  
 tiles, yet when  
 there was no  
 danger to be  
 peruerced,  
 and great  
 hope of good,  
 Esther by  
 Mardocheus  
 counsel con-  
 sented to ma-  
 rie king Assu-  
 erus, though  
 otherwise she  
 detested the bed  
 of the innume-  
 red, and of  
 euery stranger.  
 ch. 14. v. 15.  
 K. David also  
 married the  
 kings daugh-  
 ter of Gellur.  
 2. Reg. 3. v. 3.





king loued her more then al the women, and she had grace  
 , and mercie before him aboue al the women, and he put the  
 crowne of the kingdom on her head, and made her reigne in  
 steede of Vasthi. † And he commanded a verie magnificent 18  
 feast to be prepared to al the princes, and to his seruantes, for  
 the coniunction, and mariage of Esther. And he gaue rest to  
 al the provinces, and bestowed giftes according to princely  
 magnificence. † And when virgins were sought the second 19  
 time and gathered together, Mardocheus taried at the kings  
 gate, † neither had Esther as yet vttered her countrie, & peo- 20  
 ple, according to his cōmandment. For what soeuer he com-  
 manded; Esther obserued: and she did al thinges so as she was  
 wont at that time, when he nourished her a litle one. † At 21  
 that time therfore, when Mardocheus abode at the kings  
 gate, Bagathan, and Thares were angrie, two of the kings  
 eunuches, that were porters, and were chiefe in the first  
 entrie of the palace: and they would make insurrection  
 against the king, and kil him. † Wherof Mardocheus 22  
 gotte notice, and immediatly he told it to queene Esther: and she to  
 the king in the name of Mardocheus, who had reported the  
 thing vnto her. † It was examined, and found: and they were 23  
 both hanged on a gibbet. And it was put in the histories,  
 and registred in the cronicles before the king. \*

**C** *ch. 12.  
v. 1.*

## CHAP. III.

*Aman aduanced by the king, is much offended that Mardocheus doth not  
 adore him. 6. and therefore procureth the kings decree, to destroy the whole  
 nation of Iewes.*

**D** **A**FTER these things king Assuerus aduanced Aman the  
 sonne of Amadathi, which was of the stocke of Agag:  
 & he put his throne aboue al the princes which he had. † And 1  
 al the kings seruantes, that were in the doores of his pallace,  
 bowed their knees, and adored Aman: for so the emperour  
 had commanded them, 2 onlie Mardocheus did not bowe his  
 knee, nor adore him. † To whom the kings seruantes, that 3  
 were chiefe at the doores of the pallace, said: Why doest thou  
 aboue the rest not obserue the kings commandment. † And 4  
 when they said this often, and he would not heare, they told  
 Aman, desirous to know whether he would perseuere in his  
 sentence: for he had told them that he was a Iew. † Which 5  
 when Aman had heard, and had proued by experience that  
 Mardocheus

*2: Aman ex-  
 acted such ho-  
 nous as hea-  
 then people  
 gaue to their  
 lisse goddes,  
 which was al-  
 so idolatrie.  
 for Mardo-  
 cheus was  
 willing to  
 giue him ciuil*





- Mardocheus bowed not his knee vnto him, nor adored him, he was angrie exceedingly. † And he counted it a matter of nothing to lay his handes vpon Mardocheus alone: for he had heard that he was of the nation of the Iewes, and he would rather destroy al the nation of the Iewes, that were in the kingdom of Assuerus. † The first moneth ( which is called Nisan ) in the twelfth yeare of the reigne of Assuerus; the lot was cast into a potte which in Hebrew is called Phur, before Aman, in what day and what moneth the nation of the Iewes should be slayne: and there came forth the twelfth moneth, which is called Adar. † And Aman said to king Assuerus: There is a people dispersed through al the prouinces of thy kingdom, and separated one from an other, vsing new lawes and ceremonies, moreouer also contemning the kings ordinances: And thou knowest very wel that it is not expedient for thy kingdom that they waxe insolent by libertie. † If it please thee, decree that they may perish, and I wil pay ten thousand talentes to the cofferers of thy treasure. † The king therefore tooke the ring that he vsed, from his hand, and gaue it to Aman the sonne of Amadathi of the progenie of Agag, the enemye of the Iewes, † and he said to him: The siluer which thou doest promise, be it thine: but concerning the people doe that which pleaseth thee. † And the kings scribes were called in the first moneth, Nisan, the thirteenth day of the same moneth: and there was written, as Aman had commanded, to al the kings lieutenantes, and iudges of the prouinces, and of diuers nations, as euerie nation could read, and heare according to the varietie of languages, in the name of king Assuerus: and the letters signed with his ring, † were sent by the kings postes to al prouinces, that they should kil and destroy al the Iewes, from boy vnto old man, children, and women, in one day, that is, in the thirteenth of the twelfth moneth, which is called Adar, and should spoyle them of their goodes. \*
- † And the content of the letters was this, that al prouinces might know, & prepare them selues against the day aforesayd. † The postes that were sent, made hast to fulfil the kings commandment. And immediatly the edict hong in Susan, the king and Aman feasting, and al the Iewes that were in the citie, weeping.

honour, even  
to lift the steps  
of his feet,  
but feared ( and  
refused ) to give  
Godue honour to  
him. ch. 13. 7.  
13. 14. S. Tho. 2.  
2. q. 84. a. 1.

Such is the  
preposterous  
logic of ran-  
cour, to ap-  
point the day  
of executing  
his malice, be-  
fore he had  
got the kings  
decree.

The second  
part.

The Iewes  
danger to be  
maltreated.

\* E ch. 12.  
7. 1.

F

The letter at  
large is in the  
seven first ver-  
ses of the 13 ch.  
of which this  
is the summe.





*At the Iewes lament their imminent danger. 5. Mardocheus willetb Esther to intreate the king for their fastie. 11. the fearing to goe to the king contrarie to his law vocalled, 15. yet they al fasting and praying for her, she doth it.*

The third part  
The deliuerie  
of the Iewes  
from danger.

∴ The first and  
best remedie  
in distresse is  
to do workes  
of penance for  
sinnes comit-  
ted. 1. Cor. 11.  
7. 31.

**V**W HEN things when Mardocheus had heard, he <sup>2</sup>  
rent his garmentes, and was clothed with sack-  
cloth, sprinkling ashes on his head: and in the streat of the  
middles of the citie he cried with a lowed voyce, shewing the  
anguish of his mind, † and with this wayling going euen to <sup>2</sup>  
the doores of the pallace: for it was not lawful for one clo-  
thed with sackcloth to enter the kings court. † In al prouin- <sup>3</sup>  
ces also, to wnes, and places, to which the kings cruel decree  
was come, there was great mourning with the Iewes, falling,  
howling, and weeping, manie vsing sackcloth and ashes for  
their couch. † And Esthers maides and the eunuches went in, <sup>4</sup>  
and told her. Which she hearing was astonied: and she sent  
a garment, that the sackcloth being taken away, they should  
put it on him: which he would not take. † And calling for <sup>5</sup>  
Athach the eunuch, whom the king had geuen her for a ser-  
uant to Mardocheus, commanded him to goe and to learne  
of him, why he did this. † And Athach going forth went to <sup>6</sup>  
Mardocheus standing in the streate of the citie, before the  
palace doore: † who told him al thinges that had chanced, <sup>7</sup>  
how Aman had promised, that he would bring siluer into the  
kings treasures for the slaughter of the Iewes. † He gaue him <sup>8</sup>  
also a copie of the edi& which hong in Susan, that he should  
shew it to the queene, and should admonish her to enter in to  
the king, and to intreate him for her people. † Athach retur- <sup>9</sup>  
ning told Ester al thinges, that Mardocheus had sayd. † Who <sup>10</sup>  
answered him, and bad that he should say to Mardocheus:  
† Al the kings seruantes, and al the prouinces that are vnder <sup>11</sup>  
his dominion, know, that whether man, or woman, not cal-  
led, shal enter in to the kings inner court, he must immedi-  
atly be slayne without al delay: vlesse perhaps the king  
stretch forth a golden rod vnto him, for a signe of clemencie,  
and so he may liue. I therefore how can I enter in to the  
king, which now these thirtie daies haue not bene called vnto  
him? † Which when Mardocheus had heard, † he sent word <sup>12</sup>  
to Esther agayne, saying: Thincke not that thou mayst deliuer <sup>13</sup>  
thy





thy owne life only, because thou art in the kings house, about  
 14 ue al the Iewes: † for if thou wilt now hold thy peace, the  
 Iewes shal be deliuered by an other occasion: and thou, and  
 thy fathers house shal perish. And who knoweth whether  
 thou camest to the kingdom therefore, that in such a time  
 15 thou mightst be readie? † And agayne Esther sent to Mardo-  
 16 cheus in these wordes: † Goe, and gather together al the Ie-  
 wes, whom thou shalt find in Susan, and pray ye for me. Eate  
 ye not, and drinke not in three dayes, and three nightes: and  
 I with my handmaydes in like maner wil fast, and then wil  
 I goe in to the king, doing agaynst the law, not called, and  
 17 deliuering my self to death and to peril. † Mardocheus ther-  
 fore went, and did al things that Esther had commanded  
 him. \*

Great confidence in Gods  
 helpe when  
 mans helpe  
 fayleth, and  
 in dede this  
 meanes by  
 mouing the  
 kings hart to  
 grant Esthers  
 petition was  
 Gods special  
 worke.

\* G<sup>ch. 1.</sup>  
 v. 1.

## CHAP. V.

*Esther standing in the kings sight he calleth her, 4. she requesteth that he and  
 Aman wil dine with her. 7. Againe he inviteth them. 9. Aman is more  
 incensed against Mardocheus, prepareth high gallies to hang him on.*

1 **A**N D the third day Esther put on royal garmentes, and  
 stood in the court of the kings house, which was the  
 inner agaynst the kings hal: but he sate vpon his throne in  
 the consistorie of the palace, against the doore of the house. \*  
 2 † And when he had seene Esther the queene standing, she  
 pleased his eies, and he put forth toward her the golden rod,  
 which he held in his hand: who going neere, kissed the top  
 3 of his rod. † And the king said to her: What wilt thou queene  
 Esther? what is thy request? yea if thou wilt aske the halfe  
 4 part of the kingdom, it shal be geuen thee. † But she answered:  
 If it please the king, I beseech thee that thou come to  
 me this day, and Aman with thee to a banquet, which I haue  
 5 prepared. † And the king forthwith, cal ye Aman, quoth he,  
 quickly, that he may obey Esthers wil. The king therefore and  
 Aman came to the banquet, which the queene had prepared  
 6 for them. † And the king said to her, after that he had drunke  
 wine abundantly. What dost thou desire to be geuen  
 thee? and for what thing askest thou? although thou aske the  
 7 halfe part of my kingdom, thou shalt obteyne. † To whom  
 8 Esther answered: My petition, and requestes are these: † If  
 I haue found grace in the kings sight, and if it please the king  
 to geue that which I aske, and to fulfil my petition: let the

H

\* I<sup>ch. 15.</sup>  
 v. 4.

K

This pru-  
 dence in de-  
 laying to pro-  
 pose her peti-  
 tion

LIIIIII 1

king





tion, increa-  
sed the kings  
desire to know  
it, moued him  
to promise  
more assured-  
ly, & so bond  
him the more  
to accomplish  
it.

king and Aman come to the banquet, which I haue prepared  
them, and to morrow I wil open my wil to the king. † Aman 9  
therefore went forth that day ioyful and merie. And when he  
had seene Mardocheus sitting before the doores of the palace,  
and not onlie not to haue risen vp to him, but not so much as  
to haue moued from the place where he sate, he was wrath  
exceedingly: † and dissembling his anger, and returning into 10  
his house, he called together vnto him his freindes, and Zares  
his wife: † and he declared to them the greatnesse of his 11  
riches, and the multitude of his children, and with how great  
glorie the king had aduanced him aboue al his princes and  
seruantes. † And after these things he said. Queene Esther alio 12  
hath called none other to the banquet with the king, but me:  
with whom to morow also I shal dine with the king. † And 13  
wheras I haue al these things, I thinke I haue nothing. so long  
as I shal see Mardocheus the Iew sitting before the kings  
doores. † And Zares his wife, & the rest of his frendes answe- 14  
red him: Comand a great beame to be prepared, hauing fiftie  
cubites in height, and speake in the morning to the king, that  
Mardocheus may be hanged vpon it, and so thou shalt goe  
ioyful with the king to the banquet. The counsel pleased him,  
and he commanded an high gallowes to be prepared.

## CHAP. VI.

*The king hearing the good service of Mardocheus in detelling traitors, read in  
the chronicle (for which he had yet no rewarde) 4. commandeth Aman  
to honour him next to the king, 11. which he performeth.*

:: Godseye  
which neuer  
sleepeth saw  
whath Aman  
intended: and  
for execution  
of his owne  
diuine iustice,  
vsed this mea-  
nes bey sub-  
tracting slepe  
that time  
from the king  
and inspiring  
his mind to  
heare the hi-  
stories read,

**T**HAT night the king :: passed without sleepe, and he 1  
commanded the histories and chronicles of former times  
to be brought him. Which when they were read in his pre-  
sence, † they came to that place where it was written, how 2  
Mardocheus had vttered the treason of Bagathan, and Thares  
the eunuches, coueting to kil king Assuerus. † Which when 3  
the king had heard, he sayd: What honour and rewarde hath  
Mardocheus receiued for this fidelitie? His seruantes and mi-  
nisters said to him: He hath receiued no rewarde at al. † And 4  
the king by and by, who is, quoth he, in the court? For Aman  
had entered the inner court of the kings house, that he  
might suggest to the king, and he might command Mardo-  
cheus to be hanged fast on the gibbet, which was prepared  
for him. † The seruantes answered: Aman standeth in the 5  
court.





6 court. And the king said: Let him come in. † And when he  
 was come in, he said to him: What ought to be done to the  
 man, whom the king is desirous to honour? But Aman :: thin-  
 king in his hart, and supposing that the king would honour  
 7 no other, but him self, † answered: The man, whom the  
 8 king desireth to honour, † ought to be clothed with the  
 kings garmentes, and to be set vpon the horse, that is for the  
 kings saddle, and to take the kings crowne vpon his head,  
 9 † and let the chiefe of the kings princes and nobles hold his  
 horse, and going throuh the streat of the citie, crie, and say:  
 So shal he be honoured, whomsoever the king wil honour.  
 10 † And the king said to him: Make hast, and taking a robe and  
 a horse, do that thou hast spoken, to Mardocheus the Iewe,  
 which sitteth before the doores of the palace: Beware thou  
 pretermitt nothing of those things, which thou hast spoken.  
 11 † Aman therfore tooke a robe and a horse, and putting it on  
 Mardocheus, and setting him on the horse, in the streat of the  
 citie went before him, and cried: This honour is he worthie  
 12 of, whom soeuer the king is willing to honour. † And Mar-  
 docheus returned to the palace gate: and Aman made hast to  
 13 goe into his house, mourning and his head couered: † and  
 he told Zares his wife, and his frendes al things, that had  
 chaunced him. To whom the wife men whom he had in  
 counsel, and his wife answered: :: If Mardocheus be of the  
 Iewes seede, before whom thou hast begune to fal, thou canst  
 14 not resist him, but thou shalt fal in his sight. † As they were  
 yet speaking, the kings eunuches came, and compelled him  
 to goe quickly to the banquet, which the queene had prepared.

and to reward  
 good seruice,  
 donne. *Ioseph.*  
 :: Ambitious  
 men are most  
 blinde in con-  
 ceite of their  
 owne deserts,  
 and fortunes.

:: Either they  
 had read Gods  
 promise to the  
 Iewes. *Gen. 13.*  
 15 &c. or con-  
 iectured this  
 by humane  
 prudence.

## CHAP. VII.

*Esther entertaining the king and Aman againe at a feast, is promised to ob-  
 taine, whatsoever she wil aske. 3. she demandeth safetie for her self, and al  
 the people, against Amans crueltie, 6. and Aman is hanged on the gal-  
 lowes, which he had prepared for Mardocheus.*

1 **T**HE king therfore and Aman went in, to drinke with  
 2 the queene. † And the king said to her also the second  
 day, after he was warme with wine: What is thy petition  
 Esther, that it may be geuen thee? and what wilt thou haue  
 done? although thou shalt aske the half part of my king-  
 3 dome, thou shalt obteyne. † To whom she answered, :: If  
 I haue found grace in thine eyes O king, and if it please thee,

:: After three  
 dayes, say of al  
 the Iewes

LIIIIII 3

geue





with prayers  
and other  
workes of pe-  
nance, Esther  
asked and ob-  
tained the  
fastie of the  
whole people  
more precious  
to her then  
halfe of the  
kingdom.

:: Horrout of  
a guiltie con-  
science is com-  
monly the  
first torment  
of a sinner.  
*S. Chrysostomus.*  
*A. de Lagaro.*

:: VVhat little  
trust in false  
freindshipe,  
when bad men  
once fall into  
disgrace.

geue me my life for the which I make request, and my people  
for the which I beseech. † For we are deliuered I and my peo- 4  
ple, to be destroyed, murdered, and to perish. And would  
God we were sold for bondmen and bondwomen: it were a  
tolerable euil, and mourning I would hold my peace: but  
now it is our enemy, whose crueltie redoundeth vpon the  
king. † And king Assuerus answering, said: Who is this, and 5  
of what might, that he dare doe these things? † And Esther 6  
said: It is this Aman our aduersarie and most wicked enemy.  
Which he hearing :: forthwith was astonished, not enduring  
to beare the countenance of the king and of the queene.  
† But the king being wrath rose vp, and from the place of the 7  
banquet went into the garden set with trees. Aman also rose  
vp, to intreate Esther the queene for his life, for he vnderstood  
that there was euil prepared him of the king. † Who when he 8  
was returned out of the garden set with trees, and had ente-  
red into the place of the banquet, he found Aman to haue fal-  
len vpon the bed, wherein Esther lay, and he said: The queene  
also he wil force in my presence, in my house. Neither was  
the word yet passed from the kings mouth, and immediatly  
they couered his face. † And Harbona, :: one of the eunuches 9  
which stood wayting on the king, sayd: Behold the gibbet,  
which he had prepared for Mardocheus, that spake for the  
king, standeth in Amans house, hauing in height fiftie cubites.  
To whom the king said: Hang him vpon it. † Aman therefore 10  
was hanged on the gibbet, which he had prepared for Mardo-  
cheus: and the kings wrath ceased.

#### CHAP. VIII.

*Esther informeth the king that Mardocheus is her vncle, he is aduanced in  
authoritie, 3. and contrarie letters are sent that the Iewes be saued, 11. and  
their enemies slayne. 13. Mardocheus is in high honour, and his whole nation  
is esteemed and feared by other people.*

**T**HAT day king Assuerus gaue vnto Esther the queene 1  
the house of Aman the Iewes aduersarie, and Mardo-  
cheus went in before the kings presence. For Esther con-  
fessed to him that he was her vncle. † And the king tooke the 2  
ring, which he had commanded to be taken agayne from  
Aman, and deliuered it to Mardocheus. And Esther appo-  
inted Mardocheus also ouer her house. † Neither content 3  
with these things, she :: fel downe at the kings feete, and she  
wept

:: Such ho-  
nour is due to





- wept and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked deuises, which he had inuented agaynst the Iewes, should be of none effect. † But he after the maner put forth the golden scepter with his hand, by the which the signe of clemencie was shewed: and she rysing vp stood before him, † and said: If it please the king, and if I haue found grace in his eyes, and my request seme not contrarie to him, I beseech thee, that the old letters of Aman the traytour and enemy of the Iewes, wherein he commanded that in al the kings prouinces they should perish, may by new letters be corrected.
- † For how can I abide the murder and slaughter of my people? † And king Assuerus answered Esther the queene, and Mardocheus the Iewe: Amans house I haue geuen to Esther, and him self I haue commanded to be hanged on the gallows, because he durst lay handes on the Iewes. † Write ye therefore to the Iewes, as pleaseth you, in the kings name, signing the letters with my ring. For this was the custome, that no man durst speake against the lettes, which were sent in the kings name, and were signed with his ring. † And the kings scribes and secretaries being cald for (and it was the time of the third moneth, which is called Siban) the three and twentieth day therof letters were written, as Mardocheus would, to the Iewes, and to the princes, and the lieutenantes and iudges, which were rulers ouer the hundred and seuen and twentie prouinces, from India euen to Æthiopia: to prouince and prouince, to people and people, according to their languages and characters, and to the Iewes, according as they could read, and heare. † And the said letters, which were sent in the kings name, were signed with his ring, and sent by ryding postes: which running through al the prouinces, should preuent the old letters with the new messages.
- † To whom the king gaue commandment, that they should speake to the Iewes in euerie citie, and should command them to be gathered together in one, that they might stand for their liues, and might kil and destroy al their enemies with their wiues and children and al their houses, and to take the spoyle of them. † And there was appointed through al the prouinces one day of reuenge, that is, the thirtieth of the twelfth moneth Adar. † And this was the content of the letter, that in al landes and peoples, which were subject to the

kinges, yea though they be infidels, because they haue terrestrial maiestie and authoritie from God. And the contrarie opinion and behaviour of heretikes, which despise Dominion and blasphemie Maiestie, is condemned by S. Iude, in his Epistle. 2. 2.





the empire of king Astuerus, it should be notified, the Iewes  
to be readie to be reuenged of their enemies. † And there 14  
went forth swift postes carieng the messages, and the kinges  
edict hong in Susan. † But Mardocheus going forth out of 15  
the palace, and from the kinges presence, shining in royal  
garmentes, to wit, hyathinthine and skie colour, bearing a  
golden crowne on his head, and clothed with a silke and pur-  
ple cloke. And the citie reioysed, and was glad. † But to the 16  
Iewes there semed a new light to rise, ioye, honour, and  
dauncing. † With al peoples, cities, and prouinces, whither 17  
soeuer the kinges commandmentes came, meruelous reioy-  
sing, feastes and banketes, and holie day: in so much that  
manie of the other nation and sect, were ioyned to their reli-  
gion and ceremonies. For great terrour of the name of the  
Iewes had inuaded them al. \*

\* L cb. 16.  
v. 1.

## CHAP. IX.

*The Iewes kil their enemies which would haue killed them. 6. namely the  
tenne sonns of Aman are hanged on gallewes, 12. more slaine the next day.  
17. the day following is made holie, and so to be kept euerie yeare.*

**M** **T**HERFORE in the thirtenth day of the twelth moneth, 1  
which we haue said now before to be called Adar, when  
slaughter was prepared for al the Iewes, and their enemies  
gaped after their bloud, " the case being changed to the con-  
trarie, the Iewes began to be superiours, and :: to reuenge  
them selues of their aduersaries. † And they were gathered 2  
together in euerie citie, and towne, and place, to extend  
their hand against their enemies, and their persecutors. And  
none durst resist, because the feare of their greatnes did pe-  
netrate al peoples. † For both the iudges of the prouinces, 3  
and captaynes, and lieutenantes, and euerie dignitie, that was  
chiefe ouer euerie place and worke, extolled the Iewes for  
feare of Mardocheus: † whom they knew to be prince of the 4  
palace, and to be able to doe very much: the same also of his  
name increased dayly, and flew abroad through al mens mou-  
thes. † Therefore the Iewes stroke their enemies with a great 5  
slaughter, and slew them, repaying them that which they had  
prepared to doe to them: † in so much that in Susan also 6  
they killed five hundred men, besides the tenne sonnes of  
Aman the Agagite the enemye of the Iewes: whose names be 7  
these: † Pharsandatha, and Delphon, and Esphatha, † and 8  
Phoratha,

¶ Where no  
more danger  
remaineth re-  
mission of in-  
juries is more  
commendable  
then reuenge,  
but where  
malice conti-  
nueth, and  
new danger  
may probably  
ensue, iustice  
is necessarie,  
and after-  
wards peace  
may be made  
more securely  
S. Romed. ser. 2.  
de verb. Apost.





- 9 Phoratha, and Adalia, and Aridatha. † and Phermestā, and  
 10 Arilai, and Aridai, and Iezatha. † Whom when they had  
 11 slaine, they would not take prayes of their goodes. † And by  
 and by the number of them that were killed in Susan, was  
 12 brought to the king. † Who said to the queene: In the citie of  
 Susan the Iewes haue killed five hundred men, besides the  
 13 ten sonnes of Aman: how great a slaughter thinkest thou  
 doe they make in al the prouinces? what askest thou more,  
 & what wilt thou that I cōmand to be done? † To whom she  
 answered: If it please the king, let there authoritie be geuen  
 to the Iewes, that as they haue done to day in Susan, so also  
 they may doe to morow, and that the tenne sonnes of Aman  
 14 be hanged on gibbettes. † And the king commanded that it  
 should be so done. And forthwith the edict hong in Susan,  
 15 and the tenne sonnes of Aman were hanged. † The fourth-  
 tenth day of the moneth Adar the Iewes being gathered to-  
 gether, there were killed in Susan three hundred men: nei-  
 16 ther was their substance spoyled by them. † Yea and through  
 al prouinces, which were subiect to the kings dominion, the  
 Iewes stood for their liues, their enemies and persecutors  
 being slayne: in so much that there was fully seuentie five  
 thousand of them that were killed, and no man tooke any of  
 their goodes.  
 17 † And the thirtenth day of the moneth Adar was the first day  
 with them al of the slaughter, & the fourtenth day they cea-  
 sed to kil. Which they ordayned to be solemne, so that in it at  
 al times afterward they gaue them selues to good chere, mirth  
 18 & bankets. † But they that made the slaughter in the citie of  
 Susan, were occupied in the slaughter the thirtenth and four-  
 tenth day of the same moneth: and in the fiftenth day they  
 ceased to kil. And therefore they ordayned the same a solemne  
 19 day of good cheere and ioyfulness. † But those Iewes, that  
 abode in townes not walled and villages, ordayned the four-  
 tenth day of the moneth Adar for bankettes and ioy, so that  
 they reioyse in it, and send one an other portions of bankets  
 20 and meates. † Mardocheus therefore wrote al these things,  
 and being comprised in letters sent them to the Iewes, that  
 abode in al the kings prouinces, as wel those that lay neere,  
 21 as far of, † that they should take the fourtenth and fiftenth  
 day of the moneth Adar for feastes, and the yeare alwayes  
 22 returning should celebrate them with solemne honour: † be-

∴ In the first  
 slaughter  
 Amans tenne  
 sonnes were  
 slayne and af-  
 terwards also  
 hanged. v. 14.

The fourth  
 parth.  
 Other thinges  
 folowing their  
 deliuerie from  
 danger.

∴ The Iewes  
 in Susan kept  
 the fiftenth  
 day holie. v.  
 18, those that  
 dwelt in other  
 places kept  
 the fourtenth  
 day.

At m m m m m

cause





cause in the same dayes the Iewes reuenged them selues of their enemies, and mourning and sorrow were turned into mirth and ioy, and that these should be dayes of good cheere and gladnesse, and they should send one to an other portions of meates, and should geue giftes to the poore. † And the Iewes receiued into a solemne rite al things, which they had begune to doe at that time, and which Mardocheus by letters had commanded to be done. † For Aman, the sonne of Amadathi of the stocke of Agag, the enemy and aduersarie of the Iewes, purposed euil against them, to kil them and destroy them: and he cast Phur, which in our language is turned, a lot. † And afterward Esther went, in to the king, beseeching that his endeouours might by the kings letters be made voyde: & the euil that he had intended against the Iewes, might returne vpon his owne head. Finally they hong both him and his sonnes vpon the gallowes, † and since that time these dayes are called Phurim, that is, of Lottes: because Phur, that is, a lot, was cast into the pot. And al things, that were done, are contayned in the volume of this epistle, that is, of this booke: † and the thinges that they susteyned, and that were afterward changed, the Iewes tooke vpon them selues and their seede, and vpon al, that would be ioyned to theyr religion, that it should be lawfull for none to passe without solemnitie these dayes: which the writing testifieth, and certaine times require, as yeares continually succede one an other. † These are daies, which no obliuion shal euer put out: and al prouinces in al the world shal celebrate through out al generations: neither is there any citie, wherein the daies of Phurim, that is, of lottes, must not be obserued of the Iewes, and of their progenie, which is bound to these ceremonies. † And Esther the queene the daughter of Abihail, and Mardocheus the Iew wrote also the second epistle, that with al diligence this day should be established solemne for the time to come. † and they sent to al the Iewes, that were in the hundred and seuen and twentie prouinces of king Assuerus, that they should haue peace, and receiue truth, † obseruing the Daies of lottes, and in their time should celebrate them with ioy: as Mardocheus and Esther had appoynted, and they tooke vpon them to be obserued of them selues, and of their seede, fastes, and cries, and the daies of Lottes, † and al thinges, which are conteyned in the historie of this booke, which is called Esther.

ANNO-

A feast instituted by Mardocheus was accepted and obserued by al the Iewes, as a constitution agreeable and not contrarie to the law

*Deut. 4. 7. 1. 12. 7. 32.*





## ANNOTATIONS.

## CHAP. IX.

1. *The case being changed.*] In this whole historie (as in manie other passages of holie scripture) we see the meruelous change of the right hand of the highest. First in the verie instant of extreme danger, the kinges face with burning eyes shewing the furie of his breast *ch. 15. v. 10.* was turned into mildnes towards Esther *v. 11.* Secondly proud Aman being advanced in honour & office, above al princes of the kinges court, *ch. 3. v. 1.* was sodainly forced publikely to lead Mardocheus his horse, whom he most hated: *ch. 6. v. 10.* Thirdly, he was constrained with loud voice to proclame his honour, whom he most despised and threatned. Fourthly, the same Aman, before called the father (as it were the onlie gouernour) of the king, *ch. 13. v. 6 ch. 16. v. 11.* was forthwith condemned for a traitor. *ch. 7. v. 8. ch. 16. v. 13.* Fifthly, He that could not abide to see Mardocheus, *ch. 5. v. 13.* afterward durst not looke vpon the king, nor could endure his countenance. *ch. 7. v. 6.* Sixtly, He was hanged on the same gallows, which he had prepared for Mardocheus. *ch. 7. v. 9.* Seuently, VVheras he was not content with the death of Mardocheus alone, but procured the kings decree to destroy the whole nation. *ch. 3. v. 6* and so feasted with the king, when the Iewes mourned, *v. 15.* Shortly after the king sent new letters for the Iewes safte, geuing them leaue to kil whom soeuer they would of their enemies. *ch. 8. v. 1. 11.* Eightly, the same day which was designed for destruction, was made the day of ioy and exultation to the children of God. *ch. 9. v. 1. 17. ch. 16. v. 21.* &c. By which literal sense Gods meruelous providence is manifestly shewed, neuer suffering his church to perish. It hath moreover two special mystical senses. First, as saltie of temporal life was procured to one nation by Esthers intercession to king Assuerus, so general saluation is procured to al mankind by mediation of the blessed virgin Marie, crushing the serpents head; and the sentence of death is changed by new letters, granting everlasting life, and glorie to al Gods true seruantes. Esther also, as likewise Judith, in figure of the Church (saith S. Ierom, *Prologo in Sophon*) killed the aduersaries, and deliuered Israel from danger of perishing.

Great, and  
maruelous  
changes by  
the power of  
God.

Esther a figure  
of our B ladie,

And of the  
Church.

## CHAP. X.

*Assuerus subdueth manie countries. 4. Mardocheus vnderstandeth, and declareth his dreame. 9. God separateth his people from other nations by a better lotte.*

- 1 **B**V king Assuerus made al the earth, and al the ilandes
- 2 of the sea tributaries. † Whose strength and empire, and the dignitie and highnesse, wherewith he exalted Mardocheus, are written in the bookes of the Medes, and of the
- 3 Persians: † and how Mardocheus of the Iewes kinred was second after king Assuerus: and great with the Iewes, and acceptable to the people of his bretheren, seeking good to his people, and speaking those things, which pertayned to the good of his seede.

M m m m m m a

Est





∴ S. Ierome here aduertiseth the reader that he found al hitherto in the Hebrew.

And the parcels which follow only in the Septuaginta Greke Edition which either they translated out of the Hebrew, or added by inspiration of the Holie Ghost.

That ∴ which is in the Hebrew I haue expressed most faithfully. And these things that follow, I found written in the common edition, which are conteyned in the greeke tongue and letters: and in the meane time this chapter was extant after the end of the booke: which according to our custome, we haue marked with an Obelus before it, that is to say, a broch. The Greke of the 72. Interpreters.

† And Mardocheus said: These things are done of God. 4  
 † I remember the dreame that I saw, signifying these verie 5  
 things: neither was any of them frustrate. † The litle foun- 6  
 tayne which grew into a riuer, and was turned into light, and  
 into the sunne, and abounded into manie waters, is Esther,  
 whom the king tooke to wife, and made her to be queene.  
 † But the two dragons: I am, and Aman. † The nations, that 7  
 were assembled: are they that endeouored to destroy the name 8  
 of the Iewes. † And my nation: is Israel, which cried to our 9  
 Lord, and our Lord hath saued his people: and he hath deli-  
 uered vs from al euils, and hath done great signes and won- 10  
 ders among the nations: † and he commanded that there 11  
 should be two lottes, one of the people of God, and the other  
 of al Nations. † And both lottes are come to the day appoin- 12  
 ted euen now from that time before God to al nations: † and 13  
 our Lord hath remembred his people, and hath had mercie on  
 his inheritance. † And these daies shal be obserued in the mo-  
 neth of Adar the fourtenth, and fiftenth day of the same mo-  
 neth, with al diligence, and ioy of the people gathered into  
 one assemblie, through out al the generations hereafter of  
 the people of Israel.

#### CHAP. XI.

*An Appendix and conclusion of this historie. 2. The dreame of Mardocheus.*

**I**N the fourth yeare when Ptolomee and Cleopatra reigned, 1  
 Dositheus, which named himself a Priest, and of the Leui-  
 tical kiared, and Ptolomee his sonne brought this epistle of  
 Phutim, which they sayd Lysimachus the sonne of Ptolomee  
 did interprete in Ierusalem.

**A**

*This beginning was in the common edition, which is neither extant in Hebrew, nor with any of the interpreters.* Except the 72.

The first part.  
 The preface,  
 and occasion  
 of Esthers ad-  
 uancement

† In the second yeare, when Artaxerxes the greatest reigned, 2  
 in the first day of the moneth Nisan, Mardocheus the sonne  
 of Iairi, the sonne of Semei, the sonne of Cis, of the tribe of  
 Benjamin. † A Iew which dwelt in the citie of Susan, a great 3

man





man and among the first of the kings court, :: saw a dreame.

4. R. 15.  
24.  
4 † And he was of that number of captiues, whom Nabuchodonosor the king of Babylon had transported from Ierusalem  
5 with Ieconias the king of Iuda: † and this was his dreame:  
There appeared voices, and tumultes, and thunders and  
6 earth quakes, and perturbation vpon the earth: † and behold  
:: two great dragons, prepared one against an other into battel.  
7 † At whose crie al nations were rayled vppe, to fight against  
8 the nation of the iust. † And that was a day of darkenesse and  
danger, of tribulation and distresse, and great feare vpon  
9 the earth. † And the nation of the iust fearing their euils, was  
10 troubled, and prepared to death. † And they cried to God: and  
they crying, :: a litle fountayne grew into a verie great riuer,  
11 and abounded into verie manie waters. † Light and sunne  
arose, and the lumble were exalted, and they deuoured the  
12 glorious. † Which when Mardocheus had scene, and risen  
out of his bed, he mused what God would doe: and he had it  
fixed in his mind, desirous to know what the dreame should  
signifie? \*

## CHAP. XII.

*The conspiracie of two eunuches, dected by Mardocheus, is repeted, 6. and  
Amans malice against him for the same.*

- 1 **A**Nd he abode that time in the kings court with Ba-  
2 gatha and Thara the kings eunuches, which were por-  
ters of the palace. † And when he vnderstood their cogitati-  
ons, and had throughly scene their cares he learned that they  
went about to lay hands on king Artaxerxes, and he told the  
3 king therof. † Who hauing them both in examination, when  
they had confessed he commanded them to be led to death.  
4 † But the king wrote that which was done, in the comenta-  
ries: and Mardocheus also committed the memorie of the  
5 thing to writing. † And the king commanded him, that he  
should abide in the court of the palace, geuing him giftes for  
7 the delation. † But Aman the sonne of Amadathi the Eugeite  
was most glorious before the king, and would hurt Mardo-  
cheus, and his people, :: for the two eunuches of the king,  
which were put to death. \*

*Huberto the proeme. That which foloweth was set in that place, where  
it is written in the volum: \* And should spoyle their goodes.  
VVhich we found in the common edition only.*

M m m m m m 3

CHAP.

and Amans  
persecuting  
the Iewes.  
:: Mardoche-  
us had this  
dreame before  
Amans aduan-  
cement of his  
owne and the  
peoples dan-  
ger

:: Mardoche-  
us was a good  
dragon, and  
Aman a bad  
one.

:: Esther by  
her fountaine  
of teares and  
humble sup-  
plication,  
quenched a  
great flame of  
Gentiles a-  
gainst the Ie-  
wes. ch. 10.

\* B chap. 1.  
7. 11.

C

:: Here it ap-  
peareth that  
Aman was a  
fauourer of  
traitors or per-  
haps of the  
same conspi-  
racie.

\* D ch. 3.  
7. 11.

\* ch. 3.  
7. 3.





*A copie of the epistle which Aman sent to al prouinces to destroy the Iewes  
8. And Mardocheus his prayer for the people.*

**E**ND this was the copie of the letter. The most great  
king Artaxerxes from India vnto Æthiopia, to the  
princes of an hundred and seuen and twentie prouinces, and  
to the captaynes, that are subiect to his empire, greeting.  
† Whereas I reigned ouer manie nations, and had subdued  
al the world to my dominion, I would not abuse the greatnes  
of my might, but with clemencie and lenitie gouerne my  
subiectes, that passing their life quietly without any terrour,  
they might enioy peace wished of al men. † But when I de-  
manded of my counselors how this might be accomplished,  
one that excelled the rest in wisdom and fidelitie, and was  
second after the king, Aman by name, † told me that there  
was a people dispersed through the whole world, which vsed  
new lawes, and doing against the customes of al Nations,  
contemned the comandmentes of kings, and brake the con-  
cord of al nations by their dissention. † Which when we had  
learned, seing one nation rebellious against al kind of men to  
vse peruerse lawes, and to goe against our commandmentes,  
and to disturbe the peace and concord of the prouinces  
subiect to vs, † we haue commanded that whomsoever Aman  
shal shew, who is chiefe ouer al the prouinces, and second  
after the king, and whom we honour in steed of a father, they  
with their wiues and children be destroyed of their enemies,  
and that none haue pitie on them the fourtenth day of the  
twelfth moneth Adar of this present yeare: † that the wicked  
men going downe to hel in one day, may restore the peace to  
our empire, which they had disturbed.

Great hurt  
to a king, that  
is ruled much  
by one coun-  
seler. Salo-  
mon tea-  
cheth, that  
there are  
manie counsel-  
lers, cogitations  
are confirmed.  
Prou. 15. 7. 22.

¶ ch. 3.  
v. 14.

*Hitherto the copie of the letter.*

*That which foloweth I found written after that place, where it is read,  
And Mardocheus going forth, did al thinges, that Esther had  
commanded him. yet it is neither in the Hebrew, nor extant with  
any of the interpreters.*

ch. 4: 7.  
17.  
\* except  
the 72.

**G**† But Mardocheus besought our Lord, mindeful of al his  
workes, † and said: Lord Lord king omnipotent, for in thy  
dominion are al thinges set, and there is none that can resist  
thy wil, if thou determine to saue Israel. † Thou madst heauen  
and earth, and whatsoeuer is conteyned in the compasse of  
heauen.

The Epistle on  
wensday in  
the 2. weke of  
Lent. And in





11 heauen. † Thou art Lord of al, neither is there that can resist <sup>a votive Masse</sup>  
 12 thy maiestie. † Thou vnderstandest al things, and knowest <sup>against Paga-</sup>  
 that I haue not done this for pride and contumelie, and any <sup>nes.</sup>  
 13 desire of glorie, that I adored not the proud Aman, † ( for  
 gladly would I be readie for the saluation of Israel to kisse  
 14 euen the steppes of his secte,) † but I feared lest I should  
 transference the honour of my God to a man, and lest I should  
 15 adore any except my God. † And now ô Lord king, the God  
 of Abraham haue mercie vpon thy poople, becaule our ene-  
 16 mies wil destroy vs, and extinguish thyne inheritance. † De-  
 spise not thy portion, which thou hast redemed to thyself  
 17 out of Ægypt. † Heare my prayer, and be propitious to thy  
 lot and corde, and turne our mourning into ioy, that liuing  
 we may prayse thy name ô Lord, and doe not shut the mou-  
 18 thes of them that sing to thee. † Al Israel also with like mind  
 and supplication cried to our Lord, because certayne death  
 did hang ouer them.

## CHAP. XIII.

*Esther prayeth in humilitie of spirite, that God wil deliuer the people from  
 the crueltie of Aman.*

1 **E**STHER also the queene fled to our Lord, fearing the  
 2 peril that was at hand. † And when she had laid of her  
 royal garmentes, she tooke clothes meete for weeping and  
 mourning, and for diuers oyntmentes, filled her head with  
 ashes and dung, and her bodie she humbled with fastes: and al  
 the places, in which before she was accustomed to reioyse,  
 3 she filled with reating of her heares. † And she besought our  
 Lord, the God of Israel, saying: My Lord, which onlie art our  
 king, helpe me solitarie woman, and which haue no other  
 4 helper beside thee. † My peril is in my handes. † I haue heard  
 5 of my father that thou Lord didst take Israel out from al Gen-  
 tiles, and our fathers out of al their predeceſſours before, that  
 thou mightst possesse an everlasting inheritance, and thou  
 6 hast done to them as thou hast spoken. † We haue sinned in  
 thy sight, and therefore thou hast deliuered vs into the handes  
 7 of our enemies: † for we haue worshiped their goddes. Thou  
 8 art iust ô Lord. † And now it sufficeth them not, that they  
 oppresse vs with most hard seruitude, but imputing the force  
 9 of their handes to the might of their idols, † they wil change  
 thy promises, and destroy thine inheritance. and shut the  
 mouthes





∴ Idols are  
nothing in the  
world. 1. Cor.  
8. but bare  
imaginations  
of men.

∴ The Church  
useth this  
prayer in the  
offertorie the  
21. Sunday  
after Pente-  
cost: as a par-  
cel of holie  
Scripture.

∴ Of herselfe,  
nor for word-  
lie glorie she  
desired not to  
marie a hea-  
then king but  
for the comon  
good she ma-  
ried him, God  
dispensing  
with the law  
in this behalf.  
See ch. 2.

mouthes of them that prayse thee, and extinguish the glorie  
of thy temple and altar, † that they may open the mouthes of 10  
Gentiles, and prayse the strength of idols, and magnifie a car-  
nal king for ever. † Deliuere not o Lord thy scepter to them 11  
∴ that are not, lest they laugh at our ruine: but turne their  
counsel vpon them, and destroy him, that hath begune to do  
cruelly against vs. † Remember o Lord: and shew thy self to 12  
vs in the time of our tribulation, and geue me confidence  
Lord king of goddes, and of al power: † geue me speech wel 13  
framed in my mouth in the presence of the lion, and turne his  
hate into the hatred of our enemye, that both him self may  
perish, and the rest that consent vnto him. † But deliuere vs in 14  
thy hand, and helpe me, hauing no other helpe, but thee  
o Lord which hast the knowlege of al things, † and knowest 15  
that I hate the glorie of the wicked, and ∴ detest the bed of  
the vncircumcised, and of euerie stranger. † Thou knowest 16  
my necessitie, that I abhorre the signe of my pride and glorie,  
which is vpon my head in the daies of my ostentation, and  
detest it as the cloth of a woman in her monthlie floores, and  
weare it not in the daies of my silence, † and that I haue not 17  
eaten at Amans table, neither the kings banquet hath pleased  
me, and that I haue not drunke the wine of libamentes: † and 18  
that thy handmayde did neuer reioyle, since I was transported  
hither vnto this day, but in thee o Lord the God of Abraham.  
† O God strong aboue al, heare the voyce of them, that haue 19  
no other hope, and deliuere vs from the hand of the wicked,  
and deliuere me from my feare.

## CHAP. XV.

*Mardocheus causeth Esther to goe to the king and intreate for the people. 10.  
She is terrified by this countenance, but God turneth his hart, and he calleth  
her courteously to him.*

*This also I found added in the common edition.*

**G** A N D he commanded her (no doubt but Mardocheus comman- 1  
ded Esther) that she should goe vnto the king, and make  
petition for her people and for her countrie. † Remember 2  
(quoth he) the daies of thy humilitie, how thou wast brought  
vp in my hand, because Aman the second after the king hath  
spoken against vs vnto death: † and doe thou inuocate our 3  
Lord, and speake to the king for vs, & deliuere vs from death. \*

*Moreover this also which followeth I found in the common Orke.*

\* H ch. 13.  
7.8.





4 † And in the third day she layd away :: the garmentes which  
 5 she wore, & was clothed in her glorie. † And when she glistered  
 6 in royal apparel, and had invocated God the ruler and fa-  
 7 vourer al, she tooke two waiting maydes, † and vpon the  
 8 one in dede she leaped, as it were for delicacies and verie  
 9 much tendernes not able to beare vp her bodie: † but the  
 10 other of the maydes folowed her ladie, bearing vp her gar-  
 11 mentes trayling on the ground. † But her countenance al her coun-  
 12 tenance of colour like the rose, also with gracious and shining  
 13 eyes :: hid her mind full of sorow, and exceeding feare. † She  
 14 therfore entring through al the doores in order, stood before  
 15 the king, where he sat vpon the throne of his kingdom,  
 16 clothed with royal garmentes, and glittering in gold, and  
 17 pretious stones, and he was terrible to behold. † And when  
 18 he had lifted vp his face, and with burning eyes had shewed  
 19 the furie of his breast, the Queene fel downe, and her colour  
 20 being changed into palenes, she rested her wearie head vpon  
 21 her handmayde. † And God turned the kings spirit in to mild-  
 22 nes, and in hast and fearing he lept out of the throne, and  
 23 holding her vp in his armes, til she came to her self, spake her  
 24 fayre with these wordes: † What ayleth thee Esther? I am thy  
 25 brother, feare not. † Thou shalt not die: for this law is not  
 26 made for thee, but for the common sorte. † Come neere ther-  
 27 fore, and touch the scepter. † And when she held her peace,  
 28 he tooke the golden rod, & put it vpon her necke, and kissed  
 29 her and sayd: Why speakest thou not to me? † Who answered:  
 30 I feare thee, my Lord, :: as an angel of God, and my hart was  
 31 troubled for the feare of thy glorie. † For thou, my lord, art  
 32 exceeding maruelous, and thy face is full of grace. † And  
 33 when she spake, she fel downe agayne, and was almost in a  
 34 fowne. † But the king was troubled, and al his seruantes did  
 35 comfort her. \*

I:  
 :: Vestimenta  
 ciuili, not cr-  
 uat, her play-  
 ing weede.

:: A notable ex-  
 ample for No-  
 ble women,  
 how to kepe  
 their state, &  
 remaine neuer  
 theles humble  
 in hart.

:: By this com-  
 parison of an-  
 gels she ment  
 that the king  
 excelled al or  
 most part of  
 men.

\* K ch. 52  
 7.1.

## CHAP. XVI.

*A copie of king Artaxerxes letters, which he sent for the saſtie of the Iewes,  
 10 deſiring the ſolencie of Aman and dutifull ſeruite of Mardocheus  
 and Eſther, 10. commanding al his prince to aſſiſt the Iewe, and wiſh  
 them to celebrate the day which is changed from ſorow to ioy.*

*The copie of king Artaxerxes letter, which he ſent for the Iewes to  
 al the prouinces of his kingdom: the which alſo is not found in  
 the Hebrew Volume.*

Nnnnn

Tho





L

THE great king Artaxerxes, from India to Æthiopia to 1  
the dukes and princes of an hundred twentie leuco pro-  
uinces, which obey our commandment, sendeth greeting.  
† Manie haue abused vnto pride the goodnes of princes, and 2  
the honour, that hath beene bestowed vpon them: † and they 3  
do not only endeuour to oppresse the kings subiectes, but not  
bearing the glorie that is geuen them, they worke treason  
against them that gaue it. † Neither are they content not to 4  
geue thanks for the benefites, and to violate in them selues  
the lawes of humanitie, but they thincke they can escape the  
sentence of God alio who seeth al things. † And they haue 5  
burst forth into so great madnes, that such as obserue dili-  
gently the offices committed vnto them, and do al thinges so  
that they are worthie of al mens prayse, them they endeuour  
to ouerthrow by subtil meanes of lies, † whiles with craftie 6  
fraude they deceiue the simple eares of princes, and esteeming  
others by their owne nature. † Which thing is proued both 7  
out of old histories, and by these thinges, which are done  
daily, how :: the enterprises of kings are depraued by the euil  
suggestions of certaine men † Wherefore we must prouide for 8  
the peace of al prouinces. † Neither must you thincke, if we 9  
comman t diuers things, that it cometh of the lightnesse of  
our mind, but that we geue sentence according to the quali-  
tie & necessitie of times, as the profite of the common wealth  
requirerh † And that you may more plainly vnderstand, that 10  
which we say, Aman the sonne of Amadathi, both in mind  
and countrie a Macedonian, and an aliene from the Persians  
bloud, and with his crueltie stayning our pietie, was receiued  
of vs a stranger: † and found our humanitie so great towarde 11  
him, that he was called :: our father, and was adored of al se-  
cond after the king: † who was puffed vp with so great swelling 12  
of arrogancie, that he went about to deprive vs of kingdom  
and life. † For by certaine new deuiles and not heard of be- 13  
fore he hath sought to kil Mardocheus, by whose fidelitie  
and benefites we live, and Esther the felow of our kingdom  
with al their nation: † thincking this that they being slayne, 14  
he might worke treason to our solitarines, and might trans-  
ferre the kingdom of the Persians to the Macedonians † But 15  
we haue found the lewes, which were by that most wicked  
of men oppoynted to be slayne, in no fault at al, but contra-  
riwise vnto iust lawes, † and the children of the highest and 16  
the

At last this  
king saw his  
owne error  
in beleuing  
one false  
counseller  
ouer much.  
ch. 13. v. 3.

Ch. 13. v. 6.





the greatest, and alwayes louing God, by whose benefite the  
kingdom was geuen both to our fathers and to vs, and as kept  
17 vnto this day. † Wherfore know ye those letters, which he  
18 directed in our name, to be of none effect. † For the which  
heinous fact, before the gates of this citie, that is, of Susan,  
both him self that deuised it, and al his kinred hang on gib-  
bettes: not we, but God repaying him that which he hath  
19 deserued. † But this edict, which we now send, let it be set  
forth in al cities, that it be lawfull for the Iewes to vse their  
20 owne lawes. † Whom you must helpe, that those, which had  
prepared them selues to their slaughter, they may kil the thir-  
21 tenth day of the twelfth moneth, which is called Adar. † For  
God omnipotent hath turned this day of sadness and mour-  
22 ning into ioy to them. † Wherfore count you also this day  
among other festiual daies, and celebrate it with al ioy, that  
23 hereafter also it may be knowne, † that al, which saythfully  
obey the Persians, receiue worthie reward for their fidelitie:  
and they that lie in wayte against their kingdom, perish for  
24 their wicked fact. † And euerie prouince and citie, that wil  
not be partaker of this solemnitie, let it perish by sword and  
fyre, and let it so be destroyed, that not oulie men, but also  
beastes haue no accesse therto for euer, for an example of  
contempt, and disobedience. \*

As Mard-  
cheus sug-  
gested, the  
king confir-  
med the ob-  
seruation of a  
feast in memo-  
rie of Gods  
benefite and  
to both Iewes  
and Gentiles  
kept it.

\* M<sup>chap 9.</sup>  
7.31

## THE ARGUMENT OF THE BOOKE OF IOB.

**H**olie Iob otherwise called Iobab (Gen. 16.) as S. Augustin, S. Chri-  
47 118 c. softom, S. Ambrose, S. Gregorie, and other fathers teach, the sonne  
conc. 2. of Zara, the sonne of Rahuel, the sonne of Etiau, was king (or abso-  
de LARAR lute prince) of the land of Hus. who being perfect in religion, sincere in life,  
Rom. 9. rich in wealth, and blessed with children, for an admirable example of pati-  
Psal. 139. ence, and to shew that a mortal man through Gods grace, may resist al the  
diuels tentations, by Gods permission, suddenly lost al his goodes and children,  
was stricken with horrible sores in al his bodie, reuiled by his wife, and in steed  
of comfort which his special freindes pretended towards him, was inuiously  
charged by them, with impatience, arrogancie, blasphemie, and other  
crimes, for which they falsely supposed he was so afflicted, affirming, and by  
diuers sophistical argumentes, grounded as they pretended vpon Gods iustice,  
wisdom, powre, mercie, and goodnes, would proue that God suffereth none  
but wicked men to be so afflicted. But Iob constantly defendeth his owne iust  
innocence, and that worldlie calamities, and prosperitie happen indifferently

Iob of the race  
of Esau.

Why God  
suffered him  
to be so affli-  
cted.

The conten-  
tes according  
to the histo-  
rie,





to good and bad in this life, and that the true reward of the iust, and punishment of the wicked, is to be expected in the other world. At last God, with due reprehension of Iob for some imperfections, sharply rebuketh the errors, and insolencie of his aduerser freindes; giveth sentence on Iobs side; pardoneth them at his intercession; and restoreth all thinges to him double, to that he had before.

Iob an especial figure of Christ.

Besides the literal sense Iob in all his actions, sufferings, and whole life, was a special figure of Christ, shewing (sayth S. Gregorie) by those things which he did and susteyned, what our Redemer should do and suffer yea more particularly then most part of the Patriarches. Which S. Ierome (epist. ad Paulin.) also admireth and testifieth, saying: what mysteries of Christ doth not this booke comprehend? Euerie word

Moral documents in this booke.

is full of sense. Moreover this historie is replenished with moral documents, how to embrace vertue, and eschew vice: proposing the life of a right godlie man, neither insolent in prosperitie, nor despairing in aduersitie, alwayes resolute in Gods service, as wel in his prosperous kingdom as in the miserable dunghil. Here also we haue the true manner of arguing, according to the rules of Logike, with detection of sophistrie, Iob prouing and disproving assertions by proposition, assumption, and conclusion, as S. Ierome obserueth, with profound knowlege of natural thinges and causes, as appeareth in very manie places. At which varietie and abundance of matter, comprised in small rowme, make manie thinges hard and obscure, yet are the same so tempered with other thinges plaine and easie, that here is verified S. Augustins obseruation (l. 2. c. 6. doct. Christ) certaine places of holie Scriptures serue as delectable meate to them that hunger and thirst diuine knowlege, and the obscure take away tediousnes from them, that loath vsual plaine doctrin.

True logike & Philosophie.

Hard and easie thinges to be vnderstood are both profitable.

It is most probable that Iob himself, inspired by the Holie Ghost, by whose grace he excelled all in right simplicitie (c. 1.) writte his owne historie; the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue, which Moses translated into Hebrew, for the consolation of the Israelites afflicted in Egypt.

Written by Iob himself most part in verse.

Divided into three partes.

And it may be diuided into three general partes. First the change of Iobs state from prosperitie into affliction, with his lamentation for the same, are recorded in the three first chapters. In foure and thirtie chapters following are sundrie disputations, conflicts, and discourses between him and his freindes, touching the cause of his so vehement affliction. In the five last chapters God discusseth the quarrel, giveth sentence for Iob against his aduersaries, pardoneth them, and rewardeth him.

THE





# THE BOOKE OF IOB.

## CHAP. I.

*Holie Iob offereth sacrifice for euerie one of his childre, 6. whose good estate Satan enuying, by Gods permission spoyle him of al his goodes, and childre, 20. for which he being pensive offendeth not, but thanketh God for al.*

This booke is read the two first weekes of September.

The first part. The change of Iobs prosperous state into affliction.



1 **H**ERE was a man in the Land of Hus, named Iob, & that man was " simple, & right, and feating God, and departing from euil.   
 2 † And there were borne to him seven sonnes and three daughters. † And his possession   
 3 was seven thousand theepe, and three thousand camels, also five hundred yoke of oxen and five hundred she asses, and a familie exceding great: and that man was great   
 4 among al them of the East. † And his sonnes went, and made a feast by houses, euerie one in his day. And sending they called their three sisters, to eate and drinke with them. † And   
 5 when the dayes of feasting had passed about in course, Iob sent to them, and sanctified them: and rising vp early " offered holocaustes for euerie one. For he sayd: Lest perhaps my sonnes haue sinned, and haue blessed God in their hartes. So   
 6 did Iob al the dayes. † But on a certaine day when the sonnes of God were come to assit before our Lord, :: Satan also was   
 7 present amongst them. † To whom our Lord sayd: From whence comest thou? Who answering, sayd: I haue gone   
 8 round about the earth, and walked through it. † And our Lord sayd to him: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man simple, and   
 9 right and feating God, and departing from euil? † To whom Satan answering, said: Why, doth Iob feare God in vayne?   
 10 † hast not thou senced him, and his house, and al his substance round about, blessed the workes of his handes, and his possession hath increased on the earth? † But stretch forth thy hand a little, and touch al thinges that he possesseth, vnlesse he   
 11 blessethee in the face. † Our Lord therefore sayd to Satan: :: behold, al thinges that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the   
 12 face

:: Diuels appeare not in Gods sight, but sometime in presence of Angels which represent God *S. Athan. q. 8. ad Antiochen.*

:: God doth not directly send euils but permitteth them to happen to his seruantes.

Nnnnnn 3

face





face of our Lord. † And when vpon a certeine day his 13  
 sonnes and daughters did eate, and drinke wyne in the house  
 of their eldest brother, † there came a messenger to Iob, which 14  
 sayd: The oxen ploughed, and the she asses fed beside them,  
 † and the Sabeians came in violently, & haue taken al things, 15  
 and haue stroken the seruantes with the sword, and I onlie  
 haue escaped to tel thee. † And when he yet spake, an other 16  
 came, and sayd: The fire of God fel from heauen, and striking  
 the sheepe and the seruantes hath consumed them, and I only  
 haue escaped to tel thee. † But whiles he also was yet spea- 17  
 king, there came an other and said: The Chaldees made three  
 troupes, and haue inuaded the camels, and taken them, more-  
 over the seruantes also they haue strooken with the sword,  
 and I alone am fled to tel thee. † He yet spake, and behold an 18  
 other came in, and said: Thy sonnes and daughters eating and  
 drinking wine in the house of their eldest brother, † sodenly 19  
 a vehement winde came violently from the countrie of the  
 desert, and shooke the foure corners of the house, which fal-  
 ling oppressed thy children and they are dead, and I alone  
 haue escaped to tel thee. † Then Iob rose vp, and rent his gar- 20  
 mentes, and with powdered head falling on the ground, adored,  
 † and said: Naked came I out of my mothers wombe, and 21  
 naked shal I returne thither: Our Lord gaue, and our Lord  
 hath taken away: as it hath pleased our Lord, so is it done: the  
 name of our Lord be blessed. † In al these thinges Iob sinned 22  
 not with his lippes, neither spake he anie foolish thing a-  
 gainst God.

By this holie  
 example anci-  
 ent fathers  
 condemne the  
 senseles Stoikes  
 who are ne-  
 ver moued,  
 S. Aug. li. 1. c.  
 9. ciuit.  
 S. Paul also re-  
 proueth men  
 without affe-  
 ction. Rom. 1.  
 v. 31.

## ANNOTATIONS.

### CHAP. I.

As wel Iob as  
 other prophe-  
 tes writ their  
 owne actes  
 and prayles.  
 Good workes  
 are both Gods  
 workes and  
 mens workes.

Iobs patience  
 inuincible in  
 al sortes of  
 affliction.

1. *Simple, right, and fearing God.* ] Moyses, Samuel, Elstas, & other Prophetes  
 writ their owne actes among others, also their owne prayles, speaking of them-  
 selues in the third person. & so did holie Iob, humbly, truly, and simply, with-  
 out vayne glorie, or arrogancie, as S. Gregorie noteth, saying. Blessed Iob, in-  
 spired with the Holie Ghost, might wel write his owne actes, which were the  
 giftes of supernal inspiration. God being the principal cause efficient of al  
 good mens workes, and men the secundarie cause of the same.

Moreover Iobs singular patience and other vertnes are likewise commended  
 in other holie Scriptures & by ancient Doctores, Tobias. 2. God permitted tenta-  
 tion to happen vnto Tobias, that example might be geuen to his folowers of  
 his patience, as of holie Iob, S. Iames (c. 5.) exhorting to patience, sayth: *Ye*  
*haue heard the suffering of Iob, and you haue seene the end of our Lord.* Tertullian (li. de  
 patientia) admiring Iobs patience exclaimeth thus: O most happie man whom  
 neither the driving away of his flockes of catle, nor consuming of the rest with  
 fire

praised  
 in Iob.





fire, nor the losse of his children, nor torment of his bodie, could drive him from patience but he stood immoueable in the seruice of God, for example to vs, that we fall not for any worldlie damage, losse of dearest friendes or corporal afflictions. & blessed be God, by whose blessing we may now y. o. happie English Catholiques, that patiently suffer the very same kindes of tribulation, (though not in so great a degree) in our time S. Cyprian (*in de bono patientie*) Iob examined & proued by the vertue of patience was advanced to the very height of prayse, a rich lord in possession, & a more rich father in children, suddenly was neither lord, nor father: was also most grievously afflicted in his flesh: and that no temptation might be wanting the diuel armed his wife against him, yet was he not moved, but by victorious patience thanked God for al. In like sorte other holie fathers, for encouragement and consolation of the afflicted, write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apostle, dilateth most excellently in thirtie and five whole bookes, describing & proposing his so great vertues to be imitated by al Christians, first of al (*li. i. c. 5.*) observing how great a prayse it is to be good in such a place, *in the middes of a crooked and peruerse nation, shewing as a light in the world, dwelling in the gentiles, where was the seat of Satan, a lillie among st thornes.*

English Catholiques lose their goodes and children, and are afflicted in bodie.

Great commendation to be good amongst the bad.

Sacrifice being of infinite vertue, yet the value in application is limited.

[Offered holocaustes for euerie one.] Albeit the vertue of Sacrifice as wel of Holocaust in the old Testament, as especially of Christs Sacrifice in the New, is of infinite value in it selfe. yet the application therof to particular persons, and purposes is limited, and therefore holie Iob offered not only once for al his children but manie times, severally for euerie one. *V. Phisof see Cardinal Allan li. 2. de Euchariſt. Sacrific. c. 35.*

## CHAP. II.

*Satan by Gods permission, 7. Striketh Iob with sores from the sole of his foote to the toppes of his head. 9. His wife also insulteth against him, but he sinneth not. 11. Three freinds coming to visite and comforte him, sitte silent by him seven dayes.*

- 1 **A**Nd it came to passe when on a certaine day the sonnes of God were come, and stood before our Lord, and
- 2 Satan came among them, and stood in his sight, † that our Lord sayd to Satan: From whence comest thou? who answering sayd: I haue gone round about the earth, and walked
- 3 through it. † And our Lord sayd to Satan: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man: simple, and right, and fearing God, and departing from euil, and yet receyning innocencie? But thou hast
- 4 moued me against him, that I should afflict him in vaine. † To whom Satan answering, said: Skinne for skinne, & al thinges
- 5 that a man hath, he wil geue for his life: † otherwise put thy hand, and touch his bone and flesh, and then shalt thou see
- 6 that he wil blesse thee in the face. † Our Lord therefore sayd
- 7 to Satan: Behold he is in thy hand, but yet saue his life. † Satan therefore

∴ A man of plaine & true dealing mixed with meeknes & vnual guide is called a simple right man S. Greg. li. 1. Moral. c. 2. & 107





His wife  
perswading  
him to despe-  
ration and  
blasphemie,  
signified car-  
nal cogitions  
which cor-  
rupt the soule  
inwardly, as  
afflictions do  
assault the  
flesh outward-  
ly. *S. Greg. li.  
3. c. 24.*  
Seven dayes  
together eue-  
rie day and  
night some  
good part.

therefore going out from the face of our Lord, stroke Iob with  
a verie sore boile, from the sole of the foute even to the toppe  
of his head: † who with a shel scraped the corruption, sitting §  
on a dunghil. † And :: his wife layd to him: Doest thou yet 9  
continue in thy simplicitie? blesse God and die. † Who layd to 10  
her: Thou hast spoken like one of the foolish women, if we  
hane receiued good things of the hand of God, euil thinges  
why should we not receiue? In al these things Iob sinned not  
with his lippes. † Therefore Iobs three frendes hearing al 11  
the euil, that had changed to him, came euerie one out of their  
place, Elephaz a Themanite, and Baldad a Suhite, and Sophar  
a Naamathite. For they had appointed, that coming toge-  
ther they would visite him, and comfort him. † And when 12  
they had lifted vp their cies a far of, they knew him not, and  
crying out they wept, and renting their clothes sprinkled dust  
ouer their head toward heauen. † And they sate with him on 13  
the ground :: seuen daies and seuen nightes, and no man spake  
to him a word: for they saw the payne to be vehement.

## ANNOTATIONS.

### CHAP. II.

These visiters  
of Iob were in-  
dede his frein-  
des. and pro-  
fessed true re-  
ligion.  
They erred in  
Iobs particu-  
lar case.

And prefigu-  
red heretikes.

11. *Iobs three freindes* ] For better intelligence of these confidies between  
holie Iob and his freindes, it may here be obserued, that they were in dede his  
freindes, as the text simply calleth them: that they beleued rightly in God  
Almightie, and were not idolaters: that they came of freindly good affection  
to comfort him though they fell into wordes of reuiling him, (as *S. Gregorie* tea- *li. 3. c.*  
cheth they alleaged also manie excellent diuine sentences very truly, which 24.  
therfore Iob reprobued not. But they erred in their iudgements against Iob: and  
that of ignorance rather then of sette malice, concluding that Iob was guiltie  
of some enormous sinnes, because they saw him so grieuouly punished, and  
heard him complaine therof; his owne conscience knowen to him and hid to  
them (whereof they rashly iudged) testifying that he was innocent, in respect  
of so greater crimes And in this their particular error, though they were not  
heretikes, being not obstinate after that the truth was sufficiently reueled  
vnto them, yet they prefigured heretikes, endeavouring by one truth to de-  
stroy an other, and by arrogating knowledge which they had not: promising also *li. 3. c.*  
very thinges & unheard of, rather to annoy others to admire them, then to edification. 18.

### CHAP. III.

*Iob lamenteth, describing his owne, and the general calamities of man,*  
13. *and shewing howe escape manie miseries which either are neuer borne*  
*or dye presently after their birth.*

After so long  
silence at last  
Iob expresseth

**A**FTER these things Iob opened his mouth, and :: cursed 1  
his day, † and spake. † Perish may the day wherein I was 2. §  
borne,





borne, and the night wherein it was sayd: A man is conceived  
 4 † Be that day turned into darkenesse. God require it not from  
 5 aboue, and let it not be lightened with light. † Let darkenes,  
 and the shadow of death obscure it, let a mist possesse it, and  
 6 be it wrapped in bitternesse. † A darkesome hurle wind pos-  
 sesse that night, be it not counted in the daies of the yeaie,  
 7 nor numbred in the monethes. † Be that night solitarie, nor  
 8 prayse worthe. † Let them curse it which curse the day,  
 9 which are readie to raise vp Leviathan. † Let the staires be  
 darkened with the mist therof: let it expect light and let it not  
 10 see, neither the rising of the appearing morning. † Because  
 it shut not vp the doores of the wombe, that bare me, nor  
 11 tooke away euils from myne eyes. † Why died I not in the  
 matrice, perished not forthwith being come forth of the  
 12 wombe? † Why received vpon the knees? why nurced with  
 13 the breastes? † For now sleeping I should be quiet, and should  
 14 rest in my sleepe: † With kinges and consules of the earth,  
 15 which build themselves solitarie places: † Or with princes,  
 16 that possesse gold, and replenish their houses with siluer: † Or  
 as a thing vnrimely borne that is hid I should not be, or as they  
 17 that being conceived haue not leene the light. † There the  
 impious haue ceased from tumult. & there the wearied with  
 18 strength haue rested. † And they sometime bound together  
 without griefe, haue not heard the voyce of the exaor.  
 19 † Little and great are there, and the seruant free from his ma-  
 20 ster. † Why is there light geuen to a miserable man, and life  
 21 to them, that are in bitternesse of soule? † That expect death,  
 22 and it cometh not, as they that dig vp treasure. † And they  
 23 reioyce exceedingly when they haue found the graue. † To  
 a man whose life is hid, and God hath compassed him with  
 24 darknes? † Before I ate I sigh: and as it were outflowing  
 25 waters to my roaring: † Because the feare which I feared,  
 hath chanced to me: and that which I was afraid of, hath  
 26 happened. † haue I not drembled: haue I not kept silence?  
 haue I not bene at ease? and indignation is come vpon me.

## CHAP. IIII

*Eliphaz blameth Iob as guilty of impatience, arguing thereupon that he was  
 not so perfect in vertue as he seemed, and therefore is now punished by  
 God, who (as Eliphaz saith) supposeth, afflicteth not innocent men.  
 12. alleging for prooſe an imaginative vision.*

his grief he-  
 fore his friendes  
 to be so  
 great, that in  
 respect therof  
 he iustly cur-  
 seth al euil  
 thinges as not  
 made by God  
 but adioyned  
 to mans life,  
 being the effe-  
 ctes of sinne,  
 even from  
 his concep-  
 tion and birth:  
 wishing that  
 what soeuer  
 concurred  
 to his longer  
 afflictions in  
 this life, and  
 hindered his  
 more speedie  
 deliuerie  
 from dangers  
 and calamities  
 had not bene,  
 for so he had  
 bene sooner  
 at rest as Gods  
 goodnes  
 should dispo-  
 se of him  
 Al which was  
 a lawfull desire  
 and no sinne  
 as al 3re 1. Pi-  
 neda. m. 2.  
 Iob.

The second  
 part  
 Diuers dis-  
 courses and  
 disputes about  
 the cause of  
 Iobs afflic-  
 tions.





The first con-  
flict, between  
Eliphaz and  
Iob.

:: No inno-  
cent euer pe-  
rished eter-  
nally: but in-  
nocent Abel  
was slaine  
temporally,  
and innume-  
rable others  
suffer calami-  
ties for their  
greater me-  
rite.

:: Heretikes  
pretend such  
obscure visi-  
ons more to  
gett credit  
then to edifie  
others. *s. Greg.  
li. 5. c. 18.*

:: Iob easily  
granted that  
man may not  
compare nor  
contend with  
God *ch. 9. v. 1.*  
Yet men may  
be innocent &  
free from gre-  
uous sinnes.

:: This dispu-  
ter hauing

**B**UT Eliphaz the Themanite answering, sayd: † If we 1 2  
shal begin to speake to thee, perhaps thou wilt take it  
greuously, but the word conceiued who can hold? † Behold 3  
thou hast taught manie, & wearie handes thou hast strength-  
ned: † Them that wauered thy wordes haue confirmed, 4  
and trembling knees thou hast strengthened: † But now a 5  
plague is come vpon thee, and thou hast sayned: hath touched  
thee, and art troubled. † Where is thy feare, thy strength, thy 6  
patience, and the perfection of thy wayes? † Remember I 7  
besech thee, who euer being innocent hath :: perished? or  
when haue the iust bene destroyed? † Yea rather I haue sene 8  
them, that worke iniquitie, and sow sorrowes, & reape them,  
† to haue perished by the blast of God, and with the spirit 9  
of his wrath to haue bene consumed. † The roaring of the 10  
lion, and the voice of the lionesse, & the teeth of the whelpes 3  
of lions are bruised: † The tigre hath perished, because he 11  
had no praye, and the lions whelpes are destroyed. † More- 12  
ouer :: to me there was spoken a secret word, and as it were  
by stealth hath mine eare receiued the vaines of the whispe-  
ring therof. † In the horrour of a vision by night, when deepe 13  
 sleepe is wont to hold men, † feare held me, and trembling, 14  
and al my bones were made sore afraide: † And when the 15  
spirit passed in my presence, the heares of my flesh stood vp-  
right. † There stood one, whose countenance I knew not, 16  
an image before mine eies, and I heard the voyce as it were  
of a gentle winde. † What, :: shal man be iustified in compa- 17  
rison of God, or shal a man be more pure then his maker?  
† Behold they that serue him, are not stable, and in his Angels 18  
he found wickednes: † How much more they that inhabite 19  
houses of clay, which haue an earthly foundation, shal be  
consumed as it were of the moth? † From morning vntil eue- 20  
ning they shal be cut downe: and because none vnderstan-  
deth, they shal perish foreuer. † And they that shal be leaft, 21  
shal be taken away from them: they shal die, and not in wise-  
dom.

## CHAP. V.

*Eliphaz prosecuteth his discourse to conuince Iob of great sinnes, because he is  
so vehemently afflicted. 17. exhorteth him therfore to acknowledge his sinnes,  
so al thinges shal succede prosperously.*

**C**A therefore :: if there be that wil answer thee, & "turne 1  
to some of the sainces. † Anger in deede killeth the 2  
foolish.





- 3 foolish, and enuie sleazeth the litle one. † I have seene a foole  
 4 with firme roote, and I curled his beaurie by and by. † His  
 5 children shalbe made far from saluation, and shal be destroyed  
 6 in the gate, and there shalbe none to deliver. † Whose haruest  
 7 the hungrie shal eate, & the armed shal take him by violence,  
 8 and the thirstie shal drinke his riches. † Nothing in the earth  
 9 is done without a cause, and out of the ground sorrow shal  
 10 not rise. † :: Man is borne to labour, and the bird to flight.  
 11 † For the which thing I wil besech our Lord, and toward  
 12 God I wil set my speech: † Who doeth great and vnsearchable  
 13 and meruelous things without number: † Who geueth raine  
 14 vpon the face of the earth, and watereth al thinges with wa-  
 15 ters: † Who setteth the humble on high, and them that are in  
 16 heauinesse he comforteth with health: † Who dissipateth the  
 17 cogitations of the malignant, that their handes can not ac-  
 18 complish that which they began: † Who apprehendeth the  
 19 wise in their subteltye, and dissipateth the counsel of the wic-  
 20 ked: † By day they shal incurre darkenesse, and as it were in  
 21 the night, so shal they grope at noone daies. † Moreover he  
 22 shal saue the needy from the sword of their mouth, and the  
 23 poore from the hand of the violent. † And to the needie there  
 24 shal be hope, but iniquitie shal draw together her mouth.  
 25 † Blessed is the man that is corrected of God: refuse not ther-  
 26 fore the chastising of our Lord: † Because he woundeth, and  
 27 cureth: striketh, and his hands shal heale. † In :: six tribulati-  
 28 ons he shal deliuer thee, and in the :: seuenth euil shal not  
 29 touch thee. † In famine he shal deliuer thee from death; and  
 30 in battel, from the hand of the sword. † From the scourge of  
 31 the tongue thou shalt be hid; & thou shalt not feare calamitie  
 32 when it cometh. † In waste and famine thou shalt laugh; and  
 33 the beastes of the earth thou shalt not feare. † But with the  
 34 stones of the landes thy couenant, and the beastes of the earth  
 35 shal be peaceable to thee. † And thou shalt know that thy  
 36 tabernacle hath peace, and visiring thy beaurie, thou shalt not  
 37 sinne. † Thou shalt know also that thy seed shal be manifold,  
 38 and thy progenie as the grasse of the earth. † Thou shalt enter  
 39 into the graue in abundance, as a heape of wheate is caryed  
 40 in his time. † Behold, this is euen so, as we haue searched out:  
 41 which thou hauing heard reuolue in thy mind.

pretended an  
 imagine  
 vision from  
 God against  
 Iob, now he  
 supposeth  
 that neither  
 God nor An-  
 gel nor other  
 holie person  
 wil patrona-  
 ge his cause,  
 nor iudge of  
 his case as he  
 doth, but that  
 al wil con-  
 demne him of  
 impatience,  
 follie, enuie,  
 and other  
 sinnes.

This prouerb  
 importeth  
 that a man  
 must not  
 thincke to  
 passe his life  
 without tra-  
 uel, but must  
 get his bread  
 with sweat of  
 his browe, or  
 suffer other  
 calamities.

:: Gods good-  
 nes deliuereth  
 his seruantes  
 the space of  
 this laborious  
 life,

:: And most  
 especially in  
 the houre of  
 death. S. Org.  
 li. 6. c. 18.





Inuocation  
of Sainctes,  
especially An-  
gels in Iobs  
time.

1. *Turne to some of the sainctes* ] Eliphaz prouoking Iob to produce some of his opinion, or to seeke the helpe and patronage of some Sainct in his cause, plainly sheweth the common faith and practise of inuocating Sainctes in that time. Els it had benne a friuolous speech, which is not to be imputed to a sensible wise man as he was. For it appeareth by the drift of his reasoning, that he supposed some of Gods special seruantes would maintaine a good cause, but that Iobs cause was such as neither God, nor holie Angel, nor good man would defend, and therefore boldly prouoked him to this trial, presuming that he should finde no such patron. Neither did he wil Iob in these wordes to cal vpon God only, for he could not erre so grossly, as to cal God *some of the sainctes*; but must meane some other holie person. And it is clere by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the Angels. saying: *Inuocate if anie evil answer thee, or if thou canst behold anie of the holie Angles.* S. Gregorie li. 5. c. 30. expoundeth it to the same sense, that Sainctes were to be inuocated in a good cause, but, that Eliphaz here dispicing and deriding holie Iob, sayd to him: *Thou canst not find Sainctes by helpers in affliction, whom thou wouldest not haue thy felowes in prosperitie.*

CHAP. VI.

*Iob answereth the obiections of Eliphaz, knowing that in deede the calamitie which he suffereth is much greater then his sinnes deserue; and therefore his lamentation is excusable. 8. wisbeth (if it so please God) he may dye. 13. complaneth that his freindes are become his aduersaries, 16. grauely expostulateth that they rephend him, 12. and helpe him not.*

A man of  
sincere con-  
science confes-  
seth the sinnes  
wherof he is  
guiltie, yet ac-  
knowledgeth  
not al wher-  
with others  
may iniustly  
charge him.

**B**UT Iob answering, sayd: †: Would God my sinnes were 1 a  
weyed, wherby I haue deserued wrath, and the calamitie,  
which I suffer in a balance. †" As the sand of the sea this 3  
would appeare heauier, wherfore my wordes also are ful of  
sorrow: † Because the arrowes of our Lord be in me, the 4  
indignation whereof drinketh vp my spirit, and the terrours  
of our Lord warre agaynst me. † Wil the wilde asse roare 5  
when he hath grasse? or the ox loweth when he shal stand  
before the ful manger. † Or can an vnsauerie thing be eaten, 6  
that is not seasoned with salt? or can a man tast that which  
being tasted bringeth death? † The thinges which before 7  
my soule would not touch, now for anguish are my meates.  
† Who wil graunt that my petition may come: and that 8  
God would geue me that which I expect? † And he that hath 9  
begune, the same would loose his hand, and cut me off? † And 10  
this might be my comfort, that afflicting me with sorrow, he  
spare





11 spare not, nor gayrelay the w sides of the Holie one. † For  
 What is my strength, that I can susteyne it? or what is mine  
 12 end, that I should doe patiently. † Neither is my strength  
 13 the strength of stones, neither is my flesh of brasle. † Behold  
 there is no help for me in my self, and my familiar freindes  
 14 also are departed from me. † He that taketh away mercie  
 15 from his friend, forsaketh the feare of our Lord. † My brethren  
 haue passed by me, as the torrent that pulseth swiftly in the  
 16 valleys. † They that feare the hoate frost, snow shal fal vpon  
 17 them. † At the time, when they shal be dissipated they shal  
 perish: and after they waxe hote they shal be dissolued out of  
 18 their place. † The pathes of their steppes are intangled: they  
 19 shal walke in vayne, and shal parish. † Cosider ye the pathes  
 20 :: of Thema, the wayes of Saba, & expect a litle while. † They : Sandie wayes  
 are confounded, becaus- I haue hoped: they are come also without wa-  
 21 euen vnto me, and are couered with shame. † Now you ter.  
 are come: and euen now seing my plague you are afrayd.  
 22 † haue I sayd: Bring ye to me, and of your substance geue to  
 23 me: † Or deliuer me from the hand of the enemy, and out  
 24 of the hand of the strong deliuer me? † :: Teach ye me, and I : Iobs aduers-  
 will hold my peace: and if I perhaps haue beene ignorant in saries presu-  
 25 anie thing, instruct ye me. † Why haue you detracted from med to teach  
 the wordes of truth, whereas there is none of you that can him, but be-  
 26 controule me? † To rebuke only you frame speeches, and caue they er-  
 27 you vtter wordes in the wind † You rush in vpon a pupil, and red in their ap-  
 28 you endeouore to ou-throw your friend. † Notwithstanding plying of true  
 accomplish that which you haue begune: geue care, and see his case, which  
 29 whether I lie. † Answer I beseech you without contention: stood and not  
 30 and speaking that which is iust, iudge ye. † And you shal not they, he accom-  
 finde iniquitie in my tongue, neither shal folie sound in my ted not their  
 iawes. discourses for  
 good doctrine.

## ANNOTATIONS.

## CHAP. VI.

3. *As the sand of the sea* Scarleanie figure is more common in holie Scrip-  
 ture then *Hyperbole*, whereby our vnderstanding is drawne to conceiue the great-  
 nes of things that otherwise surpasse vulgar capacitie. So Iob signifieth here  
 that his calamitie being weigh'd with his sinnes in balance, would appeare heavier,  
 not precisely in proportion of the number of sandes in the sea, but exceeding  
 much in true comparison. Of which superabundance of paines patiently suffe-  
 red by holie Iob, and other Sainctes, more then their sinnes deserued, especi-  
 ally of our S. Saviour, who could not sinne, and of our B. Ladie, who neuer  
 sinned, remayneth an infinite treasure of satisfactorie workes, appliable by the

The vse of  
*Hyperbole* in  
 holie Scrip-  
 ture.

Treasure of  
 satisfactorie  
 workes in the  
 Church.

O O O O O 3.

supreme





Pardons do  
applied the  
suffering of  
some for the  
satisfaction  
of others.

Supreme Stuard of Gods Church, Christs Vicar in earth, for satisfaction of others which haue nede, and are in the communion of Sainctes, and performe the conditions appointed. And so this high Stuard may in due maner by his authoritie, geue limited, or plenarie pardones to penitentes, of the paines which otherwise they should suffer in this life, or in purgatorie, for their sinnes first remitted. Other Bishops can also geue ordilpence so much as the Supreme Bishop alloteth to their powre, also edification and necellitie of Gods seruantes, as dispencers, not dissipators of so holie treasure.

## CHAP. VII.

*Iob explicatedh diuers calamities of mans life, and namely of his owne. 6. Supposing it not likelie that he shal returne to former prosperous state, 15. desires to dye.*

A souldiar  
must be alwa-  
yes readie to  
indure trauel,  
to be prompt-  
ly obedient,  
content to be  
beaten by his  
superior with-  
out al resi-  
stance, vpon  
paine of his  
life, he is al-  
wayes subiect  
to cares, and  
to danger of  
death, and  
therefore must  
euer be readie  
to dye.

Just Iob sup-  
posing he was  
at the point  
of death, pray-  
ed God to  
spare or cease to  
punish him  
more, and to  
accept of that  
affliction  
which he had  
already suffe-  
red. So the  
Church in be-

**T**HE life of man vpon earth is a warfarc, & his daies, as the daies of an hyred man. † As a seruant desireth the shadow, & as the hired man taryeth for the end of his worke: † So I also haue had vayne monethes, and haue numbred to my self laborious nightes. † If I sleepe, I shal say: When shal I arise? and agayne I shal expect the euening, and shal be replenished with sorowes euen vntil darkenens. † My flesh is clothed with rottenesse and filth of dust, my skinne is withered, & drawen together. † My daies haue passed more swiftly, then the webbe is cut of the weauer, and are consumed without anie hope. † Remember that my life is a winde, and myne eie shal not returne to see good thinges. † Neither shal the sight of man behold me: thine eies vpon me, and I shal not stand. † As a clowde is consumed, and passeth away: so he that shal descend to hel shal not ascend. † Neither shal he returne anie more into his houle, neither shal his place know him anie more. † Wherefore I also wil not spare my mouth, I wil speake in the tribulation of my spirit: I wil talke with the bitternesse of my soule. † Why, am I a sea, or a whale, that thou hast compassed me with a prison. † If I say: My hile bed shal confort me, and I shal be releued speaking with myself in my couch: † Thou wilt terrefie me by dreames, and by visions shake me with horrour. † For the which thing my soule hath chosen hanging, and my bones death. † I haue despayred. I shal now liue no longer: Spare me, for my daies are nothing. † What is man that thou magnifiest him? or why settest thou thy hart toward him? † Thou doest visite him early, and suddenly thou prouest him: † How long doest thou not spare me, nor suffer me that I swallow my spittle? † I haue sinned, what shal I doe to thee o keeper of men:

\* Seal.





of men? why hast thou sette me contrarie to thee, and I am  
 21 become burdenous to my self? † Why doest thou not take  
 away my sinne, and why doest thou not take away mine ini-  
 quitie? Behold now I shal sleepe in the dust: and if thou seeke  
 me in the morning, I shal not be.

## CHAP. VIII.

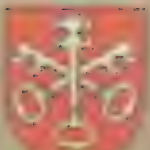
*Baldad chargeth Iob to haue spoken, vniustly exhorting him to turne to God, and so he shal prosper better then heretofore. 13. shewing that hypocrites shal not prosper, 20. inferreth (falsly) that God afflicteth not the sincere, nor helpeth the malignant.*

12 **B**UT Baldad the Suhite answering, sayd: † How long wilt  
 thou speake such thinges, and shal the spirit of the word  
 3 of thy mouth be multiplied? † Why doth God supplant iuge-  
 ment? or doth the Omnipotent subuert that which is iust?  
 4 † Although thy children haue sinned to him, and he hath  
 5 least them in the hand of their iniquitie: † Yet if thou wilt  
 6 arise early to God, and wilt beseech the Omnipotent: † If  
 thou wilt walke cleane & vpright, he wil forthwith awake  
 vnto thee, and wil make the habitation of thy iustice peacea-  
 7 ble: † In so much, that if thy former thinges haue bene litle,  
 8 thy later thinges may be multiplied exceedingly. † For aske the  
 old generation, and search diligently the memorie of the fa-  
 9 thers. († For we are but as yesterday, and are ignorant: that  
 10 our daies vpon the earth are as a shadow.) † And they shal  
 reach thee: they shal speake to thee, and from their hart shal  
 11 utter wordes. † Can the rush be greene without moysture? or  
 12 a seggie place grow without water? † When it is yet in his  
 flowre, and is not plucked with the hand, it witereth before  
 13 al heaibes: † Euen so the waies of al, that forget God, and  
 14 the hope of the hypocrite shal perish: † His folie shal not  
 15 please him, and his confidence as the spiders webbe. † He shal  
 leane vpon his house, and it shal not stand: he shal stay it vp,  
 16 and it shal not rise: † He semeth moystened before the sunne  
 17 come, and in his rising his blossome shal goe forth. † Vpon a  
 heape of rockes his rootes shal be thicke, and among stones  
 18 he shal abide. † If he swallow him vp out of his place, he wil  
 19 denie him, & wil say: I know thee not. † For this is the ioy of  
 of his way, that others may spring againe of the earth.  
 20 † God wil not reiect the simple, nor reach his hand to the  
 21 malignant. † Vntil thy mouth be filled with laughter, and

∴ The second conflict.  
 ∴ This second disputer charged Iob to be obstinate who in dede was constant in a true settled iudgement.

∴ Euen thus heretikes imagine Catholikes to the ignorant, and therefore fill their mouths and bookes with thinges that are not denied, and yet inferre much fals-hood sophisti-cally applying one truth against another being them selues ignorant how to recon-cile difficultes.

thylippes





thylippes with iubilation. † They that hate thee, shal be clothed with confusion: and the tabernacle of the impious shal not stand.

## CHAP. IX.

*Job approueth that no man mouebing his owne iustice before God is iustified.  
22. Teacheth that affliction of the innocent standeth wel with Gods iustice, wisdom, and powre.*

∴ Job here granterh that which was truly said by his aduerlarie, & sheweth how he did wrong aphe true doctrine against him, and so wil defendeth his owne innocencie, and iust quarrel

∴ Angeles moue the spheres of heauen.

∴ Euen so S. Paul, though he was not guiltie in conscience of anie crime, yet he would not thet iustifie himself. 1. Cor. 4.

∴ This is an assured true affection, that

AND Job answering, said: † ∴ In deepe I know it is so, & 1  
that man can not be iustified compared with God † If 2  
he wil contend with him, he can not answer him one for a 3  
thousand. † He is wile of hart, and strong of force: who 4  
hath resisted him, & hath had peace? † He that transported 5  
mountaynes, and they whom he subuerted in his iurie, knew 6  
not. † He that remoueth the earth out of her place, and the 6  
pillers thereof are shaken. † He that commandeth the iunne, & 7  
it riseth not: and shutteth vp the starres as it were vnder a 8  
scale: † He that alone spreadeth the heauens, and goeth vpon 8  
the waues of the sea. † He that maketh Arcturus, and Orion, 9  
and Hyades, and the inner partes of the south. † He that 10  
doth great thinges, and incomprehensible, and meruelous of 11  
the which there is no number. † If he come to me, I shal not 11  
see him: if he depart, I shal not vnderstand. † If suddenly he 12  
aske, who shal answer him? or who can say: Why doest thou 13  
so? † God whose wrath no man can resist, and vnder whom 13  
they stoope that ∴ carie the world † How great am I then, 14  
that I may answer him, and speake in my wordes with him? 15  
† Who although I haue anie iust thing, wil not answer, ∴ but 15  
wil beseech my iudge † And when he shal heare me inuoca- 16  
ting, I doe not beleue that he hath heard my voice. † For in 17  
a hurlewinde shal he breake me, and shal muliplic my 18  
woundes yea without cause. † He graunterh not my spurre to 18  
rest, and he filleth me with bitterness. † If strength be de- 19  
maunded, he is most strong: if equitie of iudgement, not 20  
man dare geue testimonie for me. † If I wil iustifie my self, 20  
mine owne mouth shal condemne me, if I wil shew my self 21  
innocent, he shal proue me wicked. † Although I shal be 21  
simple, the self same shal my soul be ignorant of, and I shal 22  
be wearie of my life. † ∴ One thing there is that I haue spo- 22  
ken, both the innocent and the impious he contumeth † If 23  
he scourge, let him kil at once, and not laugh at the paynes 23  
of inno-





24 of innocentes. † The earth is geuen into the bandes of the  
 25 impious, he conereth the face of the iudges therof: and if it  
 26 be not he, who is it then? † My dayes haue bene swifter then  
 27 a poste: they haue fled and haue not sene good. † They haue  
 28 passed by as shippes carying frutes, as an eagle flying to  
 29 meate, † When I shal say: I wil not speake so, I change my  
 30 face, and am tormented with sorow. † I :: feared al my wor-  
 31 kes, knowing that thou didst not spare the offender. † But  
 32 if so also I am impious, why haue I laboured in vayne? † If I  
 33 be washed as it were with snow waters, and my handes shal  
 34 shine as most cleane: † Yet shal thou dippe me in filth, and my  
 35 garmentes shal abhorre me. † For neither I wil answer a man  
 that is like my self: nor that may be heard with me equally in  
 iudgement. † There is none that may be able to reprove  
 both, and to put his hand betwen both. † Let him take his  
 rod from me, and let not his dread terrifie me. † I wil speake,  
 and wil not feare him: for I can not answer fearing.

God afflicteth  
 both good &  
 euil in this  
 life.

:: Feare ou  
 mans part,  
 and hope in  
 God, do wel  
 consist toge-  
 ther. So both  
 presumption  
 and despera-  
 tion are auoi-  
 ded.

## CHAP. X.

*Iob scarce able to speake yet sheweth that there is no iniustice nor ignorance in  
 God, neither is his sinne the cause of so great afflictions. 9. Acknowled-  
 geth Gods loue and benefites towards himself. 15. and dreads his strick  
 iudgement.*

1 **M**Y soule is wearie of my life, I wil let my speach passe  
 2 agaynst my self. I wil speake in the bitterness of my  
 3 soule. † I wil say to God: Condemne me not: tel me why thou  
 4 iudgest me so. † Doth it seeme good to thee, if thou :: calum-  
 5 niate me, and oppresse me the worke of thy handes, and helpe  
 6 the counsel of the impious? † Hast thou eies of flesh: or as  
 7 a man seeth, shalt thou also see? † Are thy daies as the daies  
 8 of man, and are thy yeares as the times of men: † That thou  
 9 sekest my iniquitie, and searchest my sinne? † And thou  
 10 mayst knowe that I haue done no impious thing, where-  
 11 as there is no man that can deliuer out of thy hand. † Thy  
 12 handes haue made me, and framed me wholly round about,  
 and dost thou so sodenlie cast me downe headlong? † Re-  
 member I beseech thee that as clay thou madest me, and  
 into dust thou wilt bring me agayne. † Hast thou not as milke  
 11 milked me, and cur'd me as cheese? † With skinne and  
 12 flesh thou hast clothed me: with bones & sinowes thou hast  
 compacted me. † Life and mercie thou hast geuen to me, and

:: Holie Iob  
 knowing it to  
 be vnpossible  
 that God ca-  
 lumniateth  
 anie man, in-  
 quireth what  
 is the cause  
 why his good-  
 nes afflicteth  
 the iust?

:: In that I am  
 thy creature  
 thou maist  
 iustly destroy  
 me: but in  
 deede because  
 I am thy crea-  
 ture thou wilt  
 spare me  
 through thy  
 mercy, geuing

P p p p p p

thy





me thy grace  
which if I vse  
wel thou wilt  
also geue me  
eternal rest.

Repentance  
is alwayes ne-  
cessarie, but  
most especial-  
ly at the houre  
of death.

The third  
conflict

Sophar  
might haue  
applied the  
vice of much  
speaking to  
himself, and  
his felowes,  
alleging ma-  
nie thinges,  
which proued  
not their opi-  
nion, whereas  
Iobs allega-  
tions proued  
directly that  
which he af-  
firmed.  
Iobs owne  
conscience  
affirmed the

thy visitation hath kept my spirit. † Although thou conceale 13  
these thinges in thy hart, yet I know that thou remeinbreſt  
al thinges, † If I haue sinned and thou hast spared me for an 14  
houre: why doest thou not suffer me to be cleane from mine  
iniquitie? † And if I shal be impious, woe is to me: and if iust, 15  
I shal not lift vp my head, filled with affliction and miserie.  
† And for pride as a lionesse thou wilt take me, and returning 16  
thou doest meruelously torment me. † Thou renewest thy 17  
witnesses agaynst me, and multipliest thy wrath toward me,  
and paynes doe warre vpon me. † Why didst thou bring me 18  
forth out of the matrice? Who would God, I had beene con-  
sumed that eye might not see me. † I had beene as if I were 19  
not, caried from the wombe to the graue. † Shal not the 20  
fewnes of my daies be ended shortly? suffer me: therefore,  
that I may a litle lament my sorow: † Before I goe, and re- 21  
turne not, vnto the darke land, that is covered with the  
mist of death: † A land of miserie and darkenesse, where  
is the shadow of death, and no order, but euerlasting hor-  
rour inhabiteth.

## CHAP. XI.

*Sophar imputeth Iobs discourse, about the cause of his so great afflictions, to  
insolencie of mind, and loquasitie of tongue, perswading him to acknow-  
lege greuous sinnes, that so he may haue the reward of a iust man.*

**B**Vt Sophar the Naamathite answering, said: † Why, shal 12  
he that speaketh manie thinges, not heare also? or: shal a  
man full of wordes be iustified? † To thee onlie shal men hold 3  
their peace? and when thou hast mocked others, shalt thou  
be confuted of none? † For thou hast sayd: My word is pure, 4  
and I am cleane in thy sight. † And I would wish that God 5  
would speake with thee, and would open his lippes to thee,  
† That he might shew thee the secretes of wisdom, and that 6  
his law is manifold, and thou mightest vnderstand that thou  
art exacted much lesser thinges of him, than thy iniquitie  
deserueth. † Peradventure thou wilt comprehend the steppes 7  
of God, and wil find out the Omnipotent perfectly? † He is 8  
higher then heauen, and what wilt thou doe: deeper then  
hel, and how wilt thou know? † The measure of him is lon- 9  
ger then the earth, and broder then the sea. † If he shal over- 10  
throw al thinges, or shal strayten them into one, who shal say  
agaynst him? † For he knoweth the vanitie of men, & seeing ini- 11  
quitic





11 quity doth he not cōsider? † A vaine man is extolled into pride, contrarie: c. 6. v. 3.  
 12 and thinketh him self borne free as a wilde asses colt. † But thou hast confirmed thy hart, & hast spread thy handes to him.  
 13 † If thou shalt take away from thee the iniquitie: that is in thy hand, and iniustice remaine not in thy tabernacle: † Then mayst thou lift vp thy face without spotte, and thou shalt be stable, and shalt not feare. † Thou shalt also forget miserie, and shalt remember it as waters that are passed. † And the brightnes as it were of noone daies, shal arise to thee at euening: and when thou shalt think thyself consumed, thou shalt rise as the day starre. † And thou shalt haue confidence, hope being set before thee, and buried thou shalt sleepe secure. † Thou shalt rest, and there shal be none to terrifie thee: and verie manie shal beseech thy face. † But the eies of the impious shal decay, and escape shal faile them, and their hope the abomination of the soule. He could not iustly confesse iniquitie which he had not committed.

## CHAP. XII.

*Iob sheweth the knowlege, which his freinds much boast of, to be the common knowne doctrine of Gods seruantes. He more truly, and more profoundly discourseth of Gods powre and wisdom, stil defending his owne innocencie in respect of great sinnes.*

12 **B**UT Iob answering, sayd: † Are you then men alone, & shal  
 3 wisdom die with you: † I also haue a hart euen as you, neither am I inferiour to you: for who is ignorant of these things, which you know? † He that is mocked of his friend as I, shal inuocate God & he wil heate him: for the simplicitie of the iust man is scorned. † The lampe contemned in the cogitations of the riche, is prepared to the time appointed. † The tabernacles of robbers abound, & they prouoke God boldly, whereas he hath geuen al thinges into their handes. † For aske the beastes, and they shal teach thee: and the foules of the ayre, and they shal tel thee. † Speake to the earth, and it shal answer thee, and the fishes of the sea shal tel. † Who is ignorant that the hand of our Lord hath made al these things? † In whose hand is the soule of euerie living thing, and the spirit of al the flesh of man. † Doth not the eare discern wordes, 12 and the iawes of him that eateth, the tast? † In the ancientes is wisdom, and in long time prudence. † With him is wisdom and strength, he hath counsel and vnderstanding. † If he shal destroy, there is no man that can build: if he shut vp a  
God suffereth his simple true meaning seruantes to be scorned for the time, but afterward the wicked shal be forced to confesse, that those whom they derided are worthily in honour before God. sap. 3. v. 3.

P P P P P P 2

man,





∴ Craftie plotters of deuises at last by Gods iust punishment commit so great absurdities, that the meanest may see their follie,

man, there is none that can open. † If he hold in the waters, 15  
all things shall be dried: and if he send them forth, they shall  
ouerthrow the earth. † With him is strength and wisdom: 16  
he knoweth both the deceiuer, & him that is deceiued. † He 17  
bringeth ∴ counsellers to a foolish end, and iudges to aston-  
ishment. † He looseth the belt of kings, and girdeth their 18  
reines with a corde. † He leadeth away Priestes without glo- 19  
rie, and supplanteth the great men. † Changing the lippe of 20  
the true, and taking away the doctrine of the ancientes. † He 21  
powreth out contempt vpon princes, releeving them that  
had bene oppressed. † Who reueleth profound things out of 22  
darkenesse, and bringeth forth the shadow of death into  
light. † Who multiplieth nations, and destroyeth them, and 23  
restoreth the destroyed whole agayne. † Who changeth the 24  
hart of the princes of the people of the earth, and deceiveth  
them, that they may goe in vayne where is no passage. † They 25  
shall grope as in the darke, and not in the light, and he shall  
make them goe amis as drunken men.

## CHAP. XIII.

*Of their owne wordes Iob confuteth his aduersaries, that they haue spoken that  
which they know not. 13. defendeth his owne innocencie. 12. desiring of  
God, if he be afflicted for secrete sinnes, that he may know them.*

∴ Iobs state of sinne or innocencie was best known to God, next to his owne conscience, not at all to his aduersaries, that presumed to iudge thereof.

**B**E HOLD mine eie hath seene all these thinges, and mine 1  
eare hath heard, & I haue vnderstood euerie thing. † Ac- 2  
cording to your knowledge I also do know: neither am I in-  
feriour to you. † But yet I wil speake to the Omnipotent, 3  
and I couer to dispute with God. † First shewing you to 4  
be forgers of lying, and mainteyners of peruerse opinions.  
† And would God ye would hold your peace, that you 5  
might be thought to be wise men. † Heare ye therefore 6  
my correptions, and attend the iudgement of my lippes.  
† Hath God neede of your lye, that for him you speake guiles. 7  
† Doe you take his person, and doe you endeavour ∴ to iudge 8  
for God? † Or shall it please him from whom nothing can be 9  
concealed, or shall he be deceiued as a man, with your fraudu-  
lent dealings? † He shall reprove you, because in secrete you 10  
take his person. † Forthwith as he shall moue himself, he shall 11  
trouble you: and his terrour shall come violently vpon you.  
† Your memorie shall be compared to ashes, and your neckes 12  
shall be brought into clay. † Hold your peace a litle while, 13  
that





that I may speake, what soeuer my minde shal prompt me.  
 14 † Why doe I teare my flesh with my teeth, & carie my soule  
 15 in my handes? † Although he shal kil me, I wil :: trust in  
 16 him: but yet I wil reprove my waies in his sight. † And he shal  
 be my sauiour: for no hypocrite shal come in his sight.  
 17 † Heare ye my word, and receiue the obscure sayings with  
 18 your eares. † If I shal be iudged, :: I know that I shal be  
 19 found iust. † What is he that wil be iudged with me? let him  
 20 come: why am I consumed holding my peace? † Two things  
 only do not to me, and then shal I not be hid from thy face:  
 21 † Make thy hand far from me, and let not thy feare terrifie  
 22 me. † Cal me, and I wil answer thee: or els I wil speake, and  
 23 doe thou answer me. † How great iniquities and sinnes I haue,  
 24 my wicked deedes and my offences :: shewe thou me. † Why  
 25 hidest thou thy face, and thinkest me thine enemy? † Against  
 the leafe, that is violently taken with the wind, thou shewest  
 26 thy might, and persecutest drie stuble. † For thou writest  
 bitterness against me, and wilt consume me with the sinnes  
 27 of my youth. † Thou hast put my feete in the stockes, and  
 hast obserued al my pathes, and hast considered the steppes  
 28 of my feete. † Who as rottenes am to be consumed, and as a  
 garment, that is eaten of the moth.

## CHAP. XIII.

*Againe Iob describeth the miseries of mans life. 3. Neuertheles Gods great  
 providence towards him. 7. professeth his beleefe of the Resurrection.*

1 **M**AN borne of :: woman, liuing a short time, is repleni-  
 2 shed with many miseries. † Who as a flowre cometh  
 forth and is destroyed, & flecth as a shadow, & neuer abideth  
 3 in the same state. † And dost thou counte it a worthy thing  
 to open thine eies vpon such an one, and to bring him with  
 4 thee into iudgement? † Who can make cleane him that is  
 conceived of vncleane seede? is it not thou which onlie art?  
 5 † The daies of man are short, & the number of his monethes  
 is with thee, thou hast appointed his limitres :: which can  
 6 not be passed. † Depart a litle from him, that he may rest,  
 vntil his day wished for, come, euen as the hyred man.  
 7 † A tree hath hope: if it be cut, it waxeth greene againe, and  
 8 the boughes thereof spring. † If his roote be old in the earth,  
 9 and the troncke thereof be dead in the dust. † At the sent of  
 water it shal spring, and bring forth leaues, as when it was  
 first

It seemed to  
 his aduersa-  
 ries that of  
 desperation  
 he would tear  
 his flesh, and  
 so kil himself,  
 and to be so  
 nere death as  
 if one held his  
 soule in his  
 hand readie to  
 bet it fall from  
 him.  
 :: He was in  
 extreme an-  
 guish, but stil  
 trusted in  
 God.  
 :: He denieth  
 that he is guiltie  
 in consci-  
 ence but desi-  
 reth to know  
 of God, if he  
 haue anie hid  
 sinnes which  
 himself know-  
 eth not.





proportion,  
in respect  
of eternitie,  
which is infi-  
nite yet God  
hath care to  
bring this  
weake crea-  
ture to life  
eternal.

first planted. † But when man shall be dead, and naked and 10  
consumed, where is he I pray? † As if the waters should de- 11  
part out of the sea, and a river made empty should be dried  
vp. † So man when he is a sleepe shall not rise agayne, til hea- 12  
uen perish, he shall not awake, nor rise vp out of his sleepe.  
† Who wil grant me this, that in hel thou protect me, and 13  
hide me, til thy furie passe, and appoynt me a time, wherein  
thou wilt remember me? † Shall man that is dead, thinkest 14  
thou, liue agayne? al the daies, in which I am now in warfare,  
I expect vntil my change do come. † Thou shalt cal me, and 15  
I shall answer thee: to the worke of thy handes thou shalt  
reach thy right hand. † Thou in dede hast numbred my step- 16  
pes: but thou wilt spare my sinnes. † Thou hast sealed my 17  
offences as it were in a bag, but hast cured mine iniquitie. † A 18  
mountaine falling slideth downe, and a rock is remoued out  
of his place. † Waters make stones holow, and with inunda- 19  
tion the earth by litle and litle is consumed: and men therefore  
thou shalt destroy in like maner. † Thou hast strengthened 20  
him a litle that he might passe away foreuer: thou shalt chage  
his face, and shalt send him forth. † Whether his children 21  
shall be noble, or vnnoble, he: shall not vnderstand. † But yet 22  
his flesh whiles he shall liue shall haue sorow, & his soule shall  
mourne vpon himself.

∴ The paren-  
tes after death  
are not affli-  
cted with the  
state of their  
children, as  
they be in this  
life.

## CHAP XV.

*Eliphaz againe chargeth Iob to haue spoken presumptuously. & blasphemous-  
ly. 14. auoucheth that no man is innocent nor iust. 20. describing the ma-  
lediction of impious and hypocrites.*

The fourt  
conflict,

∴ Eliphaz not  
able to answer  
Iobs solide  
reasons, rai-  
leth against  
him, as if he  
were iniurious  
to God, or  
taught others  
to cast away  
feare.

**B**UT Eliphaz the Themanite answering, sayd: † Wil a wise 1  
man answer as it were speaking into the wind, and fill his 2  
stomacke with burning? † Thou: reproveest him in wordes, 3  
that is not equal to thee, and speakest that which is not ex-  
pedient for thee. † As much as is in thee, thou hast euacuated 4  
feare, and hast taken away prayers before God. † For thine 5  
iniquitie hath taught thy mouth, and thou doest imitate the  
tongue of blasphemers. † Thine owne mouth shall condemne 6  
thee, and not I: and thy lippes shall answer thee. † Wast thou 7  
the first man borne, and formed before the litle billes? † Hast 8  
thou heard Gods counsel, and shall his wisdom be inferiour  
to thee? † What doest thou know, that we are ignorant of? 9  
what doest thou vnderstand that we know not? † There are 10  
both





both oldmen and ancientes among vs, much elder then thy  
 11 fathers. † Is it a great matter that God should comfort thee:  
 12 but thy naughty wordes hinder it. † Why doth thy hart ele-  
 uate thee, and as thinking great thinges, hast thou estonied  
 13 cies. † Why doeth thy spirit swell agaynst God, to vtter such  
 14 wordes out of thy mouth. † What is man, that he should be  
 :: without spot, and that the borne of a woman should ap- It is a very  
 15 peare :: iust? † Behold among his sainctes none is immutable, rate privilege  
 16 and the heauens are not cleane in his sight. † How much to be without  
 more is man abominable, and vnprofitable, who drinketh spot.  
 17 iniquitie as it were water? † I wil shew thee, heate me: that But spot of  
 18 which I haue seene I wil tel thee. † Wisemen confesse and venial finnes  
 19 hide not their fathers. † To whom onlie the earth was geuen, may be in a  
 20 and stranger hath not passed by them. † The impious is iust man.  
 21 proud al his daies, and :: the number of the yeares of his ty-  
 rannie is vncertaine. † The sound of terrour is alwaies in his  
 22 eares: and when there is peace, he alwaies suspecteth trea-  
 son. † He beleueth not that he may returne from darkenesse  
 to light, looking round about for the sword on euerie side.  
 23 † When he shal moue himself to seeke bread, he knoweth  
 24 that the day of darkenesse is prepared in his hand. † Tribula-  
 tion shal terrifie him, and distresse shal compasse him, as a king  
 25 that is prepared to battel. † For he hath stretched his hand  
 against God, and is strengthened against the Omnipotent:  
 26 † He hath runne against him with necke set vp right, and is  
 27 armed with a fatte necke. † Fatnesse hath couered his face,  
 28 and from his sides there bangerth tallow. † He hath dwelt in  
 desolate cities, and in desert houses, that are brought into  
 29 hillockes. † He shal not be enriched, neither shal his sub-  
 stance continue, neither shal he put his roote in the earth.  
 30 † He shal not depart out of darkenes, the flame shal drie his  
 boughes, and he shal be taken away with the spirit of his  
 31 owne mouth. † He shal not beleue vainely deceiued with  
 32 error, that he may be redeemed with anie price. † Before his  
 daies be accomplished, he shal perish: and his handes shal  
 33 wither. † His cluster in the first flower shal be hurt as a vine,  
 34 and as the olive tree casting his flower. † For the congrega-  
 tion of the hypocrite is barren, and fire shal deuoure their  
 35 tabernacles, which gladly take giftes. † He conceiued sorow,  
 and hath brought forth iniquitie, and his wombe prepaireth  
 guiles.

:: Al these mi-  
 series are inci-  
 dent to the  
 wicked, but  
 are falsly ap-  
 plied to ho-  
 lie Iob, who  
 dede was iust.





*Iob moued by his importune freindes, 4. expostulateth their seueritie, 12. further describeth his afflictions, and appealeth to Gods iudgement, that he suffereth more then his sinnes deserue.*

True and freindlie comforters ought to heare the afflicted with patience, and not vmerci-fully charge him with crimes which they neither know, nor his conscience is guiltie of.  
A great affliction, when one full of paine and distress is also forced to defend his owne innocencie against calumniators.

As the aduersaries still obiect great iniquitie to him so he yeldeth them the same true answer.

**B**UT Iob answering sayd: † I haue heard often times such 1 2  
things, † heauie comforters you are al. † Shal wordes full 3  
of winde haue an end? or is anie thing trublesome to thee,  
if thou speake? † I also could speake thinges like to you: and 4  
would God your soule were for my soule. † I also would con- 5  
fort you with wordes, and would wag my head vpon you.  
† I would strengthen you with my mouth, and would moue 6  
my lippes, as sparing you. † But what shal I doe? If I speake, 7  
my paine wil not rest: and if I hold my peace, it wil not depart  
from me. † But now my sorow hath oppressed me, and al my 8  
limmes are brought to nothing. † My wrinkles giue testime- 9  
nie against me, and † a false speaker is rayled vp against my  
face contradicting me. † He hath gathered his furie vpon me, 10  
and threatening me hath gnashed against me with his teeth,  
mine enemy hath beheld me with terrible eies. † They haue 11  
opened their mouthes vpon me, and exprobatig haue stro-  
ken my cheke, they are filled with my paines. † God hath 12  
shut me vp with the wicked man, and hath deliuered me to  
the hands of the impious. † I sometime that welthie one so- 13  
denly am broken: he hath held my necke, broken me, and  
set me to himself as it were a marke. † He hath compassed me 14  
with his speares, he hath wounded my loynes, he hath not  
spared, and hath powred out on the earth my bowels. † He 15  
hath cut me with wound vpon wound, he hath come violent-  
ly vpon me as it were a giant. † I haue sowed sackcloth 16  
vpon my skinne, and haue couered my flesh with ashes.  
† My face is swollen with weeping, and my eyeliddes are 17  
dimme. † These thinges haue I suffered: without the iniquitie 18  
of my hand, wheras I had cleane prayers to God. † Earth 19  
couer not my bloud, neither let my crie find place in thee to  
be hid. † For behold my witnesse is in heauen, and he that 20  
knoweth my conscience on high. † My freindes full of wor- 21  
des: mine eie distilleth vnto God. † And would God a man 22  
might so be iudged with God, as the sonne of man is iudged  
with his companion. † For behold the short yeares passe a- 23  
way, and I walke the path, by the which I shal not retorne.





*For the greivousnes of his paine iob expecteth speedie death, 4. chargeth his fre-  
indes with folie for holding only remuneration in this life. 6. himself hopeth  
happierst in the other world.*

1 **M**Y spirit shal be extenuated, my daies shal be shorte-  
2 ned, and the graue only remaineth for me. † I haue  
3 not sinned, and mine eie abideth in bitternesse. † Deliver me, and set me beside thee, and let anie mans hand fight  
4 against me. † Thou hast made their hart far from discipline,  
5 and therefore they shal not be exalted. † He promisetht a praye  
6 to his felowes, and the eies of his children shal faile. † He  
7 hath set me as it were for a proverbe of the comon people,  
8 and I am an example before them. † Mine eie is dimme for  
9 indignation, and my members are brought as it were to no-  
10 thing. † The iust shal be astonied vpon this, and the innocent  
11 shal be raised vp against the hypocrite. † And the iust shal  
12 hold his way, and with cleane handes shal adde strength.  
13 † Be al you therefore conuerted, and come, and I shal not  
14 hinde among you anie wiseman. † My daies haue passed, my  
15 cogitations are dissipated, tormenting my hart: † Night they  
16 haue turned into day, and againe after darkenesse I hope for  
light. † If I shal expect, \* hel is my house, and in darkenesse  
I haue made my bed. † I haue sayd to rottenes: Thou art my  
father, my mother, and my sister, to wormes. † Where is  
now then my expectation, and my patience who confide-  
reth. † Al my thinges shal descend into most deepe hel: there  
at the least, shal I haue rest thinkest thou?

∴ Not having committed such sinnes as he was charged withal, in this dable bitternes of corporal paine and calumni-ation, his eye was still vpon God, expecting to be deliuered.

∴ This text sheweth euidently that there was a place of rest i called hel.

CHAP. XVIII.

*Baldad setteth vpon iob againe, chargeing him with present impatience,  
and former impietie, 6. and that therefore he suffereth worthe punishment.*

The fifth coun-  
sill.

1 **B**V T Baldad the Suhite answering, sayd: † How long wil  
2 ye speake vaunting wordes? vnderstand ye first, and so  
3 let vs speake. † Why are we reputed as beastes, and accoun-  
4 ted vile before you? † Which destroyest thy soule in thy furie,  
5 shal the earth be forsaken for thee, and shal rockes be trans-  
6 ported out of their place? † Shal not the light of the impious  
be extinguished, and the flame of his fire not shine? † The  
light shal be darke in his tabernacle, and the candel that is

∴ Baldad per-  
ceiuing iob to  
speake confi-  
dently as the  
common do-  
ctrin of manie  
opposeth him  
self neuerthe-  
les against him

Qqqqqq

ouer





and al that  
thinks as he  
eoth, and so  
speaketh as to  
made in the  
plural num-  
ber, vyl ye  
speake and of  
himselfe & his  
felowes: are  
wrepted. &c.  
So holie Ioba  
figure of the  
Church def. n.  
ded the com-  
mon cause, his  
aduersaries a  
figure of here  
likes speaking  
some trouthes  
mixed false  
thinges ther-  
with. S. Greg.  
li. 14. c. 1.

ouer him, shal be extinguished. † The steppes of his power 7  
shal be straytened, and his owne counsel shal cast him downe  
headlong. † For he hath thrust his feete into a nette, and wal- 8  
keth in the meshes thereof. † The sole of his foote shal be held 9  
in a snare, and thurst shal burne against him. † His ginne is hid 10  
in the earth, and his spring vpon the path. † Feares shal terri- 11  
fie him on euerie side, and his feete shal entangle him. † Let 12  
his strength be extenuated with famine, and let hunger inuade  
his ribbes. † Let it deuoure the beautie of his skinne, let death 13  
the firstborne consume his armes. † Let his confidence be 14  
plucked away out of his tabernacle, and let destruction as a  
king tread vpon him. † Let the companions of him, that is not, 15  
dwell in his tabernacle, let brimston be sprinkled in his tent.  
† Let his rootes be dried downward, and his harvest destroy- 16  
ed vward. † Let the memorie of him perish from the earth, 17  
and let not his name be renowned in the streates. † He shal 18  
expel him out of light into darkenesse, and shal transport him  
out of the world. † His seed shal not be, nor his progenie in 19  
his people, nor anie remnantes in his countries. † In his daie 20  
the last shal be astonied, and horroure shal inuade the first.  
† These are then the tabernacles of the wicked man, and this 21  
is the place of him that knoweth not God.

## CHAP. XIX.

*Iob lamenteth of his freindes crueltie, 6 affirmeth that his so great affliction  
is not for his sinnes. 25. and comforteth himself with his vndoubted belife  
of the Resurrection.*

∴ Blessed Iob  
(saith S. Gre-  
gorie li. 14. c.  
14. 17.) loo-  
king sincerely  
on his owne  
life, saw that  
his affliction  
was greater  
then his sinnes

**B**UT Iob answering, sayd: † How long doe you afflict my 2  
soule, and weare me with wordes? † Behold, ten times 3  
you counfound me, and are not ashamed oppressing me. † For 4  
although I haue beene ignorant, mine ignorance shal be with  
me. † But you are set vp against me, and reprove me with my 5  
reproches. † At the least now vnderstand ye, that God hath 6  
afflicted me: not with equal iudgement, and hath compassed  
me with his scourges. † Behold I shal crie suffering violence, 7  
and no man wil heare: I shal crie out, and there is none to  
iudge. † He hath hedged my path round about, and I cannot 8  
passe, and in my way hath put darkenesse. † He hath spoiled 9  
me of my glorie, and hath taken the crowne from my head.  
† He hath destroyed me on euerie side, and I perish, and as it 10  
were from a tree plucked hath he taken away my hope. † His 11  
furie





furie is wrath against me, and he hath so accounted me as  
 12 his enemy. † His seruantes haue come together, and haue  
 made them selues a way by me, and haue besieged my taber-  
 13 nacle round about. † He hath made my brethren far from me,  
 and my acquaintance as strangers haue departed from me.  
 14 † My kinemen haue forsaken me, and they that knew me  
 15 haue forgotten me. † The ghesles of my house, and my mayd-  
 seruantes haue counted me an aliene, and I haue bene as it  
 16 were a stranger in their eies. † I called my seruant, and he did  
 not answer me, with mine owne mouth I besought him.  
 17 † My wife hath abhorred my breath, and I prayed the chil-  
 18 dren of my wombe. † Fooles also despised me, and when I  
 19 was departed from them, they backbited me. † My counse-  
 lers sometime haue abhorred me: and he :: whom I loued  
 20 most hath turned against me. † The flesh being consumed my  
 bone hath cleaued to my skinne, and there are left onlie lip-  
 21 pes about my teeth. † Haue mercie vpon me, haue mercie  
 vpon me, at the least you my frendes, because the hand of our  
 21 Lord hath touched me. † Why doe you as God persecute me,  
 23 and are filled with my flesh. † Who wil grant me that my  
 wordes may be writen? who wil geue me that they may be  
 24 drawen in a booke, † with yron penne, and in plate of leade,  
 25 or els with stile might be grauen in flint stone? † For :: I know  
 that my Redemer liueth, and in the last day I shal rise out of  
 26 the earth. † And I shal be compassed agayne with my skinne,  
 27 and in my flesh I shal see God. † Whom I my self shal see, and  
 mine eies shal behold, and :: none other: this my hope is layd  
 28 vp in my bosome. † Why then doe you say now: Let vs per-  
 29 secute him, and let vs finde roote of word agaynst him? † Flee  
 therefore from the face of the sword, because the sword is  
 the reuenger of iniquities: and know ye that there is iudge-  
 ment.

## CHAP. XX.

*Sophar anonethat that some wicked men flourish for a time, but are afterwards  
 iustly plagued. 19. 1ber upon condemneth Iob as an hypocrite.*

1 2 **B**UT Sophar the Naamathite answering, sayd: † Therefore  
 my diuerse cogitations, succede one an other, and my  
 3 minde is rapt into sundrie things. † The doctrine, wherwith  
 thou reprovest me, I wil heare, and the spirit of my vnder-  
 4 standing shal answer me. † This I know from the beginning,

Q q q q q q

since

desired and  
 in that respect  
 was necessary:  
 y it was iust,  
 for God, being  
 iudger, hath a  
 iust reward, a  
 crowne of iustice  
 as S. Paul spea-  
 keth of him-  
 self (2. Tim 4)

:: Al refused  
 holie Iob in  
 his affliction  
 even those  
 whom he had  
 loued most:  
 who therefore  
 ought most to  
 haue loued  
 him againe.

:: An expresse  
 profession of  
 his faith of the  
 Resurrection.

: VVe shal rise  
 againe, not as  
 one tree riseth  
 in place of an  
 other, but  
 the self same  
 persones,  
 changed in  
 qualities not  
 in substance:

The sixth con-  
 sist,





Al mans life is short and as a moment in comparison of eternitie; but it is not alwayes true that the wicked are shortly punished in respect of this life, as this disputer applieth it to proue Iob to impious. Therefore Iob answereth in the next chapter. 21. That ordinarily the wicked, lead their dayes (to witte their whole life) in wealth and (then) in a moment goe downe to hel. So the rest of these mens assertions are for most part true in some sense but ill applied.

since man was placed vpon the earth, † That the praise of the 5  
 impious is :: short, and the ioy of the hypocrite as it were for  
 a moment: † If his pride rise vp euen to the heauen, and his 6  
 head touch the cloudes: † As a dunghil in the end he shal be 7  
 destroyed, and they that had sene him, shal say: Where is he?  
 † As a dreame that fleeth away he shal not be found, he shal 8  
 passe as a vision by night: † Theeie that had sene him, shal 9  
 not see him, neither shal his place behold him anie more.  
 † His children shal come to naught with pouertie, and his 10  
 handes shal render him his sorow. † His bones shal be filled 11  
 with the vices of his youth, and they shal sleepe with him in  
 the dust. † For when euil shal be sweete in his mouth, he wil 12  
 hide it vnder his tongue. † He wil spare it, and not leaue it, 13  
 and wil hide it in his throte. † His bread in his belly shal be 14  
 turned into the gaule of \* alpes within him. † The riches. 15  
 which he hath deuoured, he shal vomite out, and God shal  
 draw them forth out of his belly. † He shal sucke the head of 16  
 alpes, and the vipers tongue shal kil him. ( † Let him not see 17  
 the streames of the riuer, the torrentes of home, & of butter.)  
 † He shal be punished for al thinges that he did, & yet not be 18  
 consumed: according to the multitude of his inuentions so also  
 shal he suffer. † Because breaking in he hath made the poore 19  
 naked: he hath violently taken house, & built it not † Nei 20  
 ther is his bellie filled: and when he shal haue the thinges he  
 coueted, he can not possesse them. † There remayned not of 21  
 his meate, & therefore nothing shal continue of his goodes:  
 † When he shal be filled, he shal be straitened. he shal burne, 22  
 and al sorow shal fal vpon him. † Would God his belly were 23  
 filled, that he may send forth the wrath of his furie vpon him,  
 and rayne his battel vpon him, † He shal flee wepons of iron, 24  
 and shal fal vpon a bowe of brasse. † The sword plucked out, 25  
 and coming forth of his scabbard, and glistening in his bitter-  
 nesse: the horrible shal goe and come vpon him. † Al darke- 26  
 nesse is hid in his secretes: fyre that is not kindled shal deu-  
 oure him, he shal be afflicted least in his tabernacle. † The 27  
 heauens shal reuele his iniquitie, and the earth shal rise against  
 him. † The blossome of his house shal be opened, he shal be 28  
 plucked downe in the day of Gods furie. † This the portion 29  
 of an impious man from God, & the inheritance of his wordes  
 from our Lord.





*Iob requiring his freindes to heare him, 7. discourseth of the cause, & by some  
evil men prosper at this life.*

12 **B**UT Iob answering, sayd: † Heare I beseech you my wor-  
3 des, and doe penance. † Beare with me, that I also may  
4 speake, and alter my wordes, if it shal seme good, laugh  
5 ye. † Is my disputation: agaynst man, that I ought not wor-  
6 thely to be sorie? † Harken to me, and be astonied, and put  
7 the finger vpon your mouth. † And I when I shal remember,  
8 am afrayd, and trembling shaketh my flesh. † Why then doe  
9 the impious liue, are they aduanced, and strengthened with  
10 riches? † Their seede continueth before them, a multitude  
11 of kinsmen, and onephewes in their sight † Their houses  
12 be secure and peaceable, & the rod of God is not vpon them.  
13 † Their bullock hath conceived, and hath not made abor-  
14 tion: their cow hath calued, and is not deprived of her calfe.  
15 † Their little ones goe for hares flockes, and their infantes re-  
16 ioyse with pastimes. † They hold the timbrel, & the harpe, &  
17 reioyse at the sound of the organe. † They: lead their daies in  
18 welth, and in a moment they goe downe to: hel. † Who  
19 sayd to God: depart from vs, we wil not the knowlege of thy  
20 waies. † Who is the Omnipotent, that we should serue him?  
21 and what doth it profite vs if we shal pray him? † But yet  
22 because their good things are not in their hand, be the coun-  
23 sel of the impious far from me † How often shal the candle  
24 of the impious be extinguished, and inundation come vpon  
25 them, and shal he deuide the sorowes of his surie? † They  
26 shal be as chaffe before the face of the winde, and as ashes,  
27 which the whirlewinde scattereth. † God shal reserue the so-  
row of the father to his children: and when he shal haue ren-  
dred it, then shal he know † His eies shal see his owne slaugh-  
ter, and he shal drinke the turie of the Omnipotent. † For  
what doeth it pertayne to him concerning his house after  
him: although the number of his monethes be diminished  
the halfe? † Shal anie man teach God knowlege, who iud-  
geth the high ones. † This man dieth strong and in health,  
rich and happie. † His vowels be ful of fatte, and his bones  
be imbrowed with marrow. † But an other dieth in bitter-  
nesse of soule without anie riches: † And yet they shal sleepe  
together in the dust, and wormes shal couer them. † Surely

: Though he  
disputed with  
three men, yet  
it was concer-  
ning diuine  
thinges not  
humaine but  
of Gods pro-  
vidence, and  
iustice, of the  
resurrection  
of eternal life  
and punish-  
ment.

: See ch. 22.  
v 5.

: The same  
word is in  
Hebrew Gre-  
ke and Latin  
for hel as in  
the 7 and 17/  
chap. & other  
places, which  
sheweth that  
besides hel of  
the dāned the  
resting place  
also of holie  
fathers in the  
old Testament  
was called by  
the general  
name of hel.





I know your cogitations, and vniuersall sentences agaynst me.  
 † For you say: Where is the house of the prince? and where 28  
 are the tabernacles of the impious? † Aske anie of the wayfa- 29  
 ring men, and you shal vnderstand that he knoweth these self  
 same thinges. † Because the euil man is kept vnto the day of 30  
 perdition, and he shal be led to the day of furie. † Who shal 31  
 reprove his way before him? and who shal repay him the  
 thinges that he hath done? † He shal be brought to the graues, 32  
 and shal watch in the heade of the dead. † He hath bene 33  
 sweete to the grauel of \* Cocytus, & after him he shal drawe  
 euerie man, and before him innumerable. † How therfore 34  
 doe ye comforth me in vayne, whereas ycur answer is shewed  
 to be repugnant to the truth?

\* a river  
 of hel.

## CHAP. XXII.

*Eliphaz contendeth that God is not pleased with a iust mans afflictions. 5.  
 falsly imputeth enormous crimes to helie Iob, 12. and grosse errors. 21. Wi-  
 sheth him therfore to repent, that so he may prosper.*

The seventh  
 conflict  
 :: In dede whe  
 a iust man  
 hath donne  
 his dutie he is  
 vnprofitable  
 to God: but he  
 is profitable to  
 himself, which  
 greatly plea-  
 seth God, who  
 desireth mans  
 good, and it re-  
 doundeth to  
 Gods glorie  
 that he hath  
 such seruantes.  
 Mat. 5. v. 17.

:: After impu-  
 tation of false  
 crimes, this

**B**UT Eliphaz the Themanite answering, sayd: † Can man 1 2  
 be compared with God, yea though he be of perfect  
 knowlege. † What doth it :: profite God if thou be iust? or 3  
 what doest thou aduantage him if thy way be vnspotted.  
 † Shal he be as frayde to reprove thee, and come with thee into 4  
 iudgement? † And not for thy very great malice, and thine in- 5  
 finite iniquities? † For thou hast taken away the pledge of thy 6  
 brethren without cause, and the naked thou hast spoyled of  
 clothes. † Water to the wearie thou hast not geuen, and from 7  
 the hungrie thou hast withdrawen bread. † In the strength of 8  
 thine arme thou didst possesse the earth, and being the migh-  
 tiest thou didst obteyne it. † Widowes thou hast sent away 9  
 emptie, and the armes of pupilles thou hast broken in peeces.  
 † Therfore art thou compassed with snares, and soden feare 10  
 troubleth thee. † And thoughtest thou that thou shouldest not 11  
 see darkenes, and that thou shouldest not be oppressed with  
 the violence of overflowing waters? † Doest thou not thinke 12  
 that God is higher then heauen, & is exalted aboue the toppes  
 of the starres? † And thou sayest: For what knoweth God? 13  
 and he iudgeth as it were by a mist. † The cloudes are his 14  
 couert, :: neither doth he consider our thinges, and he wal-  
 keth about the poles of heauen † Doest thou couert to keepe 15  
 the path of worldes, which wicked men haue troden? † Who 16  
 were





were taken away before their time, and a flood hath euer-  
 17 throwen their foundation: † Who saye to God. Depart from  
 vs: and as though the Omnipotent could do nothing, they  
 18 esteemed him: † Whereas he had filled their houses with good  
 19 things, whose sentence be far from me. † The iust shal see,  
 20 and shal reioyse, and the innocent man shal skorne them † Is  
 not their exaltation cut downe, and hath not fire deuoured  
 21 the remnantes of them? † Agree thou therfore to him, and  
 haue peace: and by these thinges thou shalt haue the best  
 22 frutes. † Receiue the law of his mouth, and put his wordes  
 23 in thy hart. † If thou wilt returne to the Omnipotent, thou  
 shalt be builded vp, and shalt make iniquitie far from thy  
 24 tabernacle. † He shal geue for earth flint, and for flint tor-  
 25 rentes of gold. † And the Omnipotent shal be agaynst thine  
 26 enemies, & siluer shal be heaped together vnto thee. † Then  
 shalt thou abound in delighes vpon the Omnipoten, and  
 27 shalt lift vp thy face to God. † Thou shalt aske him, and he  
 28 wil heare thee, and thou shalt pay thy vowes. † Thou shalt  
 decree a thing, and it shal come to thee, and light shal shine  
 29 in thy waies. † For who wil be humbled, shal be in glorie:  
 30 and he that wil bow downe his eies, he shal be saued. † The  
 innocent shal be saued, but he shal be saued in the cleanness  
 of his handes.

## CHAP. XXIII.

*Iob expecteth helpe and sentence of God, 6. with iust feare, yet with good  
 conscience maintaineth his owne innocencie.*

11 **B**UT Iob answering, sayd: † Now also my talke is in  
 bitterness, and the hand of my plague is aggravated  
 3 vpon my mourning. † Who wil grant me that I may know  
 4 and find him and come euen to his throne? † I wil set iudge-  
 ment before him, and wil fill my mouth with accusations.  
 5 † That I may know the wordes, that he wil answer me, and  
 6 vnderstand what he wil speake to me. † I wil not that he  
 contend with me with much strenght, nor that he oppresse  
 7 me with the weight of his greatnes. † Let him propose equitie  
 8 against me, and my iudgement shal come to victorie. † If I  
 shal goe to the East, he appeareth not: if to the West, I shal  
 9 not vnderstand him. † If to the left hand, what shal I doe? I  
 shal not apprehend him: if I turne myself to the right hand,  
 10 I shal not see him. † But he knoweth my way, & hath proued  
 me as

disputer char-  
 geth both Iob  
 also with he-  
 athenish error  
 of the Agypt-  
 ians, that God  
 hath no proui-  
 dence of men  
 in this world  
*Aristotel. li. de  
 mundo. textu.  
 84.* So some  
 heretikes in  
 their phrensie  
 accuse Catho-  
 liques of con-  
 demned here-  
 lies.

as Whiles he  
 expected  
 some com-  
 forth of his  
 frendes, they  
 still afflicted  
 him more and  
 more, charge-  
 ing him with  
 false crimes  
 and so aggra-  
 uating his  
 grief both  
 of body and  
 mind: Ther-  
 fore he appe-  
 aled to Gods  
 iudgement  
 for retri-  
 bution.





me as gold that passeth through the syre: † My foote hath fo- 11  
 lowed his steppes, I haue kept his way, & haue not declined  
 out if it. † From the commandementes of his lippes I haue 12  
 not departed, and I haue hid the wordes of his mouth in my  
 bosome. † For he is alone, and no man can turne away his 13  
 cogitation: and whatsoeuer his soule would, that hath he  
 done. † And when he shal haue fulfilled his wil in me, manie 14  
 other things also are at hand wit him. † And therefore I am 15  
 troubled at his face, and considering, him I am made pensife  
 with feare. † God hath mollified my hart, and the Omnipotent 16  
 hath troubled me. † For I haue not perished because of 17  
 the imminent darkenesse, neither hath the mist couered my  
 face.

## CHAP. XXIIII.

*God in his providence knoweth when he wil punish the wicked, which his  
 true seruantes know not, much lesse the impious.*

∴ Gods seruantes know that he wil punish wickednes, but know not when the wicked presume that he wil neuer punish them.

**T**IMES are not hid from the Omnipotent: but they ∴ that 1  
 know him, know not his daies. † Some haue transferred 2  
 boundes, spoiled flockes, & fed them. † They haue driuen away 3  
 the casse of pupilles, & haue taken away the widowes oxe for a  
 pledge. † They haue subuerted the way of the poore, and 4  
 haue opprested together the mecke of the earth. † Others as 5  
 wilde asses in the deserte goe forth to their worke: watching  
 to the praye, doe prepare bread for their children. † They 6  
 reape the filde that is not theirs, and gather the grapes of his  
 vineyard, whom by violence they haue opprested. † They 7  
 send men away naked, taking away their clothes, which haue  
 no couering in the cold. † Whom the showers of the moun- 8  
 taynes doe wash, and not hauing a couert, they embrace  
 stones. † They did violence spoyling the pupilles, and the 9  
 common poore people they spoyled. † From the naked and 10  
 them that goe without clothing, and the hungrie they haue  
 taken away the eares of corne. † They haue rested the noone- 11  
 ride among their heapes, which hauing troden the wine  
 presses are a thirst. † Out of the cities they haue made men to 12  
 mourne, and the soule of the wounded hath cryed, and God  
 doth not suffer it to passe vntreuenged: † They haue bene ∴ re- 13  
 bellious to the light, they haue not knowen his wayes, nei-  
 ther did they returne by his pathes. † At the verie breake of 14  
 day the murderer ryseth, he killeth the needie, and the poore  
 man.

∴ Heretikes doing and teaching against their owne





- 15 man: but by night he wil be as a theefe. † The cie of the ad- knowlege, are  
uouterer obliueth darkenelle, saying: Eie shal not see me: afterward flit-  
16 and he wil couer his face. † He diggeth through houses in blinenes. that  
the darke, as in the day they had oppoynted with them selues, they can not  
17 and they haue not knowen the light. † If sodenly the mor- see the truth.  
ning shal appeare, they thinke it the shadow of death: and S. Greg. li. 16.  
18 they walke so in darkenelle as it were in light. † He is light c. 16.  
about the face of the water: cursed be his portion in the  
19 earth, neither walke he by the way of the vineyardes. † Let :: Sinners reu-  
him passe :: from snowe waters to exceeding heate, and his ning into  
20 sinne euen vnto hel. † Let mercie forget him: wormes his bothe extremes  
sweetnes: be he not in remembrance, but be he broken in of defect and  
21 peeces as an vnfruitful tree. † For he hath sodd the barren, likewise pu-  
and her that bareth not, and to the widow he hath not done nished with  
22 good. † He hath pulled downe the strong in his strength, and contrarie tor-  
23 when he shal stand, he wil not credit his life. † God hath mentes.  
geuen him place for penance, and he :: abuseth it vnto pride: :: Man by  
24 but his eies be vpon his waies. † They are eleuated for a litle, powre of free  
and shal not stand, and shal be humbled as al thinges, and shal wilostē presu-  
be taken away, and as the toppes of the eares of corne they meth to spend  
25 shal be broken. † And if it be not so, who can reprove me the time in sin-  
that I haue lied, and set my wordes before God? ning which  
God granteth  
him to do pe-  
nance, for tor-  
mer sinnes.  
Rom. 2.

## CHAP. XXV.

*Baldad endeouretb againe to terrifie Iob, with Gods iudgement, from appea-  
ling ihero, and from auouching his owne innocencie.*

- 12 **B** V T Baldad the Suhite answering, sayd: † Power and ter- The eight  
rour is with him, that maketh concord in his high ones. conflict.  
3 † Is there anie number of his souldiars? and vpon whom shal  
4 not his light arise, † :: can man be iustified compared with :: Iob answer-  
5 God, or the borne of a woman appeare cleane? † Behold the red before.  
moone also doth not shine, and the starrs are not cleane in his ch. 9. yet  
6 light. † How much more man rottennes, & the some of man blind and ob-  
a worme? stinate dispu-  
ters shal repete  
the same ob-  
iections.

## CHAP. XXVI.

*Iob refuseth his aduersaries needles and common argumentes, by more sound  
discoursing of Gods powre, and wisdom.*

- 1 **B** V T Iob answering, sayd: † :: Whose helper art thou? his :: Iob sheweth  
2 that is weake? and dost thou hold vp the arme of him, that neither  
3 that is not strong? † To whom hast thou geuen counsel? God nedeth  
mans helpe:

Rrrrr

perhaps





∴ Neither is Baldads prudence able to helpe if there were nede: ∴ Gyantes were not able to wade in Noes floud, but were drowned with the rest.

∴ Not only great thinges before recited but also the very least are made by God, and depend vpon his prouidence.

perhaps to him, that hath not wisdom, and ∴ thy prudence hast thou shewed very great. † Whom wouldest thou teach? 4 not him that made breath? † Behold the ∴ gyantes gone vnder the waters, and they that dwel with them. † He is naked 6 before him, and there is no couert to perdition. † Who stretcheth out the northwind ouer the vacant, and hangeth the earth vpon nothing. † Who bindeth the waters in his clou- 8 des, that they breake not forth together downeward. † Who holdeth the countenance of his throne, and spreaddeth his clowde ouer it. † He hath made a limite about the waters, til 10 light & darkenes be ended. † The pillers of heauen tremble, 11 and dread at his beck. † In his strength sodenly the seas are 12 gathered together, and with his wisdom he stroke the proud man. † His spirite hath adorned the heauens, and his hand 13 being the midwife, the ∴ winding serpent is brought forth. † Loe, these things are sayd in part of his waies: and where as 14 we haue heard scarce a litle droppe of his word, who shal be able to behold the thunder of his greatnes?

## CHAP. XXVII.

*More and more Iob confirmeth his innocencie, aneuering that God not presently iudging. 11. Wil in time condemne the wicked.*

∴ God would not as yet haue Iobs cause iudged, but reserued the sentence, for his greater trial in patience.

∴ It were a lie to acknowledge such finnes as he had not committed.

**I**OB also added, taking his parable, and sayd: † God lineth, 1 2 who hath ∴ taken away my iudgement, and the Omnipotent, which hath brought my soule to bitternesse. † That as 3 long as breath remaineth in me, and the spirit of God in my nostrils, † My lippes shal not speake iniquitie, neither shal 4 my tongue meditate ∴ lying. † God forbid that I should iudge you to be iust: til I faile, I wil not departe from mine innocencie. † My iustification which I haue begune to hold, I wil 6 not forsake: for my hart doth not reprehend me in al my life. † Let mine enemy be as the impions, and mine aduersa- 7 rie as the wicked one. † For what is the hypocrites hope if 8 couetously he take by violence, and God deliuer not his soule? † Wil God heare his crie, when distresse shal come 9 vpon him? † Or can he be delighted in the Omnipotent, and 10 inuocate God at all time? † I wil teach you by the hand of God, 11 what the Omnipotent hath, neither wil I hide it. † Loe, you 12 doe al knowe, and why speake you vaine thinges without cause. † This is the portion of an impions man with God, and 13 inheritance of the violent, which they shal receiue of the Omnipotent.





- 14 Omnipotent † If his children be multiplied, they shal be in  
 15 the sword, & nephewes shal not be filled with bread. † They  
 that shal be leaft of him, shal be buried in death, and his wi-  
 16 dows shal not weepe. † If he shal heape together siluer as  
 17 earth, and as clay shal prepare garmentes: † He shal prepare  
 in deede, but the iust man shal be clothed with them: and the  
 18 innocent shal diuide the siluer. † He hath built his house as  
 19 a moth, and as a keeper hath he made a bowre. † The rich  
 man: when he shal sleepe shal take away nothing with him: † Some part  
 20 he shal oppen his eies, & finde nothing. † Pouertie as water of Gods iudge-  
 shal apprehend him, in the night a tempest shal oppresse him. ment falleth  
 21 † The burning wind shal take him vp, and cary him away, on the wicked  
 and as a whirlewinde shal pul him violently out of his place. especially at  
 22 † And he shal cast vpon him, and shal not spare: out of his their death.  
 23 hand string he shal see. † He shal claspe his handes vpon him, Psal. 75.  
 and shal hisse vpon him, beholding his place.

## CHAP. XXVIII.

*The maruelous workes of God, the author of nature, shew his powre and  
 wisdom, 12. and that true riches consist not in temporal creatures, but in  
 wisdom, 18. and feare of God.*

- 1 **S**ILVER hath: beginnings of her vaines, and gold hath  
 2 a place, where in it is molten. † Yron is taken out of the † By these  
 earth, and stone resolved with heate, is turned into brasle. more precious  
 3 † He hath set a time for darkenesse, and the end of al thinges and rare crea-  
 he considereth, the stone also of darkenesse, and the shadow tures, men  
 4 of death. † The: torrent diuideth from the pilgrime people, ought to con-  
 them whom the foote of the needie man hath forgotten, and sider the crea-  
 5 to whom there is no way. † The land, out of which bread tor and so not  
 6 grew in his place, is destroyed with fire. † The place of the set their rest  
 7 sapphire the stones thereof, and the cloddes of it gold. † The in them, but  
 bird hath not knowen the path, neither hath the eie of the in him, which  
 8 vulture beheld it. † The children of merchantes haue not tro- is true wisdom.  
 9 den it, neither hath the lionesse passed by it. † He hath stret- † Sudaie hea-  
 ched forth his hand to the flint, he hath ouerthrowen moun- die waters  
 10 taines from the rootes. † In the rockes he hath cut out riuers, bursting out  
 11 and his eie hath scene euerie precious thing. † The depthes do change  
 12 also of riuers he hath searched, & hid things he hath brought the wayes and  
 13 forth to light: † But where is wisdom to be found, and passages of  
 what is the place of vnderstanding? † Man knoweth not men.  
 the price therof, † neither is it found in the land of them

True wis-  
dom is not in  
that

Rrrrrr

that





natural thinges, but in  
supernatural  
vertues.

that liueth pleasantly. † The depth sayth: It is not in me: and 14  
the sea speaketh: It is not with me. † The finest gold shal not 15  
be geuen for it, neither shal siluer be weyed in the change  
therof. † It shal not be compared with the died colours of 16  
India, nor with Sardonyx the most pretious stone, or with  
the Sapphire. † Gold or glasse shal not be equal to it, neither 17  
shal vessels of gold be changed for it. † High and eminent 18  
thinges shal not be mentioned in comparifon of it: and wise-  
dom is drawen out of secrete places. † The topazius of Æ- 19  
thiopia shal not be equal to it, neither shal it be compared to  
the cleaneft dyng. † From whence then cometh wisdom? 20  
and what is the place of vnderstanding? † It is hid from the 21  
eies of al liuing, the foules of the ayre also know it not. † Per- 22  
dition and death haue sayd: With our eares we haue heard the  
fame therof. † God vnderstandeth the way of it, and he know- 23  
eth the place therof. † For he beholdeth the endes of the 24  
world: & looketh on al thinges that are vnder heauen. † Who 25  
made a poise to the windes, and weyed the waters in a mea-  
sure. † When he gaue a lawe to the raynes, and a way to the 26  
founding stormes. † Then he saw it, and declared, and prepa- 27  
red and searched it. † And he sayd to man: Behold: the feare 28  
of our Lord, that is wisdom: and to depart from euil vnder-  
standing.

:: VVhen man  
hath confide-  
red Gods wor-  
kes, his dutie  
is to feare God  
:: Then to de-  
part from euil  
and do good.

## CHAP. XXIX.

*Againe Iob recounteth Gods former benefites, as wel his grace, wherby he  
did good workes, as temporal prosperitie. 9. and wisdom aboute other  
princes.*

:: Parables are  
not only simi-  
litudes of  
thinges but  
also picke  
and profound  
sentences such  
as Iob, Salo-  
mon, and  
other wisest  
men vttered.

**I**Ob also added, taking: his parable, and sayd: † Who wil 12  
grant me, that I may be according to the former monethes,  
according to the daies in which God kept me? † When his 3  
lampe shined ouer my head, & I walked by his light in dark-  
nes? † As I was in the daies of my youth, when God was se- 4  
cretly in my tabernacle? † When the Omnipotent was with 5  
me: and my seruantes round about me? † When I washed my 6  
feete with butter, and the rocke powred me rivers of oile?  
† When I went forth to the gatte of the citie, and in the 7  
streete they prepared me a chaire? † Yong men sawe me, and 8  
hid them selues: and old men rising vp stode. † The princes 9  
ceased to speake, and did put the finger vpon their mouth.  
† Dukes held in their voice, and their tongue cleaued to their 10  
throat





11 throte. † The eare hearing counted me blessed, and the eie  
 12 seeing gaue testimonie to me: † For that I had deliuered the  
 poore man crying out, and the pupil, that had no helper.  
 13 † The blessing of him that was readie to perish came vpon  
 14 me, and I comforted the hart of the widow. † I was clothed  
 with iustice: and I reuested me with my iudgement, as with  
 15 a garment and crowne. † I was an eie to the blind, and a foote  
 16 to the lame. † I was the father of the poore: and the cause  
 17 which I knew not, I searched most diligently. † I brake the  
 iawes of the wicked man, and out of his teeth I tooke away  
 18 the praye. † And I said: I wil die in my litle nest, & as a palme-  
 19 tree wil multiplie daies. † My roote is opened beside the wa-  
 20 ters, and dewe shal continue in my harvest. † My glorie shal  
 alwaies be renewed, and my bow in my hand shal be repay-  
 21 red. † They that heard me, expected sentence, and attent  
 22 held their peace at my counsel. † To my wordes they durst  
 23 adde nothing, and my speech distilled vpon them. † They  
 expected me as rayne, and they opened their mouth as it were  
 24 to a late ward shower. † If at anye time I laughed on them,  
 they beleued not, and the light of my countenance fel not on  
 25 the earth. † If I would haue gone to them, I sate first, and  
 when I sate: as a king, with his armie standing about him,  
 yet was I a comforter of them that mourned.

∴ This partic-  
 cle (as) impor-  
 teth not here  
 a similitude  
 but rather  
 that he was a  
 very king or su-  
 preme prince  
 as hauing su-  
 preme autho-  
 ritie. v. 7. royal  
 vesture and  
 crowne v. 11.  
*Isidorus, li. de vi-*  
*ta sancti Bede*  
*cap. 41.*

## CHAP. XXX.

*Holie Iob sheweth the great change of his temporal estate, from welfare into great calamitie.*

1 **B**UT now they of yonger time scorne me, whose fathers  
 I vouchsafed not to put: with the dogs of my flocke:  
 2 † The force of whole handes was to me as nothing, and they  
 3 were thought vnworthie of life itself. † Barren with pouer-  
 tie and famine, who gnawed in the wildernes, il fauoured by  
 4 calamitie and miserie. † And they did eate grasse, and the bar-  
 5 kes of trees, and the roote of iunipers was their meat. † Who  
 taking these thinges violently out of the valies, when they  
 had found euerie thing, they ranne to them with a crie.  
 6 † They dwelt in the deserts of torrentes, and in caues of the  
 7 earth, or vpon grauel. † Who reioysed among these kind  
 of thinges, and counted it delicacies to be vnder the briars.  
 8 † The children of foolish and base men, and in the earth  
 9 not appearing at all. † Now am I turned into their song, and

∴ Men scarce  
 fitt to haue  
 care of dog-  
 ges derided  
 Iob in his affli-  
 ction so he was  
 contemned of  
 the most con-  
 temptible.

Rrrrrr

become





Our Sauiour  
also suffered  
this reproch.

Mat. 26.

In the He-  
brew *hane put*,  
in the plural  
number, im-  
porting plura-  
lity of Diuine  
Persons.

become a prouerb with them. † They abhorre me, and flee 10  
far from me, and are not a frayd :: to spit in my face. † For he 11  
hath opened his quiver, and hath afflicted me, and :: hath put  
a bridle into my mouth. † At the right hand of me rising, my 12  
calamities forthwith arose: they haue ouerthrowen my feete,  
and as with waues haue oppressed with their pathes. † They 13  
haue dissipated my waies, they haue lyen in wayte against me,  
and they haue preuailed, and there was not that would helpe.  
† As when a wal is broken, and the gate opened, they haue 14  
broken violently vpon me, and are come trampling downe to  
my miseries. † I brought to nothing as a wind he hath taken 15  
away my desire mand my prosperitie hath passed away as a  
clowde. † And now my soule withereth in my self, and the 16  
daies of affliction possesse me. † In the night my bone is pear- 17  
fed with sorrowes: and they that eate me, sleepe not. † In the 18  
multitude of them my garment is consumed, and they haue  
girded me about, as it were with the coler of a wate. † I am 19  
compared to durt, and am resembled to imbers and ashes.  
† I crie to thee, and thou hearest me not: I stand, and thou 20  
doest not respect me. † Thou art changed to be cruel toward 21  
me, and in the hardenesse of thy hand thou art against me.  
† Thou didst lift me vp, and setting me as it were vpon the 22  
wind thou hast mightely dashed me. † I know :: that thou 23  
wilt deliuer me to death, where a house is appointed for euery  
one that liueth. † But yet not to my consumption dost thou 24  
send forth thy hand: and if they shal fal, thou wilt saue.  
† I wept sometime vpon him that was afflicted, and my soul 25  
had compassion on the poore. † I expect good thinges, and 26  
euils are come vpon me: I taried for light, and darkenesse  
brake forth. † My inner partes haue boyled without anie rest, 27  
the dayes of affliction haue preuented me. † I went mourning 28  
without furie, rising vp, I cried in the multitude. † I was 29  
the :: brother of dragons, and fellow of Ostriches. † My 30  
skinne is made blacke vpon me, and my bones are dried with  
heate. † My harpe is turned into mourning, and my instru- 31  
ment into the voice of weepers.

Death is a  
comforth to a  
iust man in tri-  
bulation.

Like to such  
beastes as seek  
solitary places  
to lament in.

#### CHAP. XXXI.

*Holie Iob reciteth sincerely his owne Vertues, shewing thereby that he is not  
punished so graciously for his sinnes, but by Gods providence for some other  
cause.*

I haue





1 **I** H A V E :: made a covenant with mine eyes, that I would  
 2 **N**ot so much as :: thinke of a virgin. † For what part should  
 God from above haue in me, & inheritance the Omnipotent  
 3 from on high? † Is there not perdition to the wicked man,  
 4 and alienation to them that worke iniustice? † Doth not  
 5 he consider my waies, and number al my steppes? † If I haue  
 6 walked in vanitie, and my foote hath hastened in guile: † Let  
 him wey me in a iust balance, and let God know my simpli-  
 7 citie. † If my steppe haue declined out of the way, and if mine  
 eie hath folowed my hart, and if spotte hath cleaued to my  
 8 handes: † Let me sawe, and let an other eare it: and let my  
 9 progenie be plucked vp by the rootes. † If my hart hath bene  
 deceiued vpon a woman, and if I haue lyene in waite at my  
 10 freinds doore: † Let my wife be the harlot of an other man,  
 11 and let other men lye with her. † For this is a hainous  
 12 thing, and most great iniquitie. † It is a fire deuoring euen  
 13 to perdition, and rooting vp al thinges that spring. † If I  
 haue contemned to abide iudgement with my man seruant,  
 and my mayd seruant, when they had anie controuersie a-  
 14 gainst me. † For what shal I doe when God shal rise to  
 iudge? and when he shal aske, what shal I answer him?  
 15 † Did not he make me in the wombe that made him also:  
 16 and did not one forme me in the matrice? † If I haue denied  
 to the poore, that which they would, and haue made the  
 17 eyes of the widow to expect: † If I haue eaten my morsel  
 18 alone, and the pulpil hath not eaten therof with me. ( † Be-  
 cause from mine infancie mercy hath growen with me: and  
 19 from my mothers wombe it came forth with me. ) † If I  
 haue dispised him that perisheth, for that he had nor clo-  
 thing, and the poore man without wherewithal to couer him:  
 20 † If his sides haue not blessed me, & he was not warmed with  
 21 the flises of my sheepe: † If I haue lifted vp my hand ouer  
 the pupil, yea when I saw my self in the gate the superior:  
 22 † Let my shoulder fall from his iuncture, and let my arme  
 23 with his bones be broken. † For I haue alwaies feared God  
 as waues swelling vpon me, and his weight I could not beare.  
 24 † If I haue thought gold my strength, and haue said to fine  
 25 gold: My confidence. † If I haue reioysed vpon my great  
 26 riches, and because my hand found manie thinges. † If I saw  
 27 the sunne when it rained, and the moone going cleerly: † And  
 my hart in secret reioysed; and I kissed my hand with my  
 mouth.

: whereas there  
 is a coninual  
 warre between  
 a chaste mind  
 and rebellious  
 flesh, holie Iob  
 made this con-  
 dition of truce  
 betwene  
 these enemies:  
 that his eye  
 should neuer  
 geue occasion  
 to carnal con-  
 cupiscence.  
 :: By which  
 meanes, he  
 was also safe  
 from carnal  
 cogitations.  
 S. Greg. l. 21. c. 2.





By this demand he provoked his adversaries to produce what they could to convince him of idolatry or denying God wherewith they indirectly charged him,

Job disputed no more with his frendes: but alterward submitted himself to God acknowledging some vnadvised speach. *e. 37. v. 37. e. 42. 7. 3.*

The ninth conflict.

This young man wittie & lerned, but proud withal, was a figure of the hote and arrogant disputers who wil seme to know more then their elders. *s. Greg. li. 33. c. 2.*

mouth. † Which is :: most great iniquitie, and a denial against God the most high? † If I haue bene glad of his fall, that hated me, & haue reioysed that euil had found him. † For I haue not geuen my throte to sinne, that cursing I wished his soule. † If the men of my tabernacle haue not sayd: Who wil giue of his flesh that we may be filled? † The stranger taried not without, my doore was open to the wayfaring man † If as man I haue hid my sinne, and haue concealed my iniquitie in my bosome. † If I haue bene afrayd at a verie great multitude, & the contempt of kinsmen hath terrified me: and I haue not rather held my peace, & not gone out of the doore. † Who wil grant me an hearer, that the Omnipotent would heare my desire: and that himself that iudgeth would write a booke. † That I may carie it on my shoulder, and put it about me as a crowne? † At euery stepp of mine I wil pronounce it, and as to the prince I wil offer it. † If my Land cry against me, and with it the furrowes therof lament: † If I haue eaten the fruites therof without money, and haue afflicted the soule of the tillers therof. † For wheate let the bryar grow to me, and for barlie the thorne. 40

∴ The wordes of Iob are ended.

#### CHAP. XXXII.

*Eliu a young man being angrie that Iob persisted in his opinion, and that his three frendes could not convince him, s. taketh vpon him to confute Iob which they could not do.*

**B**UT these three men omitted to answer Iob, for that he seemed iust to himself. † And ∴ Eliu the sonne of Barachel a Buzite, of the kindred of Ram, was angrie and tooke indignation: and he was angrie against Iob, for that he sayd himself to be iust before God. † Moreover against his frendes he had indignation, for that they had not found a reasonable answer, but onlie had condemned Iob. † Therefore Eliu expected Iob speaking, because they were his elders that spake. † But when he saw that the three were not able to answer, he was wrath exceedingly. † And Eliu the sonne of Barachel a Buzite answering, sayd: I am yonger in time, and you more ancient, therefore casting downe my head, I was afrayd to shewe yon my sentence. † For I hoped that longer age would speake, and that a multitude of yeares would reach wisdom. † But as I see, there is a Spirite in men, and the inspiration





9 inspiration of the Omnipotent geueth vnderstanding. † They  
 of many yeares are not the wise men, neither doe the encien-  
 10 tes vnderstand iudgement. † Therefore wil I speake: Heare  
 11 ye me, I also wil shew you my wisdom. † For I haue expected  
 your wordes, I haue heard your wisdom, as long as you  
 12 contended in wordes. † And as long as I thought you said  
 somewhat, I considered: but as I see, here is none of you that  
 13 can reprove Iob, and answer to his wordes. † Lest perhaps  
 14 you may say: We haue found wisdom, God hath reiected him  
 not man. † He hath spoken nothing to me, and I wil not  
 15 answer him according to your wordes. † They were afrayd,  
 16 and answered no more, & they haue taken away talke from  
 themselves. † Therefore because I haue expected, and they  
 17 spake not: they stode, & answered no more: † I also wil an-  
 18 swer my part, and wil shew my knowledge. † For I am full of  
 19 wordes, and the spirit of my bellie streyneth me. † Behold,  
 20 my bellie is as new wine without a vent, which breaketh  
 new vessels. † I wil speake, and take breath a litle: I wil open  
 21 my lippes, and wil answer. † I wil not accept the person of  
 22 a man, and I wil not make God equal to man. † For I know  
 not how long I shal continue, and whether after a while  
 my maker wil take me away.

## CHAP. XXXIII.

*Elin endeuoreth to proue by Iobs speech that he is vniust: 13. arguing that God  
 (by afflicting him) hath already so iudged. 23. but if by an Angels ad-  
 monition he repent, al shall be remitted.*

∴ A notorious  
 arrogancie to  
 hold him selfe  
 wiser then any  
 man, either of  
 his owne sect,  
 or of his ad-  
 versaries.

∴ Those that  
 neither crite  
 Catholique  
 Doctors, nor  
 yet relie vpon  
 their owne el-  
 ders, but every  
 one vpon his  
 owne priuate  
 spirit, denie  
 that to per-  
 teyne to them  
 which is spo-  
 ken to others  
 in the same ec-  
 clesi. s. Greg. li.  
 23. c. 2.

1 **H**ERE therefore Iob my sayings, and harken to al my  
 2 wordes. † Behold I haue opened my mouth, let my  
 3 tongue speake within my iawes. † My wordes ate of my sun-  
 4 ple hart, and my lippes shal speake a pure sentence. † The  
 Spirit of God made me, and the breath of the Omnipotent  
 5 gaue me life. † If thou canst, answer me, and stand against my  
 6 face. † Behold God hath made me also euen as thee, and of  
 7 the same clay I also was formed. † But yet let not my mira-  
 cle terrifie thee, and let not my eloquence be burdenous to  
 8 thee. † Thou therefore hast sayd in my eares, and I haue heard  
 9 the voice of thy wordes: † I am cleane, and without sinne:  
 10 vnspotted, and there is no iniquitie in me. † Because he hath  
 found quarrels in me, therefore hath he thought me his enemy  
 11 † He hath put my secte in the stockes, he hath obserued al my

∴ Arrogant  
 men imagine  
 their owne  
 conceiptes, &  
 vnderstand to be  
 more merue-  
 lous then other  
 mens, not  
 knowing how  
 foolish their  
 owne pride is.  
 s. Greg. li. 13.  
 c. 16.

S s s s s

waies.





It is true that  
Gods wil once  
vtered ought  
to suffice al  
men, for he  
answereth not  
to ech one by  
a particular  
speech, but by  
common  
speech (or  
fact) satisfeth  
al mens que-  
stions. wherof  
S. Gregorie  
noteth this ge-  
neral rule. *vi.*  
*24 precedentium*  
*su formam sequen-*  
*tium. The life of*  
*them that goe be-*  
*fore is made a*  
*forme (or rule)*  
*of them that fo-*  
*low. li. 23. c.*  
18 & 19 But  
Eliu falsely  
supposed that  
God by Iobs  
affliction had  
declared that  
he was a wic-  
ked man. For  
indeede God  
declared the  
contrarie *c. 1.*  
*7. 1. & 8. c. 2.*  
*7. 3.*

waies. † This therfore is it, wherein thou art not iustified: I 12  
wil answer thee, that God is greater then man. † Doest thou 13  
contend against him because he hath not answered thee to al  
wordes? † God :: speaketh once, & repeateth not the self same 14  
the second time. † By a dreame in a vision by night, when 15  
heauie sleepe falleth vpon men, and they sleepe in their bed.  
† The doth he open the eares of men, & teaching instructeth 16  
them with discipline, † That he may turne a man from these 17  
things, which he doth, & may deliuer him from pride: † De- 18  
liuering his soule from corruption: and his life, that it passe  
not vnto the sword. † He rebuketh also by sorow in the bed, 19  
and he maketh al his bones to wither. † Bread is become abo- 20  
minable to him in his life, and to his soule the meate before  
desired. † His flesh shal consume, and the bones that had 21  
beene couered, shal be made naked. † His soule hath appro- 22  
ched to corruption, and his life to things causing death. † If 23  
there shal be an Angel speaking for him, one of thousandes,  
to declare mans equitie. † He shal haue mercie on him, and 24  
shal say: deliuer him, that he descend not into corruption:  
I haue found wherein I may be propitious to him. † His flesh 25  
is consumed with punishments, let it returne to the daies of  
his youth. † He shal beseeche God, and he wil be pacified to- 26  
wards him: and he shal see his face in iubilation, and he wil  
render to a man his iustice. † He shal behold men, and shal 27  
say: I haue sinned, and in deede I haue offended, and, as I was  
worthie, I haue not receiued. † He hath deliuered his soule 28  
that it should not goe into death, but liuing should see the  
light. † Behold, al these things doth God worke three times 29  
in euerie one. † That he may reclame their soules from cor- 30  
ruption, and illuminate them with the light of the liuing.  
† Attend Iob, and heare me: and hold thy peace, whiles I 31  
speake. † But if thou hast what to speake, answer me, speake: 32  
for I would thee to appeare iust. † And if thou haue not, heare 33  
me: hold thy peace, and I wil teach thee wisdom.

## CHAP. XXXIIII.

*Against Eliu charged Iob with blasphemy, and other crimes, 10. sheweth  
the equitie of Gods iudgement: 20. and that al thinges are subiect to Gods  
powre and knowledge.*

**E**Liu therfore pronouncing, spake these wordes also. 1  
† Heare ye wise men my wordes, and ye learned harken 2  
to me:





3 to me: † For the ear proneth wordes, and the threate discer-  
 4 neth meates by the tast. † Let vs choole vs iudgement, and  
 5 among vs let vs see what is the better. † Because Iob sayd:  
 6 I am iust, and God hath :: subuerted my iudgement. † For in  
 iudging me there is a lie: mine arrow is violent without anie  
 7 sinne. † What man is there as is Iob, that drinketh skorning  
 8 as it were water? † That goeth with them that worke iniqui-  
 9 tie, and walketh with impious men? † For he hath layd: Man  
 10 shal not please God: although he runne with him. † Ther-  
 fore ye discrete men heare me, far from God be impietie, and  
 11 iniquitie from the Omnipotent. † For he wil render a man  
 his worke, and according to the waies of euery one he wil  
 12 recompence them. † For in verie deed God wil not condemne  
 without cause, neither wil the Omnipotent subuert iudge-  
 13 ment. † What other hath he appointed ouer the earth? or  
 14 whom hath he sette ouer the world, which he made? † If he  
 direct his hart to him, he shal drawe his spirit and breath  
 15 vnto him. † Al flesh shal faile together, and man shal returne  
 16 into ashes. † If then thou haue vnderstanding, heare that  
 17 is sayd, and harken to the voice of my speach. † Can he that  
 loueth not iudgement, be healed? and how dost thou so far  
 18 condemne him, that is iust? † That sayth to the king, Aposta-  
 19 ta: that calleth dukes impious: † Who accepteth not the per-  
 sons of princes: nor hath knowen the tyrant, when he con-  
 tended against the poore man: for al are the worke of his han-  
 20 des. † They shal sodenly die, and at midnight peoples shal be  
 trubled, and shal passe, and take away the violent without  
 21 hand. † For his eyes are vpon the waies of men, and he con-  
 22 sidereth al their steppes. † There is not darkenesse, and there  
 is nor shadow of death, that they may be hid there which  
 23 worke iniquitie. † For it is no more in mans powre, to come  
 24 to God into iudgement. † He shal destroy manie, & innume-  
 25 rable, & shal make other to stand for them. † For he know-  
 eth their workes: and therefore he shal bring night, and  
 26 they shal be destroyed. † As impious men he hath stricken  
 27 them in the place of them that see. † Who as it were of pur-  
 pose haue reuolted from him, and would not vnderstand al his  
 28 waies: † That they caused the crye of the needie man to come  
 29 to him and he heard the voice of the poore. † For he prin-  
 ting peace, who is there that can condemne? After he shal  
 haue his countenance, who is there that may beholde him,  
 both

:: Iob said not  
 that God subuer-  
 ted iudgement  
 (or wrongfully  
 iudged) but  
 God hath an  
 array my iudge-  
 ment, ch. 27  
 v. 1. that is, dif-  
 ferred to iudge  
 my cause.

: Neither did  
 Iob say this (c.  
 9. v. 22.) but  
 Eliu wrested  
 his meaning  
 that he might  
 haue some-  
 thing to repre-  
 hend S. Greg. li.  
 24. c. 25.





Elia applieth this to Iob, as though he had made false shew of vertue which he had not, and that God had suffered him hither to reigne, or rather to tyrannize for iust punishment of his peoples finnes. But God at last declared that Iob was not such a one. ch. 42. v. 7.

both vpon nations, and vpon al men? † Who maketh a man 30 that is :: an hypocrite reigne for the finnes of the people. † Therefore because I haue spoken to God, thee also I wil not 31 prohibite. † If I haue erred, teach thou me: if I haue spoken 32 iniquitie, I wil adde no more. † Doth God require it of thee, 33 because it hath displeased thee? for thou beganst to speake, and not I: but if thou know anie better thing, speake. † Let 34 men of vnderstanding speake to me, and let a wiseman heare me. † But Iob hath spoken folishly, and his wordes sound not 35 discipline. † O my father, let Iob be proued euen to the end: 36 cease not from the man of iniquity. † Who addeth blasphemie 37 vpon his finnes, let him be restrayned in the meane time among vs: and then let him prouoke God to iudgement with his speeches.

## CHAP. XXXV.

*Elia pretending that Iob had sayde God to be vnjust, sheweth that mans pietie nor impietie neither profiteth nor disprofiteth God: 13 and that he iudgeth al things rightly.*

Elia insisteth much in this calumniation. for Iob neuer said, that he was *in* compar- *red* with God, nor *iu*ster than God. But that his affliction was greater then his sinne. ch. 6. v. 3. c. 23. v. 7. &c.

These are strong sentences (with S. Gregorie) but they agree not (or be euill applied) to the blessed person of Iob. li. 16. c. 7.

THEFORE Elia againe spake these wordes: † Doth 1 thy cogitation seeme iust to thee, that thou saydest: I am 2 iuster then God? † For thou saydest: That which is right doth 3 not please thee: or what wil it profite thee if I sinne? † There- 4 fore wil I answer to thy wordes, & to thy frendes with thee. † Look vpon to heauen and see, and behold the skie, that it is 5 higher then thou. † If thou sinne, what shalt thou hurt him? 6 and if thine iniquities be multiplied, what shalt thou doe against him? † Moreover if thou doe iustly, what shalt thou 7 geue him, or what shal he receiue of thy hand? † Man that is 8 like to thee, thy impietie shal hurt: and thy iustice shal helpe the sonne of man. † Because of the multitude of calumnia- 9 tours they shal cry: and shal waile for the force of the arme of tyrantes. † And he hath not sayd: Where is God, that made 10 me, that hath geuen songs in the night? † Who teacheth vs 11 about the beastes of the earth, and instructeth vs about the foules of the ayre. † There shal they crie, and he wil not heare, 12 because of the pride of the euill. † God therefore wil not heare 13 without cause, and the Omnipotent wil behold the causes of euerie one. † Yea when thou shalt say: He considereth not: 14 be iudged before him, & expect him. † For he doth not now 15 inferre his furie, neither doth he reuenge wickednesse exceedingly.





16 tedingly. † Therefore Iob in vaine openeth his mouth, and without knowledge multiplieth wordes.

## CHAP. XXXVI.

*Yet further Eliu sheweth, that God by his powre and wisdom geueth to euerie one that is iust. 16. inferring ( falsly ) that al Iobs affliction is for his sinnes. 22. discoursing stil of Gods powre, wisdom, and providence.*

1 **E**LIV also adding speake these wordes: † Beare with me  
2 a litle, and I wil shew to thee: for as yet I haue what to  
3 speake for God. † I wil repete my knowledge from the be-  
4 ginning, and I wil proue my maker iust. † For in deede my  
wordes are :: without lye, and perfect knowledge shal be :: No orator is  
5 proued to thee. † God doth not cast away the mightie, wher- so vaine but he  
6 as himself also is mightie. † But he saueh not the impious, promiseth al  
7 and he giueth iudgement to the poore. † He shal not take truth, & spea-  
8 away his eyes from the iust man, and he placeth kinges in the get credite  
9 throne :: for ever, and there they are extolled. † And if they with his audi-  
shal be in cheines, and be bound with the ropes of pouertie. tute.  
10 † He shal shew them their workes, and their wicked deedes, :: If kinges  
because they haue bene violent. † He also shal reuele their reigne wel  
11 care, to chastise them: and shal speake, that they may retaine their praise  
from iniquitie: † If they shal heare and obserue, they shal remaineth for  
12 accomplish their daies in good, and their yeares in glorie. euer. y. 11.  
13 † But if they heare not they shal passe by the sworde, and  
14 shal be consumed in folie. † Dissemblers and craftie men pro-  
uoke the wrath of God, neither shal they erie when they are  
15 bound. † Their soule shal dye in tempest, & their life among  
16 the effeminate. † He shal deliuer the poore out of his di-  
stresse, and shal reuele his care in tribulation. † Therefore he :: The night is  
shal saue thee most largely out of the narrow mouth, and not drawne long,  
17 hauing foundation vnder it: and the quietnesse of thy table when tentati-  
shal be ful of fatnesse. † Thy cause is iudged as an impious ons are not  
18 mans, cause and iudgement thou shalt receiue. † Let not speedely resi-  
therefore anger overcome thee, that thou oppresse anie man: sted: wherby  
19 neither let multitude of giftes incline thee. † Lay downe thy ful worse and  
greatnes without tribulation, and al the puissant of strength. worse cogi-  
20 † :: Protract not the night, that :: peoples may come vp for tations suc-  
21 them. † Beware thou decline not to iniquitie: for thou hast cede in place  
22 begunne to folow it after miserie. † Behold, God is high in of the first. s.  
his strength, and none is like to him: among the lawgeuers. Gen. 1. 16. & 18.  
23 † Who can search his waies? or who can say to him: Thou :: About al o-  
thou hast ther Lawge-  
uers God is  
most able to

S S S S S

hast





punish transgressors, but most willing and most able to reward the obedient. S. Gregorie expoundeth this to be a prophetic of Christ our singular lawgiver. li. 27 c. 1. :: Christ will give the glorious light of heaven which now is hidden to men that lost terrestrial paradise. ibide. c. 12.

hast wrought iniquitie: † Remember that thou knowest not 24  
his worke, wherof men haue song. † Al men see him, euerie 25  
one beholdeth far of. † Behold, God is great surmounting 26  
out knowledge: the number of his yeares is inestimable.  
† Who taketh away the droppes of raine, and powreth out 27  
showers as it were gulfes of water. † Which flow out from 28  
the cloudes, that couer al thinges from aboue. † If he wil 29  
stretch forth cloudes as his tent. † And lighten with his light 30  
from aboue, he shal couer also the endes of the sea. † For by 31  
these he iudgeth peoples, and geueth victuals to manie mortal  
men. † In his handes: he hideth the light, and commandeth 32  
it that it come agayne. † He sheweth his freind therof, that 33  
it is his possession, and that he may ascend to it.

## CHAP. XXXVII.

*Elin continueth his discourse, shewing Gods Wisdom, powre, and iustice, by his meruelous workes of Meteors, 14. and Use therof to mans commoditie. 18. which the wisest men sufficiently vnderstand not, much lesse may presume (as he vnjustly chargeth Iob) to contend with God.*

:: Consideration of heavenly rewardes mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods iudgement, strike the hart with terrout.

:: North wind, or north pole.

:: God directeth the loudest in the ayre as a matter: governeth a shippe.

**V**PON :: this my hart is sore afrayd, and is moued out of 1  
his place. † Heare ye his speach in the tertour of his 2  
voice, and the sound proceeding out of his mouth. † Vnder 3  
al the heauens he considereth, and his light is vpon the endes  
of the earth. † After him shal sounding roare, he shal thunder 4  
with the voice of his grearnes, & shal not be found out when  
his voice shal be heard. † God shal thunder in his voice mer- 5  
uelously, he that doeth great & vnsearcheable thinges. † He 6  
that commandeth the snow to descend vpon the earth, and  
the winter raines, and the shower of his strength. † He that 7  
signeth in the hand of al men, that euerie one may know his  
workes. † The beast shal enter into his couert, and shal abide 8  
in his denne. † From the inner partes shal tempest come forth, 9  
and cold from :: Arcturus. † When God bloweth frost con- 10  
geleth, and againe waters are powred most largely. † Come 11  
desireth cloudes, and the cloudes spread their light. † Which 12  
goe round about, whither soeuer the wil of :: the gouernour  
shal lead them, to al that he shal command them vpon the face  
of the whole earth. † Whether in one tribe, or in his land, or in 13  
what place soeuer of his mercy he shal command them to be  
found. † Harken to these things Iob: stand, and consider the 14  
maruels of God. † Dost thou know when God commanded 15  
the





16 the raines, that they shew the light of his clowdes? † Knowest  
 thou the great pathes of the clowdes, and the perfect know-  
 17 ledges? † Are not thy garments hote, when the earth shal  
 18 be blowen with the South winde? † Thou perhaps madest  
 the heauens with him, which are most sound, cast as it were of  
 19 brasle. † Shew vs what we may say to him: for we are wrapped  
 20 in darkenes. † Who shal tel him the things that I speake? yea  
 21 if man shal speake, he shal be deuoured. † But now they see  
 not the light: sodenly the ayre shal be thickned into clowdes,  
 22 and the wind passing by shal driue them away. † From the  
 23 North gold cometh, & toward God :: fearful praying. † We  
 can not find him worthely: great of strength, and iudgement,  
 24 and iustice, and he can not be vttered. † Therefore shal men  
 feare him, and al that seme to themselves to be wise, shal not  
 dare to behold him. \*

Man not able  
 to praise God  
 sufficiently,  
 prayeth him  
 with feare.  
 \* Iob conuin-  
 ced the former  
 three with  
 sound answers  
 this last and  
 most arrogant  
 with silence.

## CHAP. XXXVIII.

*God after terrour of a Whirlewind, by way of examining his client Iob of  
 diuers creatures about their nature, sheweth that no man hath perfect  
 knowlege of them, much lesse of Gods immensitie.*

1 **B**UT our Lord answering Iob out of a whirlewind, sayd:  
 2 † Who is this that wrappeth in sentences with vnskilful  
 3 wordes? † Gird thy loynes as a man: I wil aske thee, and :: an-  
 4 swer thou me. † Where wast thou when I layd :: the founda-  
 5 tions of the earth? tel me if thou hast vnderstanding. † Who  
 set the measures therof, if thou know? or who stretched out  
 6 the line vpon it? † Vpon what are the foundations therof  
 7 gounded? or who let downe the corner stone therof, † when  
 the morning starres praised me together, and al the sonnes  
 8 of God made iubilation? † Who shut in the :: sea with doores  
 when it brake forth proceeding as it were out of a matrice:  
 9 † When I made a clowde the garment therof, and wrapped it  
 10 in darkenes as in cloutes of intancie. † I compassed it with  
 11 my boundes, and put barre and doores. † And I sayd: Hither-  
 to thou shalt come, and shalt not procede farder, & here thou  
 12 shalt breake thy swelling waues. † Didst thou after thy birth  
 command :: the morning, and shew the dawning his place.  
 13 † And didst thou hold the extremities of the earth shaking  
 14 them, and hast thou shaken the impious out of it? † The scale  
 15 shal be restored as clay and shal stand as a garment: † From  
 the impious their light shal be taken away, and the high arme  
 shal

The third  
 part. For  
 the tenth and  
 last dispute  
 God discusseth  
 the controuer-  
 sie, and geueth  
 sentence for  
 Iob.  
 :: Onlie the  
 Creator hath  
 absol te and  
 perfect know-  
 lege of all crea-  
 tures As may  
 appeare by in-  
 duction, or ex-  
 ample:  
 :: Of the crea-  
 tion of the  
 earth.  
 :: Of the sea.  
 :: Distinction  
 of rightes.





: Haukes  
 wherof Aristo  
 tel saith there  
 be ten kindes:  
 Plinie fixtē.  
 :. Eagles, of  
 most strong  
 sight.  
 : If we discusse  
 al Iobsworde  
 (saith s. Grego-  
 rie.) we shal  
 find nothing  
 wickedly spo-  
 ken, but only  
 smale ptece  
 of pride in spe-  
 aking too  
 much of his  
 owne afflictio  
 and too litle  
 of Gods good-  
 nes towards  
 him li. 13. c. 1.  
 : Though Iob  
 had truly a-  
 uouched that  
 his sinnes de-  
 served not so  
 great afflicti-  
 ons, yet he  
 ought to haue  
 acknowledged  
 that God affli-  
 cted him iust-  
 ly, for some  
 other cause  
 knowne to  
 God, but vn-  
 knowe to him,  
 which he not  
 confessing  
 semed to make  
 Gods iudge-  
 ment vnjust:  
 or, of none  
 effect. s. Greg.  
 li. 32. c. 3.  
 : An Elephant  
 the greatest

shal heare the trumpet he sayth: Vah, he smellerh battel far  
 of, the exhortation of the captaines, and the crie of the armie.  
 † Doth the : hawke waxe sethered by thy wisdom, spreding 29  
 her winges to the South? † Shal the : eagle mount at thy com- 30  
 mandment, and put her nest in high places? † She abideth in 31  
 rockes, and tarieth among cragged flintes, and stonie hilles  
 where is no access. † Thence she beholdeth the praye, and 32  
 her eyes see a far of. † Her yong ones shal licke bloud: & wher- 33  
 soeuer the carcase shal be, she is present by and by. † And our 34  
 Lord added, and spake to Iob: † He that contendeth with God 35  
 is he quieted so easily? Verely he that reproveth God, ought to  
 answer him. † But Iob answering our Lord, sayd: † I that 37  
 haue spoken : lightly what can I answer? I wil put my hand 36  
 vpon my mouth. † One thing I haue spoken, which I would 38  
 I had not sayd: and an other, to the which thinges I wil adde  
 no more.

## CHAP. XL.

Our Lord further sheweth that mans powre, nor iustice, is not comparable to  
 Gods. 10. as appeareth in overcoming Behemoth, 20. and Leniathan.

A No our Lord answering Iob out of the whirlewinde, 1. 3  
 sayd: † Gird thy loynes as a man: I wil aske thee, and 2  
 doe thou tel me. † Shalt thou make my : iudgement of none 3  
 effect: and condemne me, that thou mayst be iustified: † And 4  
 hast thou an arme as God, and dost thou thunder with like  
 voice. † Put beautie about thee, and set vp thy selfe aloft, 5  
 and be glorious, and put on goodlie garmentes. † Disperse the 6  
 prowde in thy furie, and beholding euerie arrogant man, hum-  
 ble him. † Behold al the prowde, and confound them, and 7  
 destroy the impious in their place. † Hide them in the dust 8  
 together, and plunge their faces in the pit. † And I wil con- 9  
 fesse, that thy right hand is able to saue thee. † Behold, : Be- 10  
 hemoth whom I made with thee, shal eate hay as it were an  
 oxe. † His strength is in his loynes, and his powre in the 11  
 naui of his bellie. † He gathereth together his taile as the 12  
 cedar tree, the sinewes of his stones are perplexe. † His bones 13  
 are as pipes of brasse, his gristle as it were plates of iron. † He 14  
 is the beginning of the wayes of God, which made him, he  
 shal applie his sword. † To him the mountaines beare grasse: 15  
 al the bestes of the filde shal play there. † He sleepeth vnder 16  
 the shadow, in the secreete of the reede, and in moyst places. :  
 † Shadowes





17 Shadowes doe protect his shadow, the willoves of the river  
 18 rent shal compasse him. † Loe, he shal sup vp the river, and  
 shal not meruaile: and he hath confidence that Iordan may  
 19 runne into his mouth. † In his eies as with a hooke he shal take  
 him, and with stakes he shal boare through his nostrils.  
 20 † Canst thou drawe out the Leviathan with a hooke, and  
 21 with a rope shalt thou tye his tongue? † Shalt thou put a ring  
 22 in his nostrils, or bore through his iaw with a buckle? † Wil  
 he multiplie prayers to thee, or speake to thee gentle wordes?  
 23 † Wil he make a couenant with thee, and shalt thou take him  
 24 to be a servant for euer? † Shalt thou delude him as a birde,  
 25 or tye him for thy handmaydes? † Shal freindes cut him, mer-  
 26 chantes diuide him? † Shalt thou fil nettes with his skinne,  
 27 and the cabbin of fishes with his heade. † Lay thy hand vpon  
 28 him: remember battel, and adde to speake no more. † Behold  
 his hope shal frustrate him, and in the sight of al he shal be  
 cast downe headlong.

## CHAP. XLI.

*Leuiathan is further described by the peculiar partes of his bodie, and terrible  
 composition of al his members.*

1 **N**O T as :: cruel wil I raise him: for who can resist my con-  
 2 **T**enance? † Who hath geuen me before, that I may ren-  
 3 der vnto him? Al thinges that are vnder heauen be myne. † I  
 wil not spare him, and his mightie wordes, and framed to be-  
 4 seech. † Who shal reuele the face of his garment: and who  
 5 shal enter into the middes of his mouth: † Who shal open the  
 gate of his countenance? dreade is round about his teeth.  
 6 † His bodie as shildes that are cast, compact with skales fast  
 7 cleauing together. † One is ioyned to another, and not so  
 8 much as anie ayre entereth betwen them: † One shal sticke  
 to another, & holding eche other, they shal not be seperated.  
 9 † His sneeing is as the shining of fire, & his eies as the twink-  
 10 lings of the morning. † Out of his mouth procede lampes,  
 11 as it were torches of lighted fire. † Out of his nostrils pro-  
 12 cedeth smoke, as it were of a pot heate and boyling. † His  
 breath maketh coales to burne, & a flame cometh forth out  
 13 of his mouth. † In his necke that strength abide, & neednes  
 14 goeth before his face. † The members of his flesh cleave to-  
 gether one to another: :: he shal send lightnings against him,  
 15 and he shal not be caried to another place. † His hart shal be

of al beastes.  
 of long life.  
 strong, meke,  
 temperate.  
 chaunt, over-  
 come by the  
 voice, or  
 Dragon, or  
 taken by the  
 nose & ledde  
 away. How  
 much more  
 doth Gods  
 providence  
 geue man  
 powre to  
 overcome  
 the diuel?  
 :: An huge  
 great fish, per-  
 haps, the  
 whale, exco-  
 ding mans  
 powre to be  
 managed, yet  
 is subiect (as  
 also the diuel  
 signified ther-  
 by) to Gods  
 powre, and  
 providence.  
 :: God ruleth  
 al his creatu-  
 res, not with  
 crueltie as a  
 tyranne, but  
 with iustice,  
 ease, and  
 powre.

:: God at last  
 destroyeth  
 him whom  
 man cannot  
 overcome.





:: Angels with reuerent feare doe honour Gods powre. And valient mariners and other soldiars are terrified when they see this so huge a fish Myſtically, Gods preachers and perfectest ſeruautes ſhal naturally feare the terrour of Gods iudgement.

:: And the diuel reigneth ouer proude men. *s. Greg. li. 34. c. 4. & 17.*

:: Iob here ſimply acknowledged his error in ſpeaking ſo much in defence of his owne innocencie, and ſo little of Gods providence in afflicting him, for his more merite, and Gods more glorie.

:: Before he defended a truth againſt his oppoſite freindes, now with more reſignation he contented himſelf with his affliction.

hardened as a ſtone, and ſhal be ſtilly compact as the ſmithes ſtithie. † When he ſhal be taken away, the :: Angels ſhal feare, 15  
and being feared ſhal be purged. † When the ſword ſhal apprehend him, neither ſpeare, nor breaſtplate ſhal be able to 17  
abide. † For he ſhal eſtyme yron as chaffe, and braſſe, as rotten wood. † The bowman ſhal not put him to flight, the 18  
ſtones of the ſling, to him are turned into ſtubble. † As ſtubble 20  
wil he eſtyme the hammer, and he wil laugh him to ſkorne that ſhaketh the ſpeare. † The beames of the ſunne ſhal be 21  
vnder him, and he ſhal ſtraue gold vnder him as durt. † He ſhal 22  
make the deepe ſea to boyle as a pot, and ſhal put it as when ointmentes boyle. † A path ſhal ſhine after him, he ſhal eſtyme 23  
the depth as waxing old. † There is no power vpon the earth, 24  
that may be compared with him, who is made to feare no man. † He ſeeth euerie high thing, he is :: king ouer al the children 25  
of pryde.

## CHAP. XLII.

*Holie Iob inſtructed & comforted by Gods diſcourſe, acknowlegeb his fault, and craueth pardon for his ouerſight in ſpeech, or cogitation. 7. God iuſtifieth his cauſe againſt his freindes. 9. They offer ſacrifice for their offence. 10. All thinges proſper with Iob, duple to that he had before. 16. and he dieth happily.*

**A**Nd Iob anſwering our Lord, ſayd: † I know that thou 12  
canſt doe al thinges, and no cogitation is hid from thee. † Who is this, that concealeth counſel without knowledge? 3  
Therefore haue I ſpoken :: vnwiſely, and the thinges that did excede my knowledge beyond meſure. † Heare (I beſech thee) 4  
and I wil ſpeake: I wil aſke thee, and do thou tel me. † With 5  
the hearing of the eare I haue heard thee, but now my eye ſeeth thee. † Therefore :: I reprehend my ſelf, and I do penance 6  
in imbers and aſhes. † And after our Lord ſpake theſe wordes 7  
to Iob, he ſayd to Eliphaz the Themanite: My furie is wrath againſt thee, and againſt thy two frendes, becauſe "you haue not ſpoken right before me, as my ſeruant Iob. † Take ther- 8  
fore vnto you" ſeuē oxen, and ſeuē rammes, and goe to my ſeruant Iob, and offer holocauſte for your ſelues: and my ſeruant "Iob ſhal pray for you: his face I wil receiue, that the ſollie be not imputed to you: for you haue not ſpoken right thinges before me, as my ſeruant Iob. † Eliphaz therefore 9  
the Themanite, and Baldad the Suhite, and Sophar the Naamathite





mathite went, and did as our Lord had spoken to them, and  
 10 our Lord received the face of Iob. † Our Lord also was tur-  
 ned at the :: penance of Iob, when he prayed for his freindes. :: Iob did pe-  
 And our Lord added al thinges wharsoever had bene lobes, nance both  
 11 duple. † And al his brethren came to him, and al his sisters, for himself  
 and al that knew him before, and they did eate bread with and others.  
 him in his house: and wagged the head vpon him, and com- :: In that he  
 forted him vpon al the euil that God had brought in vpon had al other  
 him. And euerie man gaue him one ewe, and one carelet of thinges duple,  
 12 gold. † And our Lord blessed the last daies of Iob more then and children  
 his beginning. And he had fourtene thousand sheepe, and in the same  
 six thousand camels, & a thousand yoke of oxen, and a thou- number as be-  
 13 sand she asses. † And he had :: seuen sonnes, and three daugh- fore, it is a  
 14 ters. † And he called the name of one Dies, and the name of signer that the  
 15 the second Cassia, & the name of the third Cornustibij. † And former peri-  
 there were not found in al the earth women so beautiful as shed not but  
 the daughters of Iob: and their father gaue them inheritance died in good  
 16 among their brethren. † And Iob liued after these thinges, an state.  
 hundred fourtie yeares, and he saw his children, and his chil-  
 drens children, vnto the fourth generation, and he died an old  
 man, and ful of daies.

## ANNOTATIONS.

## CHAP. XLII.

7. *You haue not spoken right, as my servant Iob* } Holie Iob being throughly tried God by his  
 in the fornace of tribulation, and by diuine instruction confirmed in perfect sentence con-  
 patience, and other vertues, God at last gaue sentence, condemning the guiltie, demned the  
 and iustifying the innocent: in plaine termes pronouncing that Eliphaz, Baldad, error of Iob's  
 and Sophar had not spoken right before him, as his servant Iob. And so these freindes, and  
 three being conuinced, that notwithstanding their former pretence of defen- insisted his  
 ding Gods cause, they had erred, and Iob had maintained the truth, they sub- assertion.  
 mitted themselves as faultie, and humbly did penance, bringing their oblations  
 for sacrifice to Iob, as they were commanded. v. 8 & 9.

As for Eliu the last disputer, persisting more vehemēt in his error when others  
 ceased from contention, he was sufficiently condemned in his felowes. And  
 the rather for that true point of his owne doctrine (ch. 33. v. 14) *that God spea-*  
*leth once, and repeateth not the same, the second time.* For it was euer a general rule,  
 that when God once reueiled anie thing by publique fact, or vnto competent  
 witnesses, it sufficed for ever, to al reasonable men, and so Eliu might applie  
 the sentence to himselfe, which God had denounced to his three freindes, in  
 the same cause. Much lesse are Protestantes excusable, which not only persist  
 in errors cōdemned in their owne felowes, as in Luther, Calvin, Beza & others,  
 but also in other old heresies: as their doctrine of iustification by only faith  
 condemned in the Apostles time: their denying the ceremonies of Baptisme, &  
 the Sacraments of Confirmation: & of Penance, condemned in the Nouations:

Errors ought  
 not to be hol-  
 den still, being  
 once condem-  
 ned.

Much lesse  
 raised againe  
 being hereto-  
 fore buried.

T t t t t

or that





or that patient sustaining of worldlie losses, and other afflictions, such as Iob suffered, are not satisfactorie, or meritorious workes. *Apud Euseb. li. 6 c. 33. Gen. 2. 4*

Numbers my-  
rical.

Great or ma-  
nie sacrifices  
for great  
offences.

Devotion of  
him that offe-  
reth sacrifice  
increaseth the  
effect.

Prayers of  
holie men or  
Saintes deroga-  
te not from  
Christ.

8. *Ta'e seven oxen, and seven rammes.* ] In the number of seven is a myserie of perfection and fulnes, often vsed in holie scripture. For God creating the world and al thinges therin, in six dayes, rested the seventh. Sevenfold punishment was required for Cain. Seven payres of cleane beastes were conserued in Noes arke. And in the law the ground rested from tillage the seventh yere. with innumerable the like. As S. Gregorie in this place, and other Fathers note in their workes. Also twise seven vittimes offered in sacrifice, import the greatnes of these mens offence in accusing Iob, and in auouching their false opinion. *Exod. 23. Deut. 15.*

8. *Iob that pray for you.* Neither had so manie sacrifices sufficed, as S. Chrysostom obserueth, *Orat. 5. in Iudas*, vnto Iob also had prayed for the offenders. VVhere we see that both Sacrifice, & the deuotion of him that offereth it, haue their effectes: whereof commeth the distinction vsed in Scholes, of *Opus operatum*, and *Opus operantis*. As it is manifest likewise, that mediation of one man for an other, did not derogate from Gods benigne mercie, in the law of nature, wherein these men liued. Not now from Christes mediation, in the law of Grace. *2. Cor. 1. v. 11.*

### A BRIEF RECAPITVLATION of this strange and sacred historie.

VVhy we  
haue made  
few annotati-  
ons in this  
booke.

The argu-  
ment of this  
historie.

Iob in prospe-  
ritie was  
tempted inui-  
sibly more  
then ordinary  
men of lower  
state, or lesse  
perfection.

Much more  
by losse of al  
his goodes.

**F**Or auoiding prolixitie (this volume growing great) we haue for most part contracted our Annotations into the margen, making very few others in this booke, which otherwise offered much more occasion, as wel for explicating hard places, as of other doctrinal and moral instructions. Neither in dede can ordinarie Annotations wel suffice for vnderstanding of this, and other hard bookes. But rather large Comentaries are required, such as S. Gregorie, and other ancient Fathers: as also F. Iohn de Pineda, and others haue lately written. Vnto we therefore remitte the lerned readers. And for the benefite of others of our nation, we shal here briefly recapitulate the summe, and principal pointes of this holie and admirable historie, consisting in a singular holie mans conflict, and glorious victorie, against inuisible and visible aduersaries, both in prosperous and aduerser fortune.

First this holie man Iob in al abundance of wealth and riches, blessed with manie children (ch. 1) sitting in a princelie throne, and royal dignitie (ch. 29.) in the land of Hus, was not only assaulted with common tentations of the enuious enimie, as al are that line piously in God, but so much the more, as he was more godlie, sincerer and perfecter then other men, yet he neuer set his hart vpon worldlie or temporal thinges, but with al due feare so serued God, and parted from euil, that Satan himself (the calumniator of mankind) could not charge him with anie sinne at al. Though he would not for al that confesse him to be iust, or perfect: but for further trial of him, demanded and obtained licence of God to touch al his possessions, and so bereued him of al his goodes, & children in one day. And when he perseuering





perseuering constant in vertue, thanking God for al, not sinning in his lippes, neither speaking anie foolish thing against God, the diuel getting more ample permission to touch his bones and fleish (chap. 2) suddenly smooock him with most grievous botch (or boyle) from the sole of the foote to the toppe of the head: who sitting on a dunghil, and scraping the corruption of his sores with a shel in extreme paine, his owne wife, by the diuels suggestion, reuiled him for his sinceritie, and prouoked him to blaspheme God: but he seuerely reprehended her follie, still keeping necessarie patience.

and children in one day. Most of al by bodilie affliction. And reuiling of his wife.

Then came three special freindes, noble Wisemen (or litle kinges) to visite, and comferte him, who in seuen dayes not speaking one word of consolation, nor entering into anie discourse with him, at last Iob himself (chap. 3.) broke this long silence (but not his patience) lamentably bewayling the extremitie of his paines, imputing al to the miseries of mans estate, corrupted by sinne, discoursed of certaine penal euiles, or maladies ensuing thereupon, wishing for his owne part (if it had so bene Gods pleasure, for he sincerely feared God) that either he had not bene borne, or bene shortly taken out of his world, cursing sinne and the proper effectes thereof remaining in man, wishing also to haue wanted the ordinatie benefites of education in his infancie, and al his former prosperitie, so that he might haue escaped the calamities, wherewith he was now afflicted.

Holie Iob lamented his affliction, and the general miseries of man.

At which he uttering in way of contemning al worldlie things, and supposing his freindes the present, would haue so vnderstood him, and had compassion with him: they contrariwise (by art of the diuel, God so permitting) fel into indignation, & instead of comforting their most afflicted freind, sharply reprehended him, rashly iudged his conscience, and falsly condemned him, not only of impatient speech, as offensive to God, and his Angels, and to al good men; but also of other enormous sinnes: as pride, tyrannie, presumption, hypochrisie, and blasphemie, because heretofore he serued to the world as iust and holie, and now (as they imagined) in his deserved punishment, charged God with iniustice. Whereupon grew diuers long disputes between Iob and his three freindes; a fourth also intruding himselfe, when the others ceased. so that Iob indured nine conflicts, and in the tenth God iudged him the victour, which shal yet better appeare, if we repect the summe of their argumentes, & his answers, with Gods decision of the controuersie.

Where Iob expected comfort in tribulation, the diuel procured him more affliction.

Iob fore afflicted in bodie had nine seuerall conflicts about the cause thereof before it was decided.

In the first conflict Eliphaz the chiefest of Iobs freindes (in the. 4. and 5. chapters) accused Iob of great impatience, and insolencie against God, also both him and his familie of tyrannie, like to a cruel lion, and lions whelpes, alleging for prooffe the prosperitie of good men, punishment of the wicked, and a particular vision. Adured him therefore to ac-

The first conflict.





The maine  
point of the  
controuerſie.

knowledge and repent the ſame. But Iob (in other two chapters) auouched that in deede his afflictions were greater then his finnes deſerued, relying vpon his innocencie knowne to his owne conſcience. Deſcribed alſo the manifold calamities of mans life, deſired to die, and ſo to end his worldlie miſeries.

The ſecond  
conflict.

Then Baldad the ſecond oppoſite freind (in the 8. chap.) pretending to free Gods iudgement from alſhe w or reſemblance of iniuſtice, charged Iob and his children with former wickednes, and him as iniurious to God in his ſpeeches, of which if he would repent, he ſhould be healed, and proſper as before: Arguing in general, that God neuer afflicteth the innocent, nor aſſiſteth the malignant. Inſinuating therby, that Iob was an hypocrite. Wherto Iob answered (chap. 9. & 10) that in deede no man may compare, nor iuſtifie himſelfe before God. Neuertheles it ſtanderth wel with Gods iuſtice, powre, & wiſdome, that innocentes be ſometimes exerciſed with tribulations, more then their offences deſerue.

The ground  
of theſe mens  
error.

Thirdly Sophar (the third diſputer) aſſaulted Iob (ch. 11.) imputing his ſpeech, and defence of himſelf to loquacitie, and audacious temeritie, in that he deſired to know the cauſes of Gods providence, in ſo grievouſly afflictiſg him. Of which faultes holie Iob purged himſelf (in the three next chapters) ſtil maintayning his innocencie, according to his owne conſcience better knowne to himſelf then to them, deſiring God to inſtruſt him, if he had anie vknownen finnes. Diſcourſed alſo much more profoundly of Gods powre, wiſdome, iuſtice, and providence, as wel in general, as towards himſelf in particular: and profeſſed his faith, and great confidence of the Reſurrection.

The third  
conflict.

The fourth  
conflict.

Againe Eliphaz (ch. 15.) more bitterly then before, condemned Iob of preſumption, and blaſphemie, diſcourſed of mans corrupnes and pronenes to ſinne, deſcribing the maners of hypocrites, and other impious men, with their miſerable endes, and argued Iob for ſuch a one. VVho (in the next two chapters) expoſtulated with theſe his freinds, that they coming with pretence to comfort him, did ſo violently aſſiſt him, by charging him with falſe and heynous crimes, his owne conſcience better knowing, and teſtiſying his former life, and ſtate of his ſoule, then that their imaginations could alter his iudgement. And ſo with contempt of this world, & deſire of death and reſt, appealed to Gods iudgement againſt his three freindes, touching the matter in controuerſie. In the meane time comforted himſelf with meditation of the next world.

The fifth  
conflict.

Baldad likewiſe replied (ch. 18.) with hote contention, accuſing Iob of insolent impatience, inculcating the greuous puniſhmentes both of him, and others for their impietie. In anſwer wherto he lamented againe the want of expected comfort, eſpecially by ſuch freindes. ſtil comforted himſelf with aſſured faith of the Reſurrection.

Sophar





Sophar also (ch. 10.) attempted againe to cōvince Iob of impietie, and hypochritie, by the miserable, and speedie fall of wicked men after prosperitie: for so he imagined Iob to be fallen into irreconerable miserie. But Iob shewed the contrarie, that some wicked men prosper long, yea at their life, and the same long, and then in a moment goe downe to hel, and so the argument of present affliction proued not their opinion against him.

The sixth  
conflict.

Eliphaz disputed the third time (ch. 22.) contending that the causes of affliction, are not to be attributed to Gods secreete prouidence, but to assured sinnes of the wicked. Vpon whom only he supposed, that afflictions fall: inferring that Iob was guiltie of enormous crimes, & grosse errors. Vrged him therefore to returne to God, that he might be restored to former prosperitie. Iob againe appealed to Gods sentence, not in his terror, nor rigour of his iustice, but against his aduersaries in this quarrel, describing Gods powre, and wisdom, by which he permitteth the innocent to be afflicted, & the wicked to prosper: no man knowing how soone, or how late, al shal receiue as they deserue.

The seuenth  
conflict.

Moreover Baldad disputed the third time, very briefly (ch. 25.) endeavouring to terrifie Iob from further answering, and especially from appealing to Gods iudgement. But Iob very largely (in six ensuing chapters) discoursed diuinely of Gods souereigne Maicste, Powre, Wisdom, exact Iustice, and infinite Mercie. Also of wicked mens destruction; of his owne former prosperitie, and present calamitie, together with his good workes, and innocencie, which he stil anouched in respect of great iniquities.

The eighth  
conflict.

After that Iob and his three freindes ceased, nothing being agreed vpon in the point of controuersie, the diuel yet ceased not, but stirred vp a yongman, called Eliu, proud and arrogant, but not vnlearned, who abruptly condemned them al; to witte, Iob of pertinacie, the others of insufficiencie. And therefore tooke vpon him to conuince Iob, though the others could not. Very like to late-rising Protestantes, or Puritaines bragging that by new argumentes, and proofes neuer heard of, they wil ouerthrow the Papistes, or Catholique Romaine Church, and doctrim, which al former enemies, Iewes, Pagaines, Turkes, and Heretikes, nor Hel gates, could not overcome. This yong Eliu therefore, with his Priuate spirite, wiser in his owne conceipt then al that went before him, assaulted constant Iob (ch. 32. and sine more ensuing) with manie wordes, and bragges, often chalenging & prouoking, but not extorting anie answer, from so graue a man to his frivulous and idle argumentes, largely discoursing of thinges either not denied, or so manifest false, that euerie manne servant of God, could easely conuince them, and neuer approaching to the maine controuersie, only railed against belee Iob, charging him more furiously then anie had donne before,

The ninth  
conflict.

Newest Se-  
ctaries hold  
themselves  
the wisest.

Especially  
these of our  
dayes, that  
rele echone  
vpon his  
owne priuate  
spirite.

with





with impietie, impatience, ignorance, pride, blasphemie, and obstinacie, vices farre from Iobs sanctitie, dilating also of Gods iustice, mercie, wisdom, powre, and providence; and that no man ought to contend, nor expostulate with God, that afflictions must be borne patiently, and that God is iust, and maruelous in his workes, wherof no wiseman euer doubted; and so Iob conuincd him with silence.

In the tenth place God decided the controuersie.

Penitentes pardoned. Iob rewarded.

The literal sense of this historie. Allegorical.

Anagogical.

Moral.

Holie Iob proceeded by degrees to perfect patience.

But God himself for decision of al (from ch. 38. to the end of the booke) first by way of examining instructed Iob more particularly, reciting manie maruelous workes of nature, shewing therby his Diuine Maiestie, Powre, and wisdom, exercising Iob in more patience, and withal perfecting him in humilitie. so that with al reuerent feare and subiection, he offered and submitted him selfe to Gods onlie good pleasure. Then finally God gaue sentence that Iob had defended the truth, & his three freindes had erred. Whom after Sacrifice, and Iobs prayer for them, he pardoned; restored Iob to health, and to double prosperitie, of al he had lost before, geuing him also long life, and a happie end.

In this historie besides the literal sense, shewing that Iob was iust and sincere, and not for his sinnes (as his freindes falsely suppoed) but for his more merite was most extremly afflicted, and afterwards restored to health and wealth: we haue also here in the Allegorical sense, an especial figure of Christ. Who as he was absolutely most innocent, & most perfect: so was he without cōparison most afflicted of al mankind. Likewise Iobs restoration to better state then before, signified in the Anagogical sense, the Resurrection, and restoration of better, & most glorious qualities in the blessed, with fulnes of daies, in eternal glorie. Finally in the Moral sense (which S. Gregorie most especially prosecute) al Christians haue here a most notable example of al virtues, namely of patience, wherein Iob proceeded by degrees to great perfection. For he was first tried by the losse of al his goodes & children, and was proued to be very patient. He was then most greuously tormented in bodie, & being left without comfort, albeit he lamentably bewailed so great extremitie, wishing such dayes had bene preuented. yet he neither spoke against God, nor good man, nor his owne soule, & according to truth auouched & defended his owne innocencie. And at last by Gods inspiration, and siuere consolation, he reprehended himself, of former imperfections vttered in some wordes, and with full resignation to Gods wil, subeyned al his losses and paynes, not only with contentment, but also with ioy.

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THE END OF THE FIRST TOME.









